



WHEN LIFE FLOWS SMOOTHLY

By courtesy of the artist, Dharendraanath Deb Borma,
Santiniketan



THE MODERN REVIEW

VOL. XXXIX.
NO. 1

JANUARY, 1926.

WHOLE NO.
229

SERVANTS IN BRITAIN

Illustrated with Photographs Specially Taken for the Purpose by the Author

By St. NIHAL SINGH

I

call Sarah, whom I found just opening the door to leave laden with two heavy bundles,

THE British make admirable servants. That has been my experience, as it has been the experience of many of my American friends, who, like myself, have had to spend years in Britain in pursuit of journalism or other avocations.

I have had in my employ, during the fourteen or fifteen years which I have spent in London, servants who came from one or another of the English counties. I have also been served by Scotswomen, Welshwomen and Irishwomen whom economic necessity took to the metropolis.

I cannot, of course, say that I found all these persons uniformly efficient or honest. Some proved to be slackers, or untrustworthy or both, and one or two downright malicious.

On the third or fourth day of my first visit to London, as I was returning from a luncheon given to me by W. T. Stead at the Holborn Restaurant, near the office of the *Review of Reviews* in Bank Buildings, Kingsway, I saw smoke pouring out of a window of the small hotel at which I was putting up. I rushed in and told the manager who lost no time in telephoning for the fire department. Fortunately, I was able to reach my room in time to save my luggage. It transpired upon enquiry that the hotel proprietor had given notice to one of the servants to leave his employ, and she had tried to get even with him by pouring kerosene on a bed, touching a match to it, and setting the place on fire.

Then there was the old lady whom I shall



An English Maid in her Evening Dress

one carried in each hand. "Where are you going? and why? and what are you taking?"

I asked her, surprised at the manner of her departure and remembering that she had brought practically nothing with her when she came in the first place.

Not expecting me to return when I did and foiled in her design to get away during my absence, Sarah was struck dumb. She could not pluck up the courage to prevent me from examining the bundles she was taking away with her. I found them filled with *loot of every description*, gathered up from my belongings which she had decided to make her own. It seemed that she had made the round of the house and appropriated anything of a light nature that appealed to her fancy. I made her replace them and leave at once, keeping a sharp eye on her until she was out of the house.

She was followed a little later, by a woman who gave the impression of being intelligent, though unaccustomed to domestic service and quite untrained, but willing. She soon developed a tendency to sit in a comfortable chair and read trashy novelettes which certain British publishers delight in broadcasting, rather than perform the duties for which she was paid. She was loath to go, and I at one time feared that the only way I would be able to get rid of her would be eventually to put her boxes out on the sidewalk and lock the door. But finding me determined, she departed, without asking me to give her a "character."

An Irish girl followed her in my service. She was as strong as a man and willing to work hard. I overlooked her shortcomings, because she did not object to the shoals of guests that were always coming to see me. If there was to be a larger crowd than usual, she demanded a quart bottle of stout to keep up her strength and spirits. Given that, she did not mind how many persons she had to cook for and to serve.

But she was entirely untrustworthy as to the hours she kept. She was habitually late in returning on her half-day out. On one occasion, she took it into her head to improve the time which hung on her hands during my absence by visiting her friends. I had to discharge her.

The war brought tribulations to those persons who relied upon others to have their domestic work done. All the good servants took to munition-making, or became tram conductors, or joined the Women's Army Service Corps, since by so doing they could make more money, be their own mistresses

when not actually working and yet shine as patriots. It thus came to pass that if it was possible to secure a servant, there was bound to be something wrong with her. She was suffering with shell shock and had been discharged from the Army; or she was worthless as a worker or her character was unreliable. I had at least two experiences with that sort of servant.

One of them, who promised well at the beginning, soon began to lie in bed in the morning and pretend to be ill and unable to work. When I dismissed her at the end of the first week, she packed up an assortment of my household effects and would have taken them away with her, had I not been able to circumvent her.

My next experience was with a woman, getting on towards middle-age, who also had been in the Army Service Corps. She was untrained, unreliable, unclean in her habits, and altogether unfit as a domestic. One day I came home to find a policeman talking with her at the front door. It then transpired that she was harbouring, in a shed back of my house, a soldier who had deserted from the Army, and for whom the police were on the look-out. She had been feeding him with food taken from my larder, giving him my clothes to wear, and treating him as a guest of the house. Needless to say, I lost no time in bundling her out of the house.

These unpleasant experiences are, however, on the whole few and far between compared with the pleasant experiences I have had during my many years in London. As a rule, the British women who have worked for me as servants, knew their job and were diligent and faithful to my interests. Even during the war, the instances I have mentioned excepted, of course, I had fairly good luck with them.

II

I have great admiration for the sense of pride which the British serving maid evinces in her work. She does not object to discharging duties which, in India, we assign to orders of humanity whom, in consequence of such occupation, we despise and call by such hard names as "untouchables", "unapproachables," and the like. Even household duty, whatever its nature may be, is performed by the British servant as a matter of course and performed, as a rule, cheerfully—certainly without any fuss. Now and again, there may be a little grumbling

and eight in winter—an early hour for England, especially in the winter. She generally would even have the brass on the front door polished and the steps scrubbed and whitened before breakfast, or would perform such tasks in the intervals of serving the meal.

British serving domestics take a great pride in keeping the brass on the front door shining brightly and the steps immaculately white. It is in their eyes, more or less the hall-mark of respectability, and it is their first concern in the day's work. If a caller leaves a foot-mark on the steps, or if a gust of rain tarnishes the brass ever so slightly, a careful maid is out at once with cloth or polisher to set the matter right. She would take it as a personal reflection on herself if anyone were to pass a critical remark on such a subject.



Maid Busy Scrubbing the Floor

The servant who came in by the day usually stayed until she had cooked any served dinner in the evening, washed the dishes, and put everything tidy. She went away at eight or a little later, as I generally dine early.

Some of my acquaintances prefer to have a late dinner, in which case they let the servant prepare it and go away without washing up, leaving that task over for the morning. The American newspaper man who vacated the flat I occupied when I first went to London and whose English servant I inherited, used to have a cold supper very late at night after returning from the office. The maid would prepare everything for him and his wife, and leave it on the side-board, and they would eat it whenever it suited them, leaving the table to be cleared and the

dishes washed by her when she came in the morning.

Barring the exceptional cases already mentioned, my British servants have had a fine sense of orderliness. They knew where each article of furniture must stand, and if they found it disturbed, promptly replaced it.

The ideas of arranging the furniture in a room which some of these domestics entertained did not find favour in my eyes. They produced effects which appeared to me to be too formal and stiff. But they had been trained in such a hard school that I found them lacking in the ability to change the practices to which they had become accustomed. Once they discovered that I had a will of my own, however, there was no difficulty in having the furniture arranged according to my taste (or, to them, lack of taste). It was usually enough to speak once. Sceldom was there any need for reprimand.

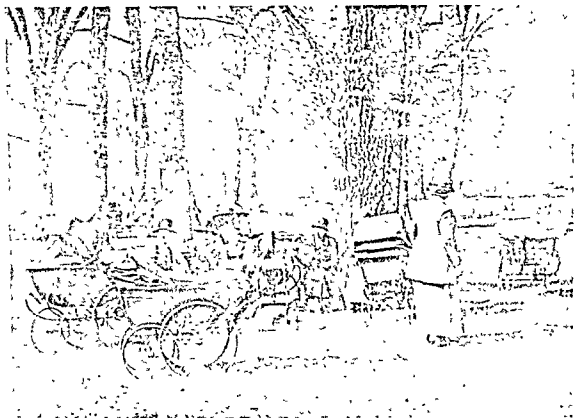
IV

How the British servants manage to achieve their high standard of mechanical perfection continues to amaze me to this day. The hedge which divides my house from that of my next door neighbour is kept meticulously trimmed to a certain height. Not a single sprig of privet or laurel is permitted to grow a fraction of an inch longer than the others, with the result that the hedge always presents the appearance of a long, green cushion. Not a weed is permitted to grow in the walk running in front of the flower-bed, the full length of the garden on either side framing the patch of lawn in the centre. The step is as white as step powder can make it.

The furniture in the hall—the hall-tree, the umbrella-stand, the chair or monk's bench, which serves as a seat and also as a receptacle for overshoes and brushes as well as a table, stand in the place which the housemaid has been taught is the proper place for them.

To attempt to change the arrangement would be to run the risk of straining the relations between mistress and maid. It is the same with all the works in and about the house. It is always done at a certain time and in a certain way—and in no other.

Many British servants scorn labour-saving devices without which an American servant would refuse to do housework. They prefer to get on their knees and scrub the floor, with a brush rather than do the work with a



Nurse-maids employed by the Pich to take care of their children

long-handled brush and mop. They would rather crawl about with a short brush and dustpan sweeping the floor than use a long-handled broom or a vacuum cleaner. They are, indeed, suspicious of innovations and like to stick to appliances and methods that generations of their ancestors have used. Within my own experience, however, there has been a considerable change in this respect. Carpet-sweepers have become common, and even electrically driven sweeping machines are beginning to come into use.

V

Where we would employ half a dozen or even a dozen persons to do the work of a house in India, one Englishwoman is competent and willing to do it. She keeps the place clean from cellar to garret. She cooks and serves the meals and washes the dishes. She bakes the cakes and prepares the pastries for tea and other meals. She makes jams and pickles for use during the winter months.

She washes and irons the linen, except the shirts and collars and the larger pieces such as table-cloths and sheets. She scrubs and polishes. If she is a well-trained servant of the old school, she even darns the stockings and mends torn or worn garments and house-linen.

Every so often she "spring cleans"—that is to say, she removes all the furniture from the various rooms, one or more at a time, takes up the carpet and beats it, scrubs the floor, washes the paint, brushes the dust from the ceiling and walls and thoroughly cleans everything in it. These spasms of "spring cleaning" usually occur just before Easter and Christmas—perhaps even oftener.

Since a good many persons do me the honour of calling upon me, and I usually live in a fairly large house, unless my visit to London happens to be very short in duration, I find it necessary to give the "general" servant the benefit of the services of a charwoman who comes in and does the rough work two or three days a week, leaving

her only the routine "tidying up" to do in addition to the cooking and serving of meals. Every employer does not do this, however, and more often than not the "general" servant in a middle-class family has to do practically all the work herself, unless the mistress or some other member of the family undertakes to help with the dusting, or bed-making, or light work of that kind.

By lunch time, or a little later, the servant has changed from her striped cotton or other dress which she wears while doing the rough work into a black dress with stiff white collar and cuffs and a white cap—the latter the traditional symbol of servitude in Britain. Strange to say, instead of chafing at being compelled to wear such a badge indicative of her calling, the well-trained servant who "knows her place" and is content to keep in it feels that it would be indecent for her to answer the door-bell without wearing her cap, and takes great pride in keeping it clean and wearing it at a becoming angle.

This tradition of doing things in the right way expresses itself in unexpected ways. I remember, for instance, I wished to take a photograph of a charwoman cleaning the windows. She had a cloth in her hand at the time, and I thought it would be all right for her to use it. She indignantly refused to do so, however, and made me wait while she went for the proper wash-leather. It would be the height of impropriety, she declared, to be caught cleaning windows with anything but a wash-leather clout.

VI

I must pay a special tribute to one of our domestic employees who proved to be competent even beyond expectation. I shall speak of her as "Partridge" because that was the name by which we fondly called her since she was little, and brown, and timid, like that fluttering bird.

"Partridge" did not come of the serving class, but her people had been hard-hit by illness which incapacitated the bread winner for work, and she had gone to a school of domestic science and secured a diploma, so as to fit herself to do household work of a superior character. She was, in fact, more of a working housekeeper than a housemaid.

She took all the work and worry of house-keeping from us. She planned, and cooked and served all the meals, bought all the supplies, rendering an account of what she had spent, and did all the work of the house-

in a really scientific manner. She was treated as a member of the family and ate with us and sat with us when not working and often went out with us for walks and to places of amusement. I am sure, indeed, that a Maharaja-to-be who used to visit us in those days will never forget the little cakes she specially baked for him, and of which he was very fond.

A girl like "Partridge," alas! was bound to attract a man desirous of finding a capable wife. She had a "young man" who called to see her sometime every day. He was an ex-soldier who had started a garage. I came to recognise the toot of his motor-horn as he drew up his motor lorry outside the gate, as well as she did. After she had been with us a few months the two were married, and we had to find another servant, who, needless to say, was nowhere near so efficient as "Partridge" had been. Never before or since, indeed, did we find her equal.

VII

Twice a week I have special cause to note the efficiency and faithfulness with which the British woman who happens to be in my employ as a servant at the time serves me. Those occasions are when, in conformity with the general practice, and, indeed, with the law of the land, she goes out for her "half-day off." She is always in a hurry to get the lunch over betimes on those days, that she can wash the dishes and get away as early as possible. Before going, however, she arranges the cups and saucers and cakes for tea on a tray so that it is only necessary to boil water and pour it over the tea leaves left measured out, and sets the table for dinner, usually seeing to it that there is a large bowl of salad ready to eat.

I am not used to cold meals, and do not like them, so it means that on the servant's half day out I either indulge in my hobby for cooking *a la Indian* or eat a meal at a restaurant.

VIII

The British, as a rule like to serve non-Britishers. Nearly every one employed by me has told me that. To test whether such a remark was made merely as a compliment, or whether it was really meant, I have taken the trouble to make enquiries and have learned that many British women who have served Americans and other foreigners will not, if they can help it, serve in a British

family. More than one British housewife has told me that she would not engage a servant who brought a good reference from an American or other foreigner, because they do not know how to treat their domestic help, and "spoil" them.

The British are infected with a form of caste-consciousness peculiar to themselves. Servants must be kept at a distance—"kept in their place," to use the proper expression. No familiarity is allowed. Some insist upon being "sir-ed" and "madam-ed." The servant must always stand in a respectful attitude while talking or being spoken to, must not sit except in the kitchen or in the special quarters allotted to her; and may not have her "young man" call upon her, or, if that privilege is given her, he is allowed to call only at stated times.

Some old fashioned housewives did not permit the servant to sit down to lunch, but compelled her to eat it standing. In some case, the domestic was not given the same food that is set before the family, but was provided with inferior fare.

I have often wondered what must have been the feelings of a girl who was given tasty tit-bits to prepare for her employer's family table, and at the same time was made to cook cheap scraps for herself. It would seem that there must have been a strong temptation to pilfer some of the better food and eat it on the sly.

That system had really come down from feudal times. In great mansions and spacious homes hordes of servants were kept. They had their proper "offices," and were graded from the butler and house-keeper down to the "boots" and the scullery maid or boy. A sense of servility and class-consciousness was bred among them. They even set up a sort of caste system among themselves, in which a servant was graded according to the sort of work he or she did—a system which continues to this day.

The comparatively poor middle-class people imitating the rich, condemned their servants to live under harsh conditions. Themselves dwelling in poky little houses, they had not space to give proper accommodation to their domestics.

A middle-class family was indeed, able to employ only one servant, who was made to spend such leisure as she had in the kitchen. A deep and wide social gulf separated her from the family, and she was not allowed to have any friends of her own come to visit her.

The only human society she had was a gossip with the butcher, or baker, or greengrocer who came to deliver supplies, or the dustman who came to collect the garbage.

In the winter, when, even at mid-day, it may be pitch-dark with a black fog in London and other places in Britain, and night generally falls soon after four or five o'clock this type of servant suffered more than she did in the summer, when the days are long and pleasant. The "kitchener," as the kitchen stove is generally called, consumes much coal



Clearing the front-door step

and, therefore, the housewife inclined to be thrifty has a fire lit in it as little as possible, preferring to use the gas stove which burns fuel only while the kettle is boiling or the meal is being cooked. Much of the time therefore, the servant suffered with the cold since she had to work, eat, and even sit in a fireless room.

When I first went to London in 1910 and learned about the treatment with which so many British servants put up, I was amazed at their patience but I soon found the reason

The feeling of caste was inbred in employers and employee. The supply of domestics was moreover, far in excess of the demand. Any one anywhere in Britain could easily secure a servant, either to live in or to come in by the way, or half-day. An advertisement in a newspaper or an enquiry at a local registry or a shop brought a dozen or more applicants. One could have one's choice, and be as hard about "references" and "characters" as one pleased.

Almost simultaneously with the outbreak of the war came a great scarcity of servants. As the war progressed the situation became much worse. It became impossible, indeed, to secure domestic help of any kind at any price. This had the effect of bringing up the scale of wages. The same servant who previous to August, 1914, could be hired for from £20 to £25 a year demanded from £40 to £52, and even more—and got it.

What was still more important, the wartime scarcity of servants compelled the housewives to give privileges to their employ-

ees which they never would have dreamed of giving them before.

Today the housemaid is usually given pleasanter living quarters and more and better food—and has time to herself every day—time which is sacred to her, during which she is not required to render any service to her mistress, even if she elects to remain indoors instead of going out. Many housewives now permit their maids to go out every afternoon for an hour or so, or every evening after dinner is over and the day's work is finished. They allow them, moreover, to remain out later, in some cases even giving them a key so that they may let themselves in without disturbing others in the house. All these concessions have been made in sheer self-defence, because the employers know that if they are harsh with their servants they will not be able to get anyone to do the work for them, but the fact remains that the lot of the domestic helper in Britain is far happier than it was before the war.

ADULT EDUCATION IN CZECHO-SLOVAKIA

By AGNES SMEDLEY

WHEN any people or country is subjected by a stronger Power, it must be taken for granted that one of the first thing the conquerors will do will be to either destroy, discourage, or rigidly control education in the oppressed country. For knowledge and subjection cannot walk hand in hand. Thus it was with the Czechs and Slavs under the old Austro-Hungarian Dynasty, and only the establishment of the Czecho-slovakian Republic in 1918 opened the way for the full and free development of those peoples.

The Czecho-slovak nation was held in political servitude for over three hundred years. Wedged in between the old Russian, German and Austrian Empires all supported by international alliances of the so-called "civilised nations", its dreams of freedom were at best phantastic. A number of attempts had been made to keep alive the culture and feeling of nationality, but these

were defeated time and again. The leaders of such movements were generally scholars whose knowledge made it possible for them to realise the past glory of their people and to hope for a rejuvenation—instead of considering themselves "above" politics. They lived and they died or were killed without realising their dreams. But the modern dreamers lived to see the establishment of the Republic after the World War. It is undoubtedly true that had Czecho-slovakia been a part of the British, French or American Empires, the world would not have known of its existence—at best it would have been referred to as a "discontented rabble." For the great Powers liberated only those countries subjected by the Central Powers.

Despite this fact, despite political changes that this small Republic is merely an Entente weapon in the back of Germany, despite all the changes some undoubtedly true of the

German population in Czecho-slovakia regarding oppression and discrimination; and laying aside our own political convictions in so far as Czecho-slovakia's intimate connection with the Great Powers is concerned, still we can rejoice in the freedom of this nation. For it is freedom, in so far as the idea of national freedom can go, and freedom is sacred.

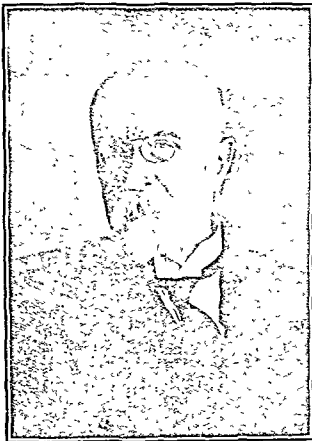
And we can learn from Czecho-slovakia—many, many things we can learn if we will. We can learn that although crushed—not for 160 years—for centuries until almost all national consciousness was destroyed; until the Czech population was reduced to the ranks of servants and serfs of the ruling house and the ruling class, crushed until some might say that they were not “ripe for self-government” and should first learn the arts of government from more advanced peoples, still, they were given their freedom at one blow, with the full, free right of building any form of Government they desired. The down-trodden, suppressed and ignorant Czecho-slovaks! It is something for Indians to think about!

But we can learn still more; we can learn how this new Republic of a little over thirteen million population has, within eight years, covered the country with a network of cultural and educational institutions, from kindergartens to every kind of special industrial schools, academies and theatres. The most significant advance they have made in education, and the one of most interest to us, lies in the field of adult education and of the eradication of illiteracy. For, under the old regime, large numbers of the folk lived in an ignorance as dense as does the Indian peasantry.

In the Czech part of the Republic, —i. e. Bohemia, Moravia, and Silesia,—there are few illiterates compared with Slovakia in the south, with 117 p. c. of its population illiterate, and Sub-Carpathian Russia to the extreme east, with 50 p. c. of illiterates. This is because the Czechs are the most aggressive of these two branches of the Slav race and because they entered the German schools and studied in the German language in the three provinces named above. Then it was the Czechs who tried to organise athletic and sport organisations through their churches and through fraternal societies to educate their people and

keep the feeling of nationality alive. But in the south and east, the minds of the people were dead.

The first law for the education of the adult population was passed within six months after the Republic was founded; this law (Feb 7, 1919) provided for free courses to be established throughout the State at the expense of both the Central Government and the local communities. Within a few months,



Prof. Tomas G. Masaryk, President of the Czecho-Slovakian Republic, noted scholar and historian, formerly Professor at the University of Prague. He was one of the Czech Scholars who were not above politics, but who instead, at the beginning of the World War became an exile that he might work for his country's freedom.

another law was passed making it obligatory upon all towns and villages to establish free libraries and to add a certain number of new books to its shelves each year. All school teachers were obliged to give four hours a week of their time, without payment, in carrying out this program.

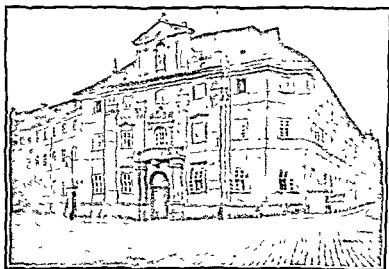
The free courses mentioned above were given under Cultural Committees elected from

the different villages and towns concerned, that were obliged to direct the work. This Committee was and is today compelled to organise yearly or half-yearly courses of instruction in which all possible subjects, from the teaching of reading and writing, to the study of foreign languages, are taught. Twenty-five people must enrol themselves as desiring to study a certain subject—they may choose their own subject also—before a course is started. They meet twice a week. The Ministry of Education and National Culture pays half the expenses, the community must pay the rest. Each student is asked to pay a very small fee—officials say, otherwise they will not appreciate the training.

Education and National Culture in Prague, there are 24,146 courses of a general educational character in session; 3,396 of a professional character, 1,785 for definite professional training, and over 25,000 other enterprises, such as theatrical performances, exhibitions, popular academies, excursions, puppet-shows, etc.,—all conducted under the auspices of the Cultural Committees.

The teachers of these courses are the regular local school teachers each of which must, as I said, give four hours of their time each week, also educated people or people of the town or village with a special knowledge of a special subject (e.g. lace making, carpentry, etc.), or, now and then, university lecturers sent

out by the Universities or technical academies in various cities. In the Ministry of Education and National Culture, I had the opportunity of talking with a Professor who had taught special subjects for one winter in some of these schools in the provinces, and his enthusiasm was unbounded. He said no young student studies so eagerly and earnestly as do the grown-up men and women in these little "people's universities".



A View of the Old Historic Czech and German University in Prague.
Founded in 1348 by Charles IV

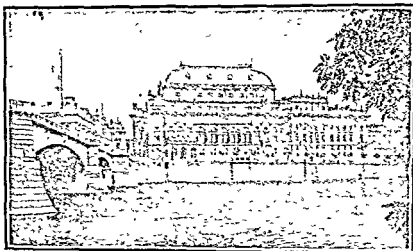
Altogether there are today over 7,000 of these cultural Committees in operation, 5,286 among the Czechs and Slovaks, and 1,783 among the German population of the State. In Slovakia, and Sub Carpathian Russia, the courses are chiefly for the eradication of illiteracy and general education, although there, as elsewhere, adults who have had to stop school for one reason or another have the opportunity of continuing their education. Courses are given in various branches of technical knowledge, machinery, drawing, plumbing, carpentry, dairying, agriculture, horticulture, lace-making, sewing, music, and French, English, German and Russian. According to statistics received by the Ministry of

Intimately connected with the work of these classes stands the free public libraries that have been established by law throughout the country since the revolution. These libraries do not exist merely on the law books in Prague. Since 1919, over ten thousand public libraries have been established, and in addition to these, the Ministry of education and National Culture founded 28 special municipal Czech, and 152 travelling libraries. Two schools, for the training of librarians in towns with less than 10,000 population, have been founded, where courses in library management last for three weeks.

In addition thereto, during the past four years, three-hour lectures on the work and significance and management of local public libraries and two-hour courses on the necessity and importance of adult education have been given at all public

training colleges for teachers. Attendance at these lectures are compulsory, and each prospective teacher receives free literature and outlines regarding adult education.

To help this work, as well as general education, the Ministry issues a "Citizen's Library" (so far 65 volumes have been published) as well as a collection of scientific and literary works entitled "Knihy pro kazdeho"—Everyman's Books—adapted for use of the general public. It also publishes a monthly magazine, *Česka osvěta* (Czech Culture) with a



The National Theatre in Prague Supported by the Ministry of Education and National Culture.



Jan Hullař, Director of Drama in the National Theatre in Prague

supplement for films and lantern slides. There are many other publications directly touching adult education as conducted through the Cultural Committees and the public libraries—such as the monthly, *The Dawn*, *The Review of Czecho-Slovak Librarians*, and *The Book and the People*,—all in Czechish with the exception of the last-named one, which is published in German.

* *

In addition to the above work, the Ministry founded, in 1920, the "State Central Office for Lantern Slides", and the "Cultural Federation", for the promotion of adult education through slides and moving pictures. These two offices work in the closest relationship with the Ministries of Education and National Culture, the Ministry of Agriculture and the Ministry of Defense. They produce, select, and loan sets of slides and moving pictures to the Cultural Committees throughout the State. They have bought hundreds of educational films from Germany, France, and other countries; they have produced films and slides of their own, not only of an educational nature, but about fairy stories, romances, etc.

* * *

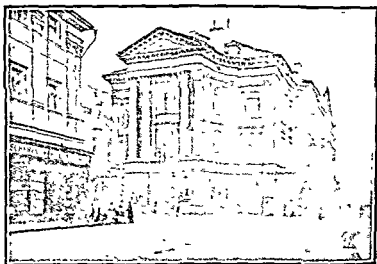


Oskai Nedbol, Director of the National Opera in Bratislava

There are countless other cultural and educational institutions conducted and supported by the Ministry of Education and National Culture of the new Republic, but they cannot be treated here. They include a long list of special schools for industrial and agricultural training, the Czech and German University in Prague (the oldest university in Europe), the University at Brno, etc. etc. There are technical academies and a technical university, there are academies of art, and there are academies for the study of music, for the Czechs are famous throughout the world as a musical

people. And it must be taken for granted, as a fundamental principle, that these institutions are not only for men; both men and women study in them,—and together.

But of still greater interest are the theatres in the promotion of art and culture, as well as of adult education,—not so much for the illiterates, be it admitted, as the theatres exist only in the towns and cities. But for other adults, the theatres are the greatest factor in education and culture. In all villages where there are no theatres the Cultural Committee nevertheless arrange amateur theatrical performances, in order that the thought of the outside world may become a part of the life of the poorest man and woman. As in all European countries outside of England, the theatre is regarded as a place of culture and of education. Accordingly, there is not one town of importance in all Central Europe and the Scandinavian countries which does not support one or more of the chief theatres of the city. In Czecho-Slovakia this is also true. The National Theatre and Opera, and the Deutsches Theatre in Prague; the National Theatre and Opera in Brno, the National Theatre and the National Opera in Bratislava—all are highly



The Stavovské, now the second National Theatre in Prague, supported by the State. The old Gothic window in the crevice to the left is a part of the Czech and German University

supported by funds from the Ministry of Educational and National Culture of the Central Government. The small towns and cities all support their own theatres. Here the great dramas, ancient and modern, are given. The Ministry of Education and National Culture exercises no control over the dramas or operas to be given in the theatres it subsidizes. As an official in the Ministry said: "Our theatrical managers and artists are trained people, specialists in their professions; we would as little think of interfering in their work as we would expect them to interfere in ours here at the Ministry. It is true, of course, that we do not support cheap theatres or varieties or vaudevilles. We give financial aid only to fine, serious art such as is presented in our National theatres."

I had the opportunity to see one of the theatres of a town in operation. It was a theatre that had been built, and is supported directly by the town itself,—a town of some 30 or 40 thousand population. It was a large, beautiful structure in which was centered the chief cultural life of the town. In the centre of the building was the large theatrical auditorium, seating 3,000 people as beautifully and artistically built and decorated as any theatre in one of the great Continental capitals. In the same building was the smaller theatre, an auditorium seating some 300 people. In another section was the theatre for moving picture—and there, by the way, I saw my first European film sympathetic to India. In the basement of this huge theatre was a restaurant where a good orchestra played, and one whole wing on the side was a terraced restaurant and tea-room. There a very good orchestra played every afternoon. The terrasses were always jammed with people drinking tea and eating ice, and those who did not care to join them for one reason or another promenaded in the adjoining garden. This orchestra, by the way, was maintained by the city also. In the evenings it played in the theatre; on Sunday mornings, it gave free concerts in the public garden. It was a part of the theatre itself.

These theatres, of course, charge entrance fees the same as elsewhere, but the prices are not exorbitant. In the town mentioned

above, I saw a number of dramas presented—once Hauptmann's "Rosa Bernd", Ibsen's "Hedda Gabler"; and again a series of one-act ultra-modern plays that were daring, to say the least. The acting in these theatres is not cheap or amateurish; a group of artists, serious, professional people, come from Berlin or Vienna to play. If the entrance fees from the theatre do not cover the expenses and salaries, the town makes up the deficit. If the income is more than the expenses, the town is the gainer. In any case, here in the theatre was centered the best and most interesting things from the great world outside. From all, classical or modern, the people could learn, and through the years come to distinguish art from trash, creative thought from junk.

India, it is true, had its own destiny to work out, it has a distinctive tendency of thought and culture, that must be revived and enriched. But India has tremendous things to learn from Europe also. One of these things is not only the way to political independence, as we see in the case of Czechoslovakia. But one is educational methods adapted to Indian conditions and Indian psychology. The methods of adult education in Czechoslovakia can be of help here. But of all things which India can learn the most from Europe, stands the theatre as a place of culture and learning. In this respect, nothing can be learned from England, which is notorious throughout the cultured world for its cheap, trashy, martistic theatres. There Indian students learn little that they cannot see in India, it is actually painful to see Indian students come from England to the Continent and ask for the theatres, the places they want to see are not the National Theatres where the great thought of the world is to be met face to face, but the cheap reviews, the varieties, the vaudevilles, the cabarets. They know nothing else—that is "the theatre" for them. But that is not "the theatre" on the Continent, where men and women devote a lifetime to the serious study of acting and of the drama, and where the serious men and women artists are the associates and equals of scholars and thinkers in every other branch of life. There India has a world to learn—and a world to gain.

IS INDIA THE MOST LIGHTLY TAXED COUNTRY IN THE WORLD?

By PROF. BRIJ NARAIN

It is very often stated by official writers that India is the most lightly taxed country in the world, and recently Mr Findlay Shirras, in his book *The Science of Public Finance*, has compared tax-burdens in India and the United Kingdom, which suggests that India is more lightly taxed than the United Kingdom Mr. Shirras says.

The effective taxation (1921-22) as already defined was in India 4 per cent of the gross income, as compared with 24 per cent in the case of Great Britain. In India, 30 per cent of what might have been taken, i.e., total taxable capacity, was taken by public authorities in the form of taxation as against 2 per cent in the United Kingdom.*

Mr Shirras estimates the gross income of India in 1921-22 at 2,866 crores, taxable capacity at 393 crores and effective taxation at 129.33 crores. The proportion of effective taxation to gross income was thus 4.5 per cent, and the proportion of effective taxation to taxable capacity, 32.9 per cent.

I propose to examine these figures below. Mr Shirras is one of those official writers whose works are regarded as a "collective against those political excursions which, misquoting under the name of economics, are pouring out continually from the printing presses." This tirade of the Bombay Labour Gazette† (anything but Labour Gazette in its outlook or sympathies) is, of course, directed against Indian writers who have the courage to write on Indian economic questions from the Indian point of view, and who get little thanks for the work they do, but much abuse.

Taxable capacity can be made as high as you please by taking a sufficiently low existence minimum. Mr Shirras works on the basis of a subsistence minimum of Rs 90 per head in a year. For a family of 4, this means an income of Rs 360 per annum, or Rs 30 per month. Is this adequate? Mr Shirras says "We take then the standard of living as it is and not what it ought to be."‡

True, but we are setting out to discover the taxable capacity of a nation, and national taxable capacity depends upon the taxable capacity of individuals composing the nation. Only surplus income is a measure of taxable capacity, and surplus income does not mean the excess of the actual income over the sum required to keep body and soul together. In other words, the existence minimum must be liberally conceived, and ability to bear taxation exists only where income is found to exceed what is required to maintain a family at a fair level of comfort and efficiency.*

Some time ago an enquiry was made by the Bombay Labour Office into working-class family budgets under the direction of Mr. Shirras himself. The report on the enquiry thus comments on the standard of living of the labourers —

It will be seen from an analysis of the statistics that the standard of living or of comfort is not a high one. Indeed although the customs of Indian life are changing more rapidly than was formerly the case it must be admitted that the standard is still low and in the family earning under Rs. 30 very low. Necessaries for efficiency, such as suitable house accommodation and conventional necessities, are not what they ought to be. The expenditure on education is little or nothing and children in the mills are not trained up for work as are the children of working-class families in other chief industrial countries. Moreover, the families are not as a rule able to save to support themselves in sickness or in old age".†

Representative family budgets for spinners show that when the monthly income of the family (4 persons) is Rs 35, the monthly expenditure is Rs. 35.3. In the case of dock

* These elements of income which are necessary payments to owners of productive agents in order to sustain the productive efficiency of an agent and to evoke its application, rank as 'costs' of production and have no ability to bear taxation. The standard wages required to keep a working-class family on such a level of efficiency and comfort as will maintain and evoke the regular application of its labour power constitute labour costs. † *Taxation in the New State*, by J. A. Holman p. 41.

‡ Report on an Enquiry into Working-Class Budgets in Bombay, by G. F. Shirras, p. 11.

* P. 148

† March, 1925, p. 751

‡ *Ibid.*, p. 147.

labourers of the lowest class, the representative budget shows an income of Rs 35 and an expenditure of Rs 37-4-6.

These figures suggest that Rs. 35 per month for a family of 4 is less than the existence minimum in Bombay. The existence minimum in Bombay and other large towns is at least Rs. 40 per month, or 120 rupees per head per annum. For India as a whole, taking town and country together, we should not be far wrong, if we took Rs 100 per head as the existence minimum (or Rs 33 3 per month for a family of 4). This is not much higher than the minimum consumption allowed by Mr Shirras, Rs 30 per month.

What is the taxable capacity of India when Rs 100 per annum is taken to be the existence minimum per head?

Mr. Shirras proceeds as follows —

	1921-22	
1. Total income	2,866	(crores)
2. Allow for minimum consumption (population 247 millions, subsistence minimum Rs 90 per head)	2,220	
3. Allow for seed and manure	198	
4. Allow for replacement of and ordinary additions to capital	55	
5. Taxable capacity, 1-(2+3+4)	393	
6. Effective taxation	129.33	
Proportion of 6 to 5	32.9 per cent	

If we allow Rs. 100 per capita for minimum consumption, Rs. 2740 crores are

	India	Germany	France	England	United States
A. Retail index nos. in July, 1920, July 1914=100	188†	1004	373	267	215
B. Income per head	Rs 107	3900 marks	3200 francs	1115 £ st	700 dollars
C. B. allowing for the rise of prices according to A	Rs 57	388 M	858 F	4214 £ st	326 \$
D. C converted into dollars at pre-war parity	Rs. 57	924 \$	16348	2018 \$	326 \$
E. D, converted into Rs. at dollar=3.09 rupees.	Rs 57	285	503	631	1004
F. E as percentage of Indian income	Rs 100	500	882	1107	1744
G. Proportion of taxation to income, per cent	Rs 46 \$	122	130	196	807

I have taken income per capita in India to be Rs 107 ** This is the highest of all estimates of Indian income, and Mr. Shirras

accounted for by item No 2. Other items remaining the same, taxable capacity is found to be Rs 143 crores (2866-(2470+198+55), and the proportion of effective taxation to taxable ability, 90.4 per cent as against 82 per cent in the United Kingdom.

Mr. Shirras indeed says that his figures "must not be interpreted too rigorously" and that "ultimately Great Britain can stand much higher taxation" * But he fails to realise, like most official writers, that in poor country even a low rate of taxation imposes heavier real burdens than a much higher rate of taxation in a rich country India, in fact, is not lightly taxed—it is a country where taxation is heavy. The country which is most lightly taxed in the world is not India, but the richest country in the world, the United States.

International comparisons of burdens of taxation are beset with difficulties which are generally ignored by official apologists who assert that India is lightly taxed as compared with other countries. The two chief things to be borne in mind in making such comparisons, in addition to the proportion of the national income taken away by taxation are (1) the magnitude of the income and (2) the manner in which taxes are spent.

The following table shows the income in the year 1920 —

is responsible for it. I personally think it is an over-estimate, but for the purposes of my argument here, it is immaterial, if per capita

* Science of Public Finance, p 148

† Retail index number of food for 1920. There is no general Indian index number for retail trade figure for July 1920 is not available. The average for 1920 is taken from the Bombay Labour Gazette.

‡ Taxation per head including the land revenue, in 1920-21, as given in the Statistical Abstract for India, 1911-1921 (p. 196) is Re. 4-14-2, or 4 6 per cent of Rs. 107.

** There is no authority behind Mr. Shirras' estimate of Rs. 107 except his own or that of conjectural figures of production. According to Indian writers, whose work on this question is neither more nor less 'scientific' than Mr. Shirras', income per capita in India is in the neighbourhood of Rs 75, and this is less inaccurate than Mr. Shirras' estimate of over Rs. 100.

States would be 21.6 times the Indian rate, or $107 \times 21.6 = 2311$

The actual proportion of taxation to income may now be compared with what the proportion would be, if taxation were adjusted to real tax-bearing capacity in the five countries:—

	Actual rate per cent	What the rate ought to be per cent
India	46	1.07
Germany	122	13.26
France	130	17.12
England	19.6	19.6
United States	70.8	23.11

It is evident from the figures given above that India is more heavily taxed than any other country; that the United States is the most lightly taxed country; and that Germany can bear slightly, and France substantially higher taxation.

With other aspects of the question I shall deal more briefly.

It has been contended, and rightly, that it is improper to speak of the "burden" of taxation, if taxes are properly spent. For example, taxes imposed for furthering national education, for the development of national industries or promoting national welfare in other ways, impose no burdens. It is only when taxes are mis-spent, when a disproportionate amount of the total revenue is spent on the Army as in India, that one can regard taxation as a burden. Further, in the case

of India, we have to remember that part of the sums raised by taxation in India is spent outside the country (included in the Home Charges), and secondly, as a German writer points out:

"It is not a matter of indifference whether national income is used to strengthen the economic position of foreigners, or to help them to live more comfortably (free passages and increased pay for the services recruited in England) or whether it is consumed by the sons of the soil, even when they do not return for it service of equal value—so that national income is at least consumed by the nation itself, though not in a 'reproductive' manner"

In this respect the burden of taxation is real and it must be heavier in a subject than in a self-governing country.

In conclusion, I may say that this article would be regarded by official apologists as an example of "political excursions masquerading under the name of economics", but I would be glad if any would undertake to show that, considering the facts given above India is the most lightly taxed country in the world.

* "Es kann ja nicht gleichgültig sein, ob die nationalen Werte dazu dienen, Landfremden zu wirtschaftlichen Stärkung oder zum Wohleben zu verhelfen, oder ob sie von eigenen Landeskindern verzehrt werden, selbst wenn diese nun keine gleichwertige Gegenleistung dafür aufbringen, so dass dieses Nationaleinkommen zum meisten von der Nation selbst konsumiert wird, obschon nicht 'reproduktiv'." *Sind internationale Vergleiche steuerlicher Belastungen möglich?* by Dr rer. pol. Waldemar Holz Leipzig, 1924, p. 67.

THE PRESERVATION OF THE NATIVE STATES.

By MAJOR B. D. BASU, I. M. S. (Retired)

SO far, no writer has taken the trouble to analyse the motives which influenced the British authorities to give up the policy of annexing the Native States governed by "heathen" princes. It was more often by fraud than by show of force that those States were brought under the jurisdiction of the British Government. It was the policy of the East India Company to dye red the whole map of India and not to leave a single ruling prince in any part of this country. But the mischievous nature

of this policy was being exposed by several thoughtful and far-seeing statesmen in England a few years before the out-break of the mutiny. They wrote and said that the policy was not ethically just or politically expedient or financially sound. These publications of the India Reform Society—the speeches in parliament, the agitation in England by the agents of some of the deposed princes, had, to a certain extent, the effect of making the natives of England revise their opinion

important Native States—Nagpore and Oude, were unceremoniously annexed in 1854 and 1856 respectively.

It was after the annexation of the Mussalman State of Oude that Sir Erskine Perry delivered his powerful speech in the House of Commons on April 18th, 1856, in which referring to the deficit in Indian finance, he said that the true causes of the deficit were the annexations.

"First of all, remarkably enough, it will be found that nearly every annexation during the last few years, operates as a dead loss to the revenues, even on its civil charges alone—

"But it is to take a very inadequate view of the value of annexations if we do not consider the cost of military occupation and defence of whatever that may be—

"I ask, if any immediate advantage to be obtained in revenue or police can compensate for the destruction of our moral influence and the weakening of the faith in British morality which every violation of principle is sure to create in native mind."

He concluded his powerful speech by saying,

"The difficulty to retrace our steps, a consciousness of my own insignificance and inability to arouse this assembly, would have probably kept me silent, if there had been no future before me. But annexation has not yet half formed its work.

Even now, the Indian Press, backed up by still more powerful organs of Indian opinion in this country, are hounding on the Indian authorities to annex the Nizam's territory. Next will present itself the fertile territory of Malwa with its inexhaustible black soil, so rich in cotton and opium. Guzerat still more fertile, and with the best cultivators in India adjoins it, and is even more tempting. Rajputana, and the rest of the sixty millions will follow as a matter of course.

"I trust that even on financial considerations the House will pause a while before it lends its assent and approval to these annexation doctrines. But on the still higher grounds of right and justice on the obligation, which rests upon this nation as a great Christian Power, to prove by our example and conduct in the East, the superiority of that pure religion we profess, and of that morality of which we are always boasting, I do earnestly hope that some of the observations I have made, but especially the opinions of the illustrious men I have quoted,* will induce the House to interpose by its authority, by its inquiries, by its protection of those interests committed by Providence to our control, and check that headstrong propensity in our Indian rulers to territorial aggrandizement, which, if not founded on right and justice, must tarnish the British name and ultimately imperil the permanence of our Government in the East."

The concluding words, "and ultimately imperil the permanence of our Government in

the East" seemed to possess the ring of prophecy in them, for the Indian Mutiny broke out within a year of their utterance. It was the Mutiny which made the British Christians consider the expediency or otherwise of absorbing the Native States.

The agents of some of the deposed or ill-treated princes were spending money in England in hiring advocates to secure justice to their masters. But not in a single instance did they meet with success. Those 'heathen' or Moslem agents irrespective of their sex or position in life received scant courtesy, rather in several instances positive rudeness at the hands of the Christian authorities there. One has to turn to the story of Satara for the ill treatment of Ranga Bapoji, the agent of the deposed Raja of Satara, and to Appendix B of the Panini Office reprint of "Dacoitee in Excelsis" for the treatment meted out to the Queen—mother of the King of Oude in England. It cannot be denied, however, that the agitation in England, of the agents of the Indian princes called the attention of the natives of that country to the affairs of India. Even the outbreak of the Indian Mutiny did not prevent the annexationists from advocating their policy. Thus, one anonymous Christian author, who was evidently ashamed to give only his name in a pamphlet named "Indian Policy" published from London in 1858, wrote —

"The great object in annexing subsidiary princes is the transfer to the Indian Treasury of the land revenue, which they dissipate in the worst manner. Moreover, the armies of native Princes would be abolished. A fresh objection to the advantages to the Government of total annexation is that the subsidiary princes have stood by us in the revolt, and that it is our policy to maintain them—a miserable exposure of ignorance in those who uphold it. No large subsidiary prince in India could stand an hour without our support, it is our army which keeps them on their thrones, and assures them the payment of their splendid incomes. I prefer the support of the four or five millions sterling still reclaimable in land revenue.

"So much for the advantages to the British Government, now for the advantages to the people"—With two millions sterling more per annum, we might abolish the salt-tax (a horrible cruelty, so bad that if we cannot keep India without it, it is almost a proof we ought to leave), we might engage to a respectable extent in public works, we might really commence the education of India. ... What right have we to throw away land revenue in one place, while we oppress the people with a salt-tax in another? What right have we, by virtue of what we call a treaty, to enable by our arms a sovereign to keep his throne who oppresses his people, who takes their surplus produce and squanders it, whom they would instantly dethrone but for us? Who had the power to make any

* These opinions will be found in the India Reform Tracts Nos. IV & IX reprinted by the present writer.

such treaty? Had we any power to give a people for ever into the hands of a sovereign who neglects all his duties to them? Had such a sovereign (sometimes a stranger, entirely of our selection) any power to create the sacred right of Kings in himself by such a treaty?Talk not of treaties; they were illegal in their nature: let us not, at all events, if we have made a wicked oath, so much the more wickedly perform the same.'

"Moreover, I say, the revenues of princes, whether territorial or not, are in trust for the people: when that trust is not fulfilled, the revenue passes to the succeeding Government.

"I consider the policy and justice (in the real sense of the word) of annexation so clear, that I should be prepared to sacrifice personal interests considerably to carry it out.It will be objected here by some—but what authority have we English to depose any native prince? I might reply with the counter question—what authority have we to support any native prince? Or, to state my reply more fairly, I refuse to argue the question of authority altogether.Our Government now carefully abstains from treaties which covenant that we are never to take possession to prevent such in future.

"Total annexation, however, being our duty, it must be gone through with, and I would suggest the following milder method of carrying it out as worthy of consideration. I would not dethrone any prince now living, but annex the dominions of each when he died.The treaty difficulty might, perhaps, be hushed up as follows—when our supremacy is fully re-established, it might be explained by the Governor-General to the native princes, that the British system in India would undergo considerable change necessarily, but offer to them their kingdoms for life, on condition that they nominate the Queen of England their successor. I apprehend that, if judiciously timed, the native princes would comply with this modest request."

Modest request indeed! Such were the arguments and proposals of those Christians of England who were clamouring for the total annexation of territories in the possession of the "heathen" princes of India.

The annexationists used to justify the annexation of the Punjab on the ground that it helped the English in suppressing the Mutiny. It was convenient for them to ignore the fact that it could not join the Mutiny for some of the reasons stated in the 'Rise of the Christian Power in India,' Vol V.

It was very forcibly held by the British Army. Wrote the *Indian News* of 27th July 1858, that

"It justifies self-esteem to aver that our admiralic administration of the Punjab saved India. On this verdict we entertain very serious doubts.

"... we drained not only Bengal proper, but the North-Western Provinces of about four-fifths of the European troops that formerly were stationed in them, that we might transfer them to the Punjab. When the British frontier rested on the Sutlej, it did not extend much beyond 70 miles, but when our rule of the Punjab in the name of Duleep Singh

failed, we found a solution of the difficulty in the gratification of our grasping propensities. So we took to ourselves the inheritance of our ward and made the Punjab British; then in lieu of 70, our frontier extended over 700 miles. The inhabitants of the new acquisition were disarmed, and our old provinces were almost decimated of European troops; all being required to keep the Punjab in order, as well as to swell its revenue returns by the army expenditure. The bayonet held our new possession... because all or nearly all the European army was required to hold the Punjab in the bayonet form in which we were ruling. Yet we are told the Punjab saved India, our reading being that the Punjab nearly cost us India!

"None can question that India was nearly drained of European troops that the disarmed Punjab might be kept in subjection; nor can any deny that our generals were crippled—unable to dash at Delhi before the mutineers swarmed to that capital, because of the army located in the Punjab. It is equally clear that had the ill-used Lord Mahomed desired it, he would have found a swarm of Afghans ready to aid in recovering Peshawar.It is, to our understanding, an error to say that the Punjab saved India; it was instrumental in nearly losing us that country; it was the cause why the Mutiny was not crushed at once, why it gained strength. We have now in place of the Bengal Army 82,000 Punjatees in our service. No option was left perhaps but to entertain them. They are good soldiers,while their enlistment at the opening of the mutiny was removing from their homes to a distance men perhaps not to be trusted at such a time in their villages."

It did not appear expedient to the British politicians and statesmen to yield to the agitation of the Christian annexationists. They saw that annexations not only meant financial ruin to India, but created discontent and disaffection in the disbanded soldiery of the annexed Native States which might again produce another Mutiny. Sir Thomas Munro had already sounded a note of warning as to the danger to India from the unemployment of the aristocracy and disbanded sepoys of the annexed States. He wrote.—

"The native army would be joined by all that numerous and active class of men formerly belonging to revenue and police departments, who are now unemployed and by many now in office, who look for higher situations, and by means of these men, they would render themselves masters of the open country, and of its revenue: ...

The out-break of the Indian Mutiny showed that Sir Thomas Munro was not a false prophet. The Christian statesmen and politicians of England could not ignore the warning of the Governor of Madras.

Then again, the native Sepoy was looked upon as a mere mercenary. It was necessary to make the Native States recruiting ground for the men of the Native Regiments. These men, being foreigners would not make common

cause with the subjects of the British Indian Government. There was no danger of the outbreak of another Mutiny in the future.

Thus, it will be seen that it was not from

any motive of philanthropy, altruism or justice that the policy of the annexation of Native States was given up, and the doctrine of "Lapse" was knocked on the head.

THE BEARING OF RECENT DISCOVERIES ON THE ANCIENT HISTORY OF INDIA

By DR. A. BANERJI-SHASTRI, M.A., PH.D. (Oxon.)

THE Rigveda represents the *sturm und drang* period of Indian History. An all-round fight with yet unfamiliar elements, rival Asuras and down-trodden Dasyus. One appreciates the first—the thunder of Maruts, the blinding lightning and the drowning down-pour of Parjanya, the darkness of Ratri, the inclemencies of Vata and the malevolent activities of the Rudra. But

(i) Who are the Asuras? Rigveda I 35.7, I 35.10 describe Asura as "intelligent spirit". Rigveda I 134.2 V 24.10; VII 63 wonders that some are *Mridhavan* "of unintelligible speech". Satapatha-Brahmana records their peculiar oblique posture while buried. Later, they are an equally civilized people, only more wicked than the Vedic Aryan Sambara Rg I 51.6; II 12.11. IV 30.14. VI 18.8, VII 18.20 PS 61.2 had hundred castles; Indra helped Purukutsa Rg. I. 63.7. VI 20.10 in destroying seven of their cities and he took away the prosperity of Sushna Rg. I 51.11; IV 30. VI 20.4. VII 1.28. X.22. The Asuras were the great enemies of the Rigvedic Aryans RV. I 112.14, IX. 61.2 on Sambara—"transference of the more ancient recollection of a dreaded enemy to the greatest of all enemies, the demon of the clouds" (Roth, *Lit und Hist der Veda*, p. 116). The other leaders of the Asuras and the Oppressors of the Aryans were Rauhina (RV. II. 12, 12), Pani Rg I 33.3; 180.7, V. 61.8 etc. They are, however, addressed by the same term *jana* (RV II 12.2) as applicable to the Aryans themselves *Pancha janah* (RV. II. 12.2). What became of these Asuras who drop their historical character by the Brahmana period?

(ii) (a) Who, again, are the Dasas? When the Aryans are fighting the Asuras for water—

evidently terrestrial but symbolised as celestial (Rigveda II. 12.3)—the Dasrus or Dasas are contemptuously described as coloured savages to be dispossessed and exterminated (RV II 12.4)—cf Grassmann and Muir *Sk. Texts*, II, pp 368 ff. They are to be clearly distinguished from the Asuras who are never treated as savages or of a different 'colour'. The Rigveda knows Dasyus not only as non-Aryans but also non-Asuras.

(ii) (b) The Asuras disappear from the Indian horizon by about the Brahmanic period. This disappearance synchronises with a perceptible re-adjustment of the position of the Dasrus. (1) The *Atareya Brahmana* (VII. 11) speaks about their connection with Vishvamitra, "The foe of mankind," perhaps a reminiscence of the Aryan's conception of the Asura—as a enemy of himself, hence of the good world. (2) *Manu* describes them as partly Kshatriyas degenerated into Vrishalas.

(3) The *Yayu, Matsya, Brahmanda Puranas* give a not non-Aryan descent for the Dasyu races of the south. (4) The *Haruamsa* connects them with a not non-Aryan source in Turvasu, son of Yayati. (5) The *Mahabharata* I 3478 broadly hints at their mixed origin.

(iii) As a curious commentary on the above two (i) (a) and (ii) (e), a curious *melange* of (1) Philological and Archaeological remains in the South of India amongst the Dravidians of to-day.

(i) "The Dravidian languages (Tamil, Telugu, Malayalam, Kanarese) are fundamentally different from Sanskrit, the language of the Aryans"—R. Swaminatha Iyer—*Origin of Dravidian Languages* III Oriental Conference, Madras, 1924, quoted in *Dravidian India* by T. R. S. Iyengar, 1925, p. 69.)

(2) The Dravidian languages have an independent and indigenous origin (Wilson's *Catalogue of the Mackenzie Collection*, p. 19; Lazarus, *Siddhanta-Dipika*, Vol. v. p. 31.)

(3) There is an element in the southern languages which is not Aryan (Rapson, *Cambridge History of India* Vol. I) and yet found in the Rigveda and earliest Sanskrit (A Pillai, *Dravidic Studies No III*, p. 56) For instance, the so-called cerebrals. They can be traced in the Sumerian (perhaps connected with the Asuras)—Langdon, *Sumerian Grammar and Chrestomathy* They are not prominent in other Dasyu or non-Aryan languages in India But they form an important feature of Dravidian languages (*Asura and Dasyu*)

(II) Archaeologically the Dravidian country presents the same inscrutable combination as above. Specially noteworthy are—

(1) Panduvarum Dewal—Newbolt *Ancient Sepulchres of Panduvarum Dewal in S India*, J.R.A.S Vol XIII

(2) Megalithic sepulchres near Nallampatti

(3) Burial grounds at Adichanallur—Rea, *Cat. Prehist. Antiquities from Adichanallur and Perumbair*.

(4) Flora and Fauna, distinct and different from Aryan on the one side and Non-Aryan on the other (Another tradition mixture between non-Aryan Dasa and Asura?)

The second stage of Philology sought to solve the above doubts and difficulties in the cases of Egypt and Greece Philology was founded on a realization of the fundamental unity amidst apparent diversity of different languages classifiable under a steadily lessening number of families or groups Its second stage is an outcome of extending that realization to different sciences wrongly supposed to be self-sufficient and independent. Of the greatest value to Philology in this respect has been Archaeology

Egypt, long ago, re-adjusted her viewpoint by establishing a pre-dynastic period

(i) Petrie's typological sequence dating applied to chronological degeneration of pottery and (ii) a comprehension of the Egyptian calendar (4241 BC) settled its lowest limit to before 4000 BC Further researches have subdivided the predynastic period into Early predynastic, Middle predynastic and Late predynastic, leading on to the 1st dynasty. For the present discussion, it is necessary to note

(i) that about 4241 BC, the Nile valley

people were sufficiently civilized to observe the risings of stars and fix the solar year.

(ii) that civilization, according to archaeological finds at Narmer and Gebel el-Arak, had, an eastern origin somewhere in Asia Minor (Mesopotamia, Elam etc.)—*The Cambridge Ancient History*, Vol. I, pp. 255-6)

Greece followed suit The tale of earliest Greece was hardly discernible through the extant fragments But every glimpse was a problem and a promise. And the Prometheus strain beckoned on Even Earth had to yield her secrets and Schliemann, Halbherr and Evans recovered pre-historic Greece in Aegean sources Mycenae, Tiryns, Knossos, Phaistos, Cyclades and Crete have shed their unintelligibility. Minoan (Early, Middle and Late), Mycenaean (Early, Middle and Late) Cretan etc. are now well-defined strata in this Prehistoric Greece The work of reconstruction continues Data accumulate. Page after page of a fascinating Past is restored and read The inspiring story is available to every part of the world, in books and journals Only two points need be stressed for the present purpose

(i) Crete was the breeding place of the Aegean culture It passed on to the mainland of Greece by easy stages through the Cycladic isles Homeric Greeks were alien to, and in course of time absorbed, this non-indigenous culture But this culture, witness every text-book within the last twenty years, is now admitted to be the Heroic Age in Greece before Homer In other words, Pre-Homeric Greece

(ii) Cretan culture is supposed to be of eastern origin, from somewhere in Asia Minor Though entirely "Aegeized" or "Minoized" it probably came from Anatolia at an even earlier period.—Hall, *Aegean Archaeology*, 1914, p. 258

India, however, lagged behind She either ignores doubts and misgivings or invents explanations and passes them off as tradition (See the mutually contradictory meanings offered for the same word in the same context by the Vedic commentators) Yet there was a time when an Indian was alive to healthy doubts and could confess them Kautsa (c. 7th cen B C) was among the first to express his inability to understand the Vedic allusions—"as obscure and unintelligible". His successors from Yaska to Sayana set about to find out and record tradition and manufacture it in case of need The modern Pandit has gone one better. Almost complete-

ly cut off from that tradition intellectually and observing it only in its mechanical routine, he seeks to extinguish for ever the sacred flame of curiosity. Unable to deny so much irrationalism in his systems of thought and action, he has developed a philosophy recognising and allowing for the irrational element in existence and calls it a revelation. Between these two, long-lost tradition and still-born revelation, he has twisted the glorious Vedic records of the past into pseudo-religious rhapsodies, obscure and puerile. The magic word "religion" made everything easy and simple! Divine personages furnished plugs for filling all the gaps of discontinuity. They left no insoluble problems or embarrassing questions.

But the questions were there all the time, like so many blots on the fair face of Philology and History. A happy accident has brought them to the fore. Mahenjo-Daro will remain a land-mark in the history of India. Excavations at Harappa (1920-21) and Mahenjo-Daro (1922) have shed the "First Light on a Long-Forgotten Civilization in India"—Sir John Marshall—*The Illustrated London News*, Sep. 1924. The archaeological finds have been copiously described in various papers including this Review. For the present discussions, it is necessary to ask—"Do they solve any of the doubts mentioned above?" In other words—

(i) Is the Mahenjo-Daro culture Pre-Vedic or Co-Vedic, for it is certainly not Post-Vedic?

(ii) Is it Asura as found in the Rigveda? It is certainly not Aryan and only partially Dravidian, the typical Dasa elements being absent.

(iii) What connection does it bear to the Dravidian of to-day?

(iv) Is it of indigenous origin or intrusive from outside? If so, from where?

Any answer at this stage would be provisional. The large number of engraved seals (said to be about 350 in number giving about 150 characters) is still an open question. Waddell in his *The Indo-Sumerian Seals Deciphered*, 1925, pp. 48-98, has offered his interpretations, but they await verification. The pottery and vases, pictographs, burial customs etc. (*The Statesman*, Nov. 23, 1924) show that—(i) The Mahenjo-Daro culture is not Vedic Aryan.

(ii) The burial customs (crouching position etc.) provide an unbroken chain from Arcot and Salem Districts in Madras through Sind

and Baluchistan to Mesopotamia and Geharah in Babylon. They agree with the same customs⁶ attributed to the Asuras in the Vedas.

(iii) Sayce and Gidd have found affinities between Mahenjo-Daro relics and Sumerian objects between 3000-2800 B.C.

(iv) R. D. Banerji fancies resemblance with Crete.

From the above tested in the light of doubts already pointed out issue several important hints.

(i) The Mahenjo-Daro culture is probably the Asura culture as recorded in the Vedas. It was anterior to the Vedic. It spread over the Punjab, Sind and southern India. In course of time the Vedic Aryans penetrated into the Punjab by another route. The important water-ways were occupied by the Asuras. In the long-drawn struggle, the Asuras were worsted. They gradually intermarried and got mixed up with the Dasas. This race-mixture bred the modern Dravidians⁵. Hence the disappearance of the Asuras from the arena of Indian civilization.

(ii) The Mahenjo-Daro culture is eastern in origin, affiliated to Asia-Minor.

The third stage is already in sight. It opens with an important issue—the story of conflict between an older Asia Minor civilization and a later Indo-European growth. The facts to be determined are—

(i) If Asia Minor was the cradle of this Eastern culture—how did it reach India—by land or sea?

(ii) Its course westward Egypt, Crete, but did it stop there?

(iii) The Indo-European culture—is it from Central Asia? By what intrinsic superiority could it overcome the older culture and in course of time spread over India and the whole of modern Europe through Greece and Rome?

(i) Marshall considers Mahenjo-Daro culture as intrusive—"successive migrations from outside." Linguistic and archaeological remains in Baluchistan and Rajputana perhaps indicate the route. But of the advance or retreat?

(ii) From Crete to Scotland survive strange and stray waifs of languages, with clearly-marked oriental characteristics—Etruscan in Italy, (Michaelis, *A Century of Archaeological Discoveries*, 1908, p. 57) Basque on the Bay of Biscay (Millet, *Les Langues Dans L'Europe Nouvelle*, Paris, 1918,) and that provoking Newton stone inscription in Scotland. The last-named is a mystery. Waddell's reading, making it Eastern and Phoenician

(Waddell—*Phoenician Origin of the Britons, Scots and Anglo-Saxons*, 1924, pp. 21-25) has been ridiculed by Temple in the *Ind Ant.*, 1925, July and Aug. Eastern, however, does not and cannot mean complete agreement. They were once living languages in varied environment and life is change. Charles V of Spain who had waged war for forty years to unify the world had not realized this even when tired, and, in his monastery, he tried to keep some dozens of watches in agreement. Yet, one day, Charles accidentally dropped them all and made the profound remark, "Absolute agreement is decidedly impossible except in immobility." He had found it out at last, and that is not bad for an emperor. It would not be bad either for an archaeologist or philologist.

(ii) Even imagination wavers before this problem—its complexities and far-reaching consequences. Every available record has to be read and re-read. History is the everlasting embodiment of that brooding human spirit whose task never dies. To-day it stands at the mouth of the gloomy cavern of the past, even of Human Past, with bent back and

shaded eyes, seeking intently to penetrate the gloom beyond, with the fear of that threatening darkness, with the desire of that redeeming miracle it yet perchance may hold.

1 In the Rig Veda, the Asuras are described as *द्विरेवात्तौ चक्षुः सुदीपः* (Rig Veda, the Asura, I 35 10) i.e., of a golden complexion and well-lit.

2. cf. Hildebrandt, *Federische Mythologie*, i 89 114. 136 cf. also *हृद्यो हृद्यः* (Rig Veda III 71 10) their battle-cry wrongly interpreted or *हृद्यो हृद्यः*; Ye enemies! It is the same word as Assyrian "Halleuya", cry of victory. This language is later described as *Ulechchha*,—ZDMG. LXVIII. 719. JBRS. XXV. 78.

3 Wilson, *Irigiela*, Vol. III, p. xiv.

4 Vedic *Asura* has the same three senses as the *Assura* of the cuneiform inscription. Cf. Banerjee K. M., *Arian Witness*, pp. 49 ff.

5 *Satpatha Brahmana* XIII. 8.1.5 mentions *Asuras* as *Prachyars* (i.e. of Magadha)—cf.

(a) *Jarassandhi's Banthak* and the *Bira Nimrod* Nimrod in Assyria (Gihar Pre-Maurya Fergusson) (b) Babylonian Seal in the Nagpur Museum (Central Provinces) (c) *Majasura* in the *Khandara forest* (United Provinces Mahabharata).

6 *Atharvaveda* Spirits and Demons as Chaldean.—cf. Talak, Bhandarkar Com. Vol. Pp. 29 ff.

ON SHAKESPEARE

By ROMAIN ROLLAND

[Translated from an Unpublished Manuscript]

[We present this paper to complete the trilogy of Romain Rolland on Shakespeare. In Shakespeare Rolland has discovered and through that master playwright he pronounces the supreme philosophy that Art is Sublime Play. But it is not an irresponsible play, the doctrine is made to mean in its distorted version Art is that divine play which, through its eternal dance—Rhythms of joy, liberates the human soul from the trammels of Reality. This has its strikingly friendly echo in the philosophy of art suggested or sung through that masterpiece of dramatic symbolism—*Phalguni*, the Cycle of Spring of our Rabindranath. The improvisations on the Vedic *maya* and the *Vaishnava lila* of Indian philosophy seem to strike a sympathetic chord to this symphonic orchestration of Shakespeare by Rolland, the master harmoniser of the Occident in this age of discord. We salute Maurice Rolland by presenting this paper to his Indian admirers and conveying to him our gratitude and good wishes on the celebration of the 60th anniversary of his birth this month.

KALIDAS NAQ]

III

THE LIBERATING GENIUS

THE aspect of the great plays of Shakespeare is tragic; the thoughts underlying them are terrible. And still the general impression of the work is luminous. Where then is the hidden sun?

The first reply to the question, the reply that suggests itself to the mind most easily, is that a work like that of Shakespeare is so vast that it embraces all that exist—joy as well as sorrow—and that the one corrects the other. The work of Shakespeare is like nature itself: each one of us can draw out of it what we are in need of. Andasmuch as the secret instinct of men invariably drives them towards joy, it is the dream of joy which is best retained by men. Memory.

which is only an accomplice of the heart in this game, draws a veil over the sorrowful sights.

But we are not going to take our stand on such an explanation. For, in the immense canvas whereon Shakespeare projected the spectacles of Life, the values are not the same in all cases: the comedies, for example, however poetic they may be, cannot be balanced against the grand tragedies. And even Falstaff himself, in spite of his radiance of Pantagrueic gaiety (corrected, however, by the lugubrious end), cannot hold his own against a *King Lear* or a *Coriolanus*, in the total work of Shakespeare. In fact, the interest of the problem lies in this, that it is not the character or the play the most gay but the most sombre that radiates the strongest light.

And it is here that we enter the very heart of the question that, transcending Shakespeare, touches the very soul of Art. *The liberation of spirit through art*. Art is like a mountain. In a certain degree of altitude, all great work, whatever may be the subject-matter, brings joy to the soul. One can even assert that, in the interior of that zone, one tastes a superior kind of delectation in things tragic. The third act of *Orpheus*, the last few scenes of *Alceste* have, in the act of relaxation of spirit, no other advantage but that of gradually bringing us down from the giddy heights of emotion to a mundane quietude which prepares the public to resume their everyday life. But the conventional optimism of those scenes seems tame and insipid after the strong joy of suffering which suffuses the preceding scenes. At the end of the terrific *Oedipus*, with the termination of the implacable march of Fate set against the struggling hero, we breathe more freely, and our heart seems to be filled with the solemnity of a starry night. *Malvina von Meyenburg* recounts in her memoirs how, during one of the bitterest days of her life of exile in London, with her soul prostrate through struggle and tending towards suicide, she witnessed the performance of *Othello*, and from the spectacle of such an unfortunate soul, she drew a new courage to live. Whence comes this good?

It comes from the fact that *Art is sublime play*. It is not disinterested play either. (What play is quite disinterested?) Art is the supreme play of spirit, which, liberating itself from the cruel laws of life, becomes by itself the creator of life and master of the laws which govern the universe

modelled by the spirit in the image of Reality. From the plains of Simois, where the warriors confront one another, the human spirit wafts itself up to the god Zeus, who is observing and feeling their passions serenely from a distance and without the poisoned sting of passions. But compared with Zeus, the human spirit is more deeply moved; for it knows that it is sheltered only for a moment and it enjoys more ardently that recess accorded in the interval of life's agonies; it must plunge into that agony very soon and it knows that the condition of existence is that world is death. Only for an instant is the human soul invulnerable; and, looking down upon the arena with eyes half shut, it contemplates, as it were in a dream, the trials and struggles of brother spirits with a passionate emotion which secretly recalls their struggles to his own, and with a smile of relief which reminds it of the fact that the soul is only dreaming. The more tragic is that dream, the more anxiously does the human soul scrutinise, on the features of its poetic "double", the shudders of sufferings and the force of resistance which its brother spirit brings to the struggle. In fact, it is a sentiment like that of the Romans who rushed to the gladiatorial circus, propelled by the same sort of desire unavowed. But for grossly realistic natures, denuded of imagination, with callous insensibility like that of the Romans, there must be actual shedding of blood and the horror of real agony. The tragic art creates its spectacle quite entire, out of the substance of dreams and not out of living flesh, it is worn out of man's combats, his joys and sorrows; it is always the bloody game, but he knows that it is only a game and that here all is dream.

The strength and efficacy of Tragedy would be greater in proportion to the *illusion* being more intense and the *dream feeling* more profound, comparable to the essence a few drops of which suffuse the lovely body with perfume. These two conditions of success are rarely fulfilled in drama. Shelley's drama of the soul—of disembodied spirit—evaporates into a rainbow-coloured dream. And a masterpiece of Ibsen like the *Little Eyolf* appears like a block of stone on the head of a swimmer who sinks by a weight heavier than any burden that is suffocating us. In the case of higher types of genius, in a Sophocles and a Shakespeare, the equilibrium of the two forces—that of the Real and of the Dream, is superbly maintained, and that is the great secret—the hidden sun, in their creations.

However, that equilibrium is not produced by the same elements in the case of all master artists. The sober harmony and the perfect healthiness of a Sophocles do not resemble, in any way, the overwhelming polyphony and the demons of riotous souls in the dramas of Shakespeare, more than the Gregorian chant resembles the death of *Ysolde* in Wagner Opera. But, if the quantities employed in the game are changed, the proportion remains the same: a more enormous weight of passion-charged reality is opposed and balanced against a more violent mastery of the soul and a more fascinating capacity of dream.

Let us proceed to examine briefly the two poles of the balance

The reality which Shakespeare presents before us is, in almost all his masterpieces, always a *paroxysm*. It does not simply supply the facts of the play which, in essence, represents a *crisis of the soul*. All such crises are not of equal value. Each crisis brings into play the supreme powers of an individual soul, towards the direction of a given passion. The worth of each crisis, therefore, is in proportion to the worth of that soul and lifts us to the height to which the wings of that soul may bring her. But the divine frenzy in the genius of Shakespeare reveals itself in the *selection* of those souls. Each soul has been selected, with the eye of an eagle, so as to be like a camp of election-fight, where passions are born and suddenly surge up to the plenitude and the total exhaustion of its torrential strength. From the very first words of *Lear*, egotism and pride roar like wild beasts. From the first awakening of ambition, the savage imagination of *Macbeth* bounced to the encounter of crime, the assault of the inner tempest is so thundering that his hairs stand on end and his heart knocks at his ribs. He stumbles from the reality that envelops him and he sees nothing but what is in the future.

"Present fears are less than horrible imaginings," my thought, whose murder yet is but fantastical, shakes so my single state of man that function is smothered in surmise and nothing is but what is not" (I. 3)

The tender Juliet, from the moment that she loves, is love all round. Nothing else exists any more. When one announces to her the death of Tybalt and the banishment of Romeo, she cries out:

Romeo is banished! To speak that word is father, mother, Tybalt, Romeo, Juliet, all slain, all

dead. 'Romeo is banished!' there is no end, no limit, measure, bound in that word's death; (Act III. 2)

Troilus, lovesick, expecting Cressida, is afraid lest when he would see his beloved, the joy would prove too strong and would mean death and annihilation of his being:

"Death, I fear me, surrounding destruction, or some joy too fine, subtle, potent, turned too sharp in sweetness for the capacity of my ruder power." (Act III. 2).

So the love for her children is as limitless as the hatred in Margaret of Anjou against York (Third Part of Henry VI. 1. 4) and against Richard III (I. 3; IV. 4)

"I am hungry for revenge, and now I clove me with beholding it--At hand, at hand ensues his piteous and unpitied end: Earth gapes, hell burns, fiends roar, saints pray to have him suddenly converted from hence. Cancel his bond of life, dear God! I pray that I may live to say, the dog is dead" (IV. 4)

The group of jealous souls: *Posthumus* of *Cymbeline*, *Leontes* of *The Winter's Tale*, *Claudio* of *Much Ado About Nothing* and *Othello*, the Moor of Venice, are tigers growling with hunger for gnawing and choking the prey under their claws

"First to be hanged and then to confess--I would have him nine years a-killing" (IV. 1)

Leontes would dash out the brains of his child on the pavement. These unchained passions, sometimes unify or hurl themselves against one another, forming a symphonic combination that is formidable, so that one would consider them as sweeping tempests of elemental forces. Such an Aeschylean scene we find in *Richard III* attempting to drown the imprecations of the three vociferous women under the rattling of drums and sounding of trumpets. Such is also the scene of the tempest with the three madcaps in *King Lear* (III. 2, 4), or in the epic and funeral tableau which opens *Henry VI* around the tombs of the hero in Westminster Abbey--the furious disputes of the great barons whose apostrophisms are cut short by the arrival of the messenger in the fashion of antique dramas and the succession of news of deaths and mourning--like the toll of death-bells. Nearly all the dramatic situations of the great plays are like a flood-gate which gives way under the rush of passions. They boil and foam in *Macbeth*, a *Lear* and a *Romeo*. From the moment that the torrent is let loose, we must follow its course.

But while the heart is carried away by the current, the very same moment the spirit plays above like a ray of light on the water or like a sea-gull which flies over the waves, touching them with its wings, balanc-

ing itself on the waves, yet far from them; and thus the spirit enjoys the game as a game and knows that it is free.

The sentiment of *dream* penetrates the genius of Shakespeare. It is neither so profound nor so essential in any other dramatic poet. By fits and starts he catches his tragic heroes in the midst of action and transforms them into somnambulists who find themselves, like Macbeth, suspended on the brink of the abyss:

"Life's but a walking shadow, a poor player
That struts and frets his hour upon the stage,
And then is heard no more; it is a tale
Told by an idiot, full of sound and fury,
Signifying nothing." (V. 5)

Hotspur suddenly arrests himself in full career, and, falling, as it were, into the abysmal depth, measures the void.

"But thought's the slave of life and life time's
fool
And time, that takes survey of all the world,
Must have a stop" (Henry IV, Part I, V. 5)

Hamlet is not fully conscious, if he is not dreaming with eyes open. The eyes of Cleopatra awakens from the dream of life just on the eve of her final departure from this world. She is detached from that dream of love, of splendour, which she adored so much. From the shore of death she contemplates with irony the conqueror Caesar Augustus, who is but a slave of fortune ministering to her caprices. She escapes the influence of the "fleeing moon" which presides over the fate of human dreams. She is no longer a woman.

"I have nothing of woman in me. now from head to foot, I am marble-constant." (Act V. 2)

So in *King Lear* Edmund expires with, "It is past and so am I"

When that sentiment of the *illusion* of life suddenly flashes upon Shakespeare's heroes who once believed furiously in life, they seem to feel the very root of the tree vacillating which they had clung to with a desperate energy. Then they appear like those blinded by the tragic glare, and surcharged with bitterness they do not see in all that exist, anything but a sinister farce.

"As flies to wanton boys are we to the gods;
They kill us for their sport" (*Lear*, IV. 1)

So speaks Gloucester.

But the soul of the poet, soaring above them, smiles with an affectionate and curious irony at the charming spectacle which this universe offers him:

"All the world's a stage
And all the men and women merely players;

They have their exits and their entrances,
And one man in his time plays many parts,
His acts being seven ages." (*As You Like It*, II. 7)

The poet Shakespeare has compassion for human sufferings and at the same time he fondles and enjoys them; he "can suck melancholy out of a song as a weasel sucks eggs," just as it was the habit of the melancholic Jacques, another self of Shakespeare. And through the mouth of Jacques he gives the secret of that melancholy, which is another form of joy, sister sentiment to that which La Fontaine tasted—the joy of the Free Spirit, too free perhaps, vagabond and nomadic like the flock of migratory birds whose home-land is the immense void of the Sky.

"I have neither the scholar's melancholy, which is emulation, nor the musician's, which is fantastical, nor the courtier's, which is proud; nor the soldier's, which is ambitious, nor the lawyer's, which is politic, nor the lady's, which is nice, nor the lover's, which is all these, but it is a melancholy of mine own, compounded of many simples, extracted from many objects, and indeed the sundry contemplation of my travels, which, by often rumination, wraps me in almost humorous sadness."

To which Rosalind retorts jeeringly:

"A traveller! By my faith, you have great reason to be sad. I fear you have sold your own lands to see other men's, then, to have seen much and to have nothing, is to have rich eyes and poor hands."

"Yes", replies Jacques, "I have gained my experience."

Nothing can be had for nothing. It is at the expense of his own life, of his personal happiness, that the Poet buys the luminous rays of the spirit. As Prospero avows that it is the essence of his days, of his everyday souvenirs that his power is built; "Ye elves of hills, brooks, standing lakes and groves, ye weak masters though ye be—" yet Shakespeare-Prospero has, by your aid, "bedimm'd the noontide sun, called forth the mutinous winds," and resuscitated the past centuries, so that, at his command, "the graves have waked their sleepers" (*Tempest*, V. 1)* He lives Life at its best and he dominates, in his turn, Time which dominates life. He makes time one of his actors (*The Winter's Tale*, IV. 1). As a colleague of time, Shakespeare knows that he can, in spirit, "overthrow law and in one

* "It is remarkable that in his enumeration of the Spirits whose aid had been invoked, Prospero-Shakespeare mentions only the Spirits of the countryside familiar in life, the rural genii, the elves of Stratford—and by no means the spirits of the sea and the tempest, whom the subject matter of the scene seems to expect.

self-born hour..plant and o'erwhelm custom", that he can create and annihilate beings and peoples, that he can, if he pleases, make the Past Present and the Present viewed as a far-off Past revolving (so does Goethe). But when he weighs the things that are in his hands—the peoples and the centuries—Shakespeare feels that he holds nothing, that he himself is nothing but a dream like all the rest

"These our actors... were all spirits and
Are melted into air, into thin air,
And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on, and our little life
Is rounded with a sleep.

(*Tempest*, IV. 1)

So speaks the master magician on the eve of the abdication of his power. The magic work which his art has constructed out of the joys and sorrows of life, appears, in the midst of the tempest, like an island of dream, a refuge, a consoling song—the Light! The grossest as well as the most delicate heart come to cling therein, like a child on the bosom of the Mother:

"Be not afraid: the isle is full of noises,
Sounds and sweet airs, that give delight, and hurt
not.

Sometimes a thousand twanging instruments
Will hum about mine ears, and sometimes voices,
That, if I then had wak'd after long sleep,
Will make me sleep again and then, in dreaming,
The clouds methought would open and show riches
Ready to drop upon me, that, when I wak'd,
I cried to dream again" (*Tempest*, III. 2)
Translated from the original French by Kalolas Nag

A UNIVERSAL LANGUAGE FOR INDIA

By MADHU SUDHAN S. GOKHALE

Union College, Schenectady, N. Y.

THE insidenece with which the problem of a universal language for India claims its place is lost amid the clamour for various other necessary reforms for advancing towards the goal of Indian nationalism. The problem is unsolved owing to various reasons, the first one being the lack of realization of its importance in comparison with other political problems of the day. The second one is the impossibility of suggesting a solution that would suit the tastes of speakers of so many different languages and dialects of India.

For a reason which need not be discussed there is always a resisting force offered by people in general to any new idea. It is not the intention of the writer to offer any thing new but merely to state the nature of the problem with a view to point the way to a most practicable solution.

It has been a general belief that a Universal widely prevalent language happens to be so, if not entirely by accident, yet irrespective of its characteristics. On the face of it this may seem to be the correct view and one optimistically wait for one of the

present languages of India to take the place of a universal language Hindustani, for instance, has been claimed by some as the future universal language for India, which will develop, to be so in course of time, and if Hindustani (or Hindi) ever does become a universal language, it would settle the present question.

Does a universal language ever become so in course of events irrespective of its characteristics or is it necessary to create one which will be best fitted with due consideration to its characteristics? If a language becomes universal owing to its characteristics has Hindi got the necessary credentials in that line to raise itself to that status? If the universal language has to be created by studious efforts, does Hindi deserve to be promoted as being one, justly fitted to occupy that position? It is however idle to speculate whether Hindi will ever actually reach that status but it is more important to know whether it is inherently qualified for that purpose.

The reference to the Hindi language in the above paragraph is not made with any

particular point in view but just to make it easy to show the importance of the question by a concrete example. The name of any other language may easily be substituted as far as the reasoning goes. However the name of Hindi was used because of its informal acknowledgment as a future universal language for India by the general Indian public.

The languid progress which the question has made ever since the awakening of India along the lines of development of nationalistic ideals is one proof that the universal language as such needs to be created by studious efforts. Neither is this proof the only proof. The only reason that the United States has a common language in spite of her cosmopolitan population is her studious efforts to establish one. The linguistic conditions in Canada, which is in many other respects not unlike the United States, are curiously far different from those in the United States. The colloquial and the rural language in Canada is French, the official language being English; while on the other hand, the language of the United States is English. The prominence of the English language in the United States clearly shows the efficiency of the method of making a language universal by studious efforts as against the method of relying on the characteristics of the language.

It is an undeniable fact that the French language has a decided advantage over English as regards simplicity. The only reason why French occupies a prominent place as being universal in Canada in spite of the official English is the ease with which the European immigrants in Canada can master French.

If studious and systematic efforts are made by the Government of a country to establish a common language, any language can be made to fill that position for some time at least, irrespective of its merit or demerit. On the contrary, where government's efforts are lacking or even half-heartedly carried out, the only language that can become universal is the one that possesses necessary qualifications. Therefore, in view of the fact that the Government of India has no interest in establishing a universal language for India other than English, we are forced to the conclusion that the problem of the universal language for India cannot be solved by leaving it to spontaneous development unless there be some language which is inherently qualified for it.

From the above discussion, it is easy to

realise the necessity of studious efforts to adopt a suitable language. The problem cannot be solved by leaving it to the process of spontaneous evolution. We have seen that Hindi is already believed by some to be the language best suited for the purpose. Let us see how far this belief is justified by facts.

The language to occupy the position of the universal language, must have certain characteristics. First, let us see what the necessary characteristics are, secondly, whether the Hindi language possesses these characteristics and thirdly, whether any other language in India possesses them to a higher extent. If the Hindi language does possess them, it is high time to start some studious efforts for its promotion as a universal language. But if it does not, let us recognise the fact and redirect our efforts in a more promising direction. One thing, however, is obvious. The Hindi language seems to be more widely understood in different parts of India than any other language. However let us first see what other qualities are necessary. A language to be able to command the position of a universal language, should possess the following characteristics.

I. The universal language should be easy to learn. At present in India there is no common language as such and whichever language we choose as our future universal language, will have to be studied by those whose mother-tongue is some other Indian dialect. Hence it is necessary that it should be easy to learn. The British rulers are trying to make English the universal language for India. It is a fact that we do not want any of the Western languages to be our national tongue, for the simple reason that none of them are simpler to learn than any of our languages. On the other hand, if we are at all going to have a European language, let us at least not have the hardest one. The prominence that the English language has gained in Indian politics is due to its political status, not to its simplicity, or any other inherent merit.

II. To facilitate the introduction of any of the present languages of India as our future national language, it should have a generous stock of literature available for immediate use. There is no use trying to create literature in that language after deciding on the language. The stock should be ready and copious.

III. The language should also be homogeneous. By homogeneity is meant the uniformity of character throughout that

part of India in which it is spoken. It should be indistinguishable from its namesake in the neighbouring district.

IV. There should also be a large percentage of speakers in that language to start with as it will promote the growth rapidly, once adopted. Now that we have analysed the important characteristics that a language should possess to ascertain her position as a universal language, let us see whether any of the languages in India possess them, and which one to a higher extent than the others. The English language, to begin with, has enough literature and is homogeneous in structure, but as regards simplicity or percentage of speakers in India it will rank far behind any Indian language. The only reason the English language presents at aspect of universality is due to its political status, not unlike Latin in the days of the Roman Empire. Now let us turn to Hindi or Hindustani, one of our own languages and see if it meets the above-mentioned requirements.

Hindi is a simple language but by far not the simplest. A man from Maharastra will not be able to learn Hindi any quicker than he would Guzerati, or Bengali. Hindi grammar is full in every particular and none too easy to master in a short time for a man who is quite foreign to Hindi.

If we look whether Hindi has a generous stock of good modern literature to start with, it will compare very poorly with any of its sister dialects in North, Central and Western India. The fact is self-evident when we see that the choice is limited to very few books. Tulsidas' Ramayana is one of the few classical books which could be pointed out for studying in universities. Even then, Tulsidas' Hindi is old and archaic and would be of as much use to-day as Chaucer's English in any modern English-speaking country. The Hindi language of to-day may form a suitable means of conversation in the absence of other languages; but then this Hindi is neither classical nor literary. If India has to have a universal language, she certainly does not want the one that has been developed by its use by illiterate people.

Let us look at Hindi from the view-point of homogeneity. Without going into any deep investigation, every one is aware of the fact that Hindi is not homogeneous. The Hindi of Nagpur and Indore is different from the Hindi of Allahabad and still more so, if we go farther north. Nor is this difference a trivial or superficial one but according to the testimony of a Marathi gentleman, though a

prize-winner in Hindi oration at Bilaspur, he was unable to understand a lecture delivered in Allahabad-Hindi.

As regards the last qualification, about the percentage of speakers, Hindi may appear as being spoken and understood by a large percentage in India. The spread of the Hindi language in India has been not unlike the spread of Parsee communities. There is hardly a city of moderate size in India in which, a single Parsee family could not be found. From this no one will infer that Parsees form a majority of population in India. Another reason for Hindi's apparent growth is again partly due to the influence of the rulers. The majority of Sahibs and Mem-Sahibs manage to make themselves understood to their servants—a majority of khansamas and chauffeurs being Mohammedans—in Urdu or Hindi. Hindi being the only language they come in contact with, whatever part of India they set foot on, and not having any better knowledge of any other language than Hindi, they naturally make themselves understood in Hindi, with the rest of their suite of servants and other Indians. The above details will clearly show the reason for the aspect of universality which Hindi presents.

Now that we have considered all points for and against Hindi, let us see if there is any other language better qualified to be our future universal language. At this point I might be tempted to suggest Marathi, and were it not for a few drawbacks as regards simplicity, it could be easily recommended. But if Marathi were to be chosen as a universal language, any other dialect in Western India is just as good, neglecting the issue of simplicity, which occupies a prominent place in the discussion. After due consideration of these facts the language that would next strike any body's mind is Bengali, or the language of the people of Bengal. It is superior to all others mentioned above as regards its characteristics, and we can safely admit the easy-working qualities of the Bengali language. Let us, however, see how this language stands in comparison with other languages as regards the characteristics which are necessary for its introduction as a universal language.

The Bengali language is the simplest for an out-sider to learn. It is doubtless that if a Kanarese or some other South Indian were to learn any of the Central or Eastern-Indian dialects, he will pick up Bengali a lot quicker due to its simplicity of grammar. The Bengalees have eliminated the concep-

tion of gender altogether or to a very large extent. Many common words are employed to denote two different things. For instance the words "to eat" and "to drink" are both expressed by one and the same word meaning "to eat". In the Bengali dialect even a cigarette is "eaten." These are only a few examples of its simplicity, but which could be easily verified by an actual experiment.

As regards the amount of modern Bengali literature ready for immediate use, it can challenge any of its sister languages, even including Marathi, which runs a close next in that respect. Most of the best literature in modern, and there is no trouble of interpreting old and archaic forms which might be encountered in the old Marathi of Dnyaneswar, or old Guzerati of Samal-bhatta.

The Bengali language is homogeneous and very much so when compared with sister dialects. The Kathiawari Guzerati is different from Baroda Guzerati and still more different from the Surat Guzerati, the latter being very much similar to a form used by the Parsees. Again the Marathi at Satara and Poona is decidedly different from that at Nagpur and Amaraoti, even though the difference may be slight. Lack of homogeneity is not noticeably bothersome to those people who are born in that language, but homogeneity is an essential feature for those who learn it anew. Hindi especially compares very very poorly with Bengali in this respect.

The percentage of speakers in the Bengali language is statistically more if not obviously. The reason for Hindi's apparent growth was discussed above. Unlike the Hindustani-speaking people, most of the Bengali-speaking people are concentrated in their own province. If we compare the area in which Bengali is being spoken, it will show the reality of this statement.

Those who are so far convinced as to the possibility of the Bengali language being our future universal language, may ask how a "studious effort" can be made for its establishment in that position. Here comes a point

where the Bengalees will have to start with their share of the "efforts". Whatever may be the other accommodating features of the Bengali language, it has one serious disqualification; that is its alphabet. Just how and when it originated is of no consequence, but it is an evolution of the Nagari alphabet. If the Bengali language has to be made a universal language, its alphabet will have to be the commonest, that is the Devanagari alphabet. A Guzerati a Hindustani, a Maratha and even a Bengalee himself can read it. This will be the first and the only important step, and the Indian public will manage the rest. If the Bengalees would only realise how many people in different parts of India start to read the Bengali literature and have to give up due to the frills and fanciness of the alphabet, and have to satisfy themselves with English translations! Even the Germans have for certain purposes dropped their artistic alphabet for a simpler Roman alphabet. Many a Maharastrian, and a Guzerati has had to satisfy himself with reading Bankim Chandra and Tagore in the twisted and none-too sincere version in his mother-tongue only owing to the impossibility of deciphering a rather artistic Bengali print.

If the above plan for changing the alphabet is adopted, it would not be surprising to find Bengali articles appearing in Marathi and Guzerati journals for the benefit of those learning the Bengali language.

In dealing with this subject the writer's knowledge was limited to the above-mentioned languages only. If any one after reading this exposition has in view some other language more simple and homogeneous, etc., he will do well to bring it to the notice of the Indian public, as the question never demanded better attention than it does now.

My thanks are especially due to Mr Hari Pada Mukerjee, of Faridpur (now at Union University in America), for making it possible for me to write accurately as regards the characteristics of the Bengali language.

GERMANY, RUSSIA, INDIA AND THE LOCARNO TREATIES

By Dr. TARAKNATH DAS, M.A., PH.D

THE security pacts and arbitration treaties initiated at Locarno,* has been hailed as a great step towards European peace. Mr. Chamberlain, the Foreign Minister of Great Britain, at the annual Lord Mayor's banquet at the Guildhall has declared a significant warning against blocking the Locarno Treaties by the German nationalists. He said,

"No statesman dare take the responsibility of dashing from our lips the cup of hope raised at Locarno, and no nation dare face the load of obliquity which will rest on any nation which would deny to the world its greatest need and its deepest and profoundest hopes."

The London Times in a recent editorial, characterises the German nationalist opposition as unstatesmanlike and it is based upon a false conception of the meaning of the Locarno Treaties. It editorially says,

"The Locarno Treaty implies for Germany not as the Nationalists affirm, limitation, but liberation. It does not restrict Germany's liberty of action; it gives her a freedom and an equality in international affairs such as she has not enjoyed for many years."

However the German nationalists are opposed to the Locarno Treaties, to such an extent that they have forced the Nationalist members of the Luther Cabinet to resign. If all other parties vote for ratification of the treaty it will be passed by the Reichstag. But the Social Democrats have already decided not to vote for the Locarno Treaties unless the nationalists decide to vote for them. The Social Democrats feel that if they vote in favor of the Locarno pacts, when the nationalists refused to share the responsibility, the Social Democrats will later on be seriously attacked by the Nationalists "as traitors" and this will have an adverse result in home politics. Therefore if the nationalist opposition continues unabated and the Social Democrats do not change their present position the ratification

of the treaties may be blocked by the Reichstag.*

It is not easy to enumerate all the substantial objections of the German Nationalists against the Locarno Treaties. (Space also will not permit it.) But two of them have great international significance; and they are on (1) Germany's War Guilt Question, and her entry into the League of Nations and (2) the possible effects of the Locarno Treaties on the existing and future Russo-German relations.

German Nationalists (in fact every German irrespective of party affiliations) regard, that it is a falsehood that Germany was solely responsible for the World War. They want that the Allied Powers should make a declaration absolving Germany from this charge. They advocate that Germany must not enter the League of Nations until this is done, and unless she is allowed to make reservations on the articles 16 and 17, of the League of Nations which concern military and economic sanctions against any Power which may be at war with any member of the League.

German Nationalists, following the teachings of Bismark, are pledged to oppose any policy which may lead to misunderstanding and conflict with Russia. German Nationalists regard that the Locarno Conference has been a great success for British diplomacy, which is now following an anti-Russian policy. This view, of the German Nationalists has been substantially strengthened by the attitude of the Soviet Commissar of Foreign Affairs, M. Tchitcherin who regards that, among other things, the Locarno Conference was planned by British statesmen to isolate Russia in World Politics, and practically to destroy the value of existing Rappallo Agreement. M. Tchitcherin came to Berlin via Warsaw to strengthen Russo-German friendship and to oppose all plans which might be regarded as steps towards detaching Germany from Russia.

The Rt Hon Mr. Ramsay MacDonald who visited the Capitals of the Central European countries, especially Berlin, to counteract M

* The Locarno Treaties will be signed in London in December, 1925, when King George will entertain the representatives foreign Powers with a Great State banquet. The success of the Locarno Conference is universally regarded as a great diplomatic victory for Mr. Chamberlain, who on his return from Locarno to London was greatly honored by the King as was the case with Lord Balfour after his return from the Washington Conference.

* It is not improbable that Nationalist opposition will change its present attitude towards the Locarno treaties, as they did about the "Dawes Plan", at the last moment.

Tchitcherine's activities against the Locarno treaties, regards the fear of the Soviet statesman to be unfounded. In an interview in Berlin, he has been reported to say

"Speaking of Soviet Russia, Mr. McDonald said that, that country ought to come into European Community, but if it is not coming in, the rest of Europe would have to do their best without it. Soviet policy was not realistic. It was dominated by the delusion of British enmity. Whenever statesmen met together in any part of the world Soviet Russia immediately imagined behind the meeting, British plans to strengthen the anti-Soviet front. The reason for this attitude was that the Soviet Government at the bottom was in many respects the most typical bourgeois government in Europe, and in other respects it was still Trans and Imperialist in outlook. Its great fault was that it had not yet realized that there is a great peace movement in Europe. Soviet Russia, clinging to these fancies, was one of the greatest obstacles in the way of this movement."

However, it seems to us that the *New York Tribune* (Paris edition) of October 21, 1925 editorially substantiates the contention of the German nationalists and the Soviet Commissar for Foreign Affairs when it says,

"If the Locarno treaties are ratified, the Bolshevik dream of making a common cause with Germany, for the domination of Asia and against European tranquillity, is an empty mockery."

No less an authority than Lord Grey of Faldo, in an address before the League of Nations Union at Manchester on November 11, 1925, has made it clear that one of the results of Locarno treaties will be isolation of Russia.

"The Locarno treaties," Lord Grey continued, "had settled something much more than the Rhine-land frontier, which was merged in the much greater obligation to uphold the principle of arbitration in all disputes. One thing which would have been certain to cause another war was the same state of things growing up in Europe which they had before 1915, when Europe was divided into two great diplomatic groups opposite each other and armed to the teeth. Before Locarno, he thought, there was the greatest danger that that state of things might grow up in Europe again. France had been making separate treaties with Belgium, Czechoslovakia and Poland, from which Germany was excluded. The result of that policy must have been that Germany would become probably the center of another group of alliances to protect herself. In fact, they were on the way to have two separate diplomatic groups in Europe. By bringing France and Germany into one group, Locarno made it certain they would not have two diplomatic groups in Europe in future, in which France was in one and Germany in the other. Russia is the only great power in Europe outside the group. He trusted the effect of Locarno on Russia would be that Russia would realize that she was isolated, but that her isolation was her own fault."

Regarding Germany's entry to the League of Nations, Lord Grey uttered a caution against exuberance, as it was possible *this might be construed in Germany as if we thought that Britain or France was going to get some special advantage out of Germany's entry.*

The prime motive behind the Locarno Treaties, so far as British diplomacy is concerned, is to detach Germany from Russia. This is absolutely clear from the following extract of the substance of the speech of Hon. Ormsby-Gore, M. P., the Under-Secretary for the Colonies, one of the spokesmen of the British Cabinet, delivered at Manchester —

"Referring to the Locarno Conference, the speaker said that today, for the first time for all too long, there was again a sense of security on either side of the Franco-Belgian frontier. Even more important was the drawing together of all the Powers of Western Europe in defence of Western civilization, which has been so rudely disturbed by the war. Things were not so secure as some were apt to think, and the solidarity of Christian civilization was necessary to stem the most sinister force that had arisen, not only in our lifetime, but previously in European history. *The question was (Germany) to regard her future as being bound up with the fate of the great Western Powers, or was she going to work with Russia, for the destruction of Western civilization.*" The Foreign Commissar was brought from Moscow to try to prevent that. *The significance of Locarno was tremendous.*" It meant that as far as the present Government of Germany was concerned, it was detached from Russia and was throwing its lot with the Western powers. Locarno had also achieved the reinforcement and strengthening of the League of Nations to a degree which most of them did not believe possible so soon."

It seems to many that the policy of isolation of Russia may not help saving the so-called Western civilization. In this connection, it is very interesting to note what Mr. James H. Hudson has expressed in the *Manchester Guardian*.

"Mr. Ormsby Gore's statement in the Free Trade Hall on Saturday, (Oct. 21), regarding what he described as 'the issue at Locarno' is the more significant in that, the Under-Secretary for the Colonies is usually classified among the more careful members of his Majesty's Government. 'Locarno', says Mr. Ormsby-Gore, means the detachment of Germany from Russia. This seems rather striking confirmation of the oft expressed suspicion that the British Foreign Office has been less concerned at Locarno with the peace of the world than with such reshuffling of the weights in the balance of power that in the next war we shall have on our side our late enemy Germany against our late ally Russia."

* The Times (London) November 12, 1925. The italics are mine.

† The Times (London) October 26th, 1925. Italics are mine.

* The Times (London) October 28th, 1925

"The strangely changing kaleidoscope of allies and enemies which two hundred years of diplomatic effort have managed to secure for this country should specially have warned us against regarding the creation of a new friend as a cause for offence to others. But apparently Mr. Ormsby-Gore is quite untroubled by such reflections, and he at least cannot complain if Russia sees in British diplomacy what he himself sees. Do Mr. Ormsby-Gore and the Government for which he apparently speaks really believe that Russia will sit quietly twiddling her fingers while our Foreign Office pursues the policy of detaching from her those who upon every economic and moral ground should be her friends? The Russian menace was a dark shadow across our path for half a century. It seems from Mr. Ormsby-Gore that having disposed of 'German Menace' in Europe by making Germany our friend, we must at least make sure there is another menace to take Germany's place. Russia, with the access to the millions in China and India, can play the game."

"What madness! If the Under-Secretary for the Colonies is right, the peace carillons which they rang when Mr. Chamberlain returned from Locarno were quite too previous. The Pact, instead of a milestone on the road to peace, is a finger-post pointing to war and the destruction of civilization."

As the prime motive of British diplomacy to promote the Locarno treaties is to isolate Russia, (as isolation of Germany was the guiding principle of British Statesmen when they brought about the Triple Entente in existence) it seems inevitable that there will be a future conflict between Britain and Russia. In that case, all members of the League of Nations will be called upon to aid Britain against Russia, unless Russia joins the League. Prof. A. Bernadole Keith points out that although Article 9 of the Locarno Treaty provides,

"The present treaty shall impose no obligation upon any of the British Dominions or upon India unless the Government of such Dominions or of India, signifies its acceptance thereof." However, India in case of a war between Russia and Great Britain will be subject to attack by Russia and her allies. In virtue of their membership of the League of Nations, the Dominions and India might be called upon by the League to afford Great Britain aid if she were engaged in a war under the sanction of the League... in spite of distinct personality of the Dominions and India in the League of Nations, a declaration of war by the

King automatically places the Dominions and India in a state of war, liable to enemy attack, and justifies the enemy power in dealing with Dominion citizens as hostile."

Thus the question arises, will the Locarno Treaties enhance the security of India?

In case of an Anglo-Russian War, (the Locarno Treaties seem to be diplomatic preparation for it), Britain will carry on land, sea, air, and commercial warfare against Russia; and through the sanction of the League of Nations will force Germany to wage war against Russia. Will that be to the advantage of Germany? Does Germany favor the policy of a war with Russia? The German Nationalists who admire Bismark as the great statesman and the creator of the German Empire, will possibly oppose all commitments of the Locarno Treaties, which will morally bind Germany to fight Russia. Russo-German amity to the followers of Bismark, is their cardinal principle for German Foreign Policy. Bismark created the German Empire by defeating France in 1871. This victory of Prussia, was possible largely because of the benevolent neutrality of Russia, which was really purchased, when Prussia refused to join Britain and France against Russia during the Crimean War.

It is universally admitted in Germany, that it would be unwise in the long run, to follow a policy which will lead to Russo-German enmity. However, the Locarno Treaties may be ratified by Germany because the German statesmen dare not displease Great Britain and reject them. They fear that Germany will also incur the displeasure of America, if she rejects the Locarno Treaties. The German Statesmen are afraid of any situation which may lead to bringing about financial pressure on Germany by England and America. They also think that by signing the Locarno Treaties, they will be paving the way for a possible Anglo-American-German co-operation in World politics. But, will an Anglo-American-German alliance (written or unwritten), primarily directed against Russia, promote world peace?

BERLIN,
November 15, 1925.]

* The Manchester Guardian, October 29th, 1921. The italics are mine.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Pungabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

NEW DAYS IN LATIN AMERICA By Webster F. Thurning 226 pp. *Missionary Education Movement of the United States and Canada*, New York. Cloth \$1.00, paper \$.75.

Written primarily with the object of pointing out the need for evangelical missions in South America, this well-written little book furnishes a great deal of valuable general information on the countries to the south of us, which will serve not only to educate the stranger to Latin America, but will as well refreshen the memory of the reader already somewhat familiar with that territory.

The first part of the book is devoted to a description of the physical and political relation of Latin America to the United States, racial backgrounds and economic factors. The development of the major countries is traced from the time of the Spanish conquistadores to the present. In the remaining chapters, the author treats of the educational and religious situation, the Catholic influence from earliest times, and its virtues and weaknesses to-day.

The missionary movement in Latin America has in recent years attained considerable importance, and is decidedly of benefit to the United States in that it maintains contacts between the American of great value both to ourselves and our neighbors. From the very beginning, the Latin people of America have always felt their closest bonds to be with Europe. And it has always been to Europe that they have looked for cultural and spiritual guidance. For the first time they have come to know us better, and realize that we, too, may have something to offer. Any work which serves to develop this bond and to bring us into a closer relationship deserves the attention and moral support of all of us.

H. M. BRATTER.

THE LETTERS, MUSIC, AND ROMANCE OF A GREENHORN: By Maurice Chudeckel. 311 pp. Boston: The Rorburgh Publishing Company, Inc. \$1.50

To see ourselves as others see us is a faculty we cannot possess. But occasionally we are permitted to hear from the lips of strangers to our shores impressions favorable and unfavorable that our land gives to the newcomer. Favorable comments are always welcome: unpleasant ones we are prone to discount, if not entirely to discredit, and, without thinking, we are apt to credit them in whole or in part to the imagination of those who relate them. Most of us never change the opinion of the life about us which is given us

in grammar school days. We are permanently prejudiced in our own favor.

Regardless of whether we accept criticisms in the spirit in which they are given, or whether we entirely deny their truth, unknown to us they each time leave their mark and thus accomplish a good purpose.

Mr. Chudeckel's is a unique story, written in the form of a series of letters from a Russian immigrant in this country to his friend and comrade at home. As explained in the introduction, these letters form a true story. Written originally in English, as is the custom with many Russians of the better class, they have been changed only in the names of places and of persons. The interest of the story grows constantly from the first scene on board ship bound for America, until the last dramatic pages, entirely unforeshadowed in the earlier part of the book.

In this volume the author has ably and convincingly revealed to us some of the anomalies of our democracy,—equal rights for men, liberty and tolerance, and racial prejudice, religious intolerance and the whipping post. What is pointed out deserves our most serious attention, and we owe a debt of gratitude to the author, as to every stranger who brings to our attention evils of which we may or may not be aware.

H. M. BRATTER.

THE SECRET OF THE YEDANTA, PART I: THE IDENTITY OF JIVA AND BRAHMA (SOUL AND GOD) TRANSLATED INTO ENGLISH: By K. R. Ayar, B. A. from the Tamil book of Sri Paramahma Sacchidananda. Pp 498. Price Rs. 2-8.

The author deals in this book with miscellaneous subjects—from the "State of the Universe before Emanation" and "The Essence of the Upanishads" to "Tooth-powder".

MAHESCHANDRA GHOSH.

THE ENGLISH SFAKING NATIONS: By G. W. Morris M.A. and L. S. Wood, M.A. published by the Orford University Press. Price 3/6 net.

The central theme of the book, according to the authors, is "not the military achievements of our ancestors (of the British), but the development of the Commonwealth ideal and the gift to the world of the sense of imperial trusteeship—an imperial conception, based upon nationality and self-government." They also claim it to be "the supreme achievement of Britain that she has given a new meaning to the word 'Empire'." It is out of place here to discuss the validity of this assertion, the Book is very well got up and profusely illustrated.

A NATIONAL SYSTEM OF TAXATION: By A. Ramaiya M.A., Published by P.S. Mithadana Iyer, 1110 Natch New street, Madurai.

The author does not claim any expert knowledge of economics, but shows a better grasp of his subject-matter than many "economists". The greatest happiness of the members of the State should be the guiding principle of all State activities. The subject of taxation is not exempt from this line. The author has worked out his ideas along this line.

A. C.

THE GLEN IS MINE AND THE LIFTING—TWO PLAYS OF THE HEBRIDES: By John Bhandle. Constable and Company, London, 4s.

Of the two plays in the book "The Glen is Mine" is a comedy in three acts and the other one "The Lifting" is a simple play in three acts.

The comedy is interesting reading and it should be doubly so in real acting. The characters are all lively. "The Lifting" though a 'simple play', is none the less interesting. The plot is a simple one, but very tense and lively woven. On the whole, this book of two plays should have a warm reception from play-goers, players and the general reader of literature. Brandon is not a new name in the field of present-day English literature, and the present volume will add to his already established fame as a novelist and dramatist.

The paper and printing of the volume is all that can be desired and special note should be taken of the paper binding—it is a departure from the old tradition of bookbinding—the paper cover is beautiful and somewhat oriental in tone.

HUMPHREY CLINKER—A NOVEL By Tobias Smollett. This book is No 290 of the famous Oxford World Classics Series (2s.)

Humphrey Clinker is considered to the best novel of Smollett. According to Hazlitt, this book is "the most pleasant gossiping novel that was ever written." We hold the same opinion about the book and the Oxford University Press deserves our most grateful thanks for bringing out such cheap and at the same time beautiful editions of famous masterpieces of English Literature.

WOMEN OF BENGAL—A STUDY OF THE HINDI PARDANASHINS OF CALCUTTA By Margaret M. Uryuhart. The Women of India Series. The Association Press, 6, Russell Street, Calcutta. Rs 1-12 (1925)

The authoress has tried her best to present a true picture of the Women of Bengal in her natural setting, the Bengali home. It is a pity that Englishmen and the Englishwomen have a very quaint idea about things Indian—especially about Pardanashin India. Mrs. Uryuhart is in Bengal for the last 22 years and has tried with Indian women, not in the missionary spirit of preaching the holy gospel to them, but as a student and friend. She has not tried in the least to compare Indian women with European women and thus lower the former in the estimation of the public outside India. She has written of the shortcomings of the Bengali Woman, but that with a friendly spirit. The greatness of heart and lovable nature of the Bengali Woman have impressed the authoress much.

The book is illustrated with several very beautiful pictures. But one thing we must mention here. The illustration "Behind the Parda"—a Village Type" by H. Mazumdar (p. 96) is ill chosen

and the publishers would do well if they omit this picture from the second edition of this very beautiful book. "The Village Type" is not at all a village type but an imaginary vulgar production of the artist. This is the only discordant note in the whole thing and it is misrepresenting the real thing in a most distasteful manner.

However, the book is worth reading both by Indians and Europeans and we congratulate both the publishers and the authoress on the success of their labour and hope to see the second edition in no time.

H. C.

GLIMPSES OF AMERICA: By Dr. Sudhindra Bose Ph.D. Lecturer in Political Science at the State University of Iowa, U. S. A. Published by Messrs M. C. Sarkar and Sons, 90-2A Harrison Road, Calcutta. Price Rs. 3 (Pp. 240. 1925)

Dr. Bose in his newly published book "Glimpses of America" gives snap-shots of different aspects of American life and institutions and interprets their significance for Young India. Some chapters of this book originally appeared in *The Modern Review*, *Welfare* and other Indian periodicals. Dr. Edwin D. Starbuck of the State University of Iowa in his introduction to this book surveys the career of the author in the U.S.A., and pays splendid tributes to Dr. Bose. It is also worthy of note that in spite of the humiliating decision of the U. S. A. Supreme Court which has annulled his citizenship, Dr. Bose has written the sketches in a fine spirit. We confidently expect that this well got-up, extremely useful and illustrated book will receive a wide circulation.

1926 DIARIES: Published by Messrs M. C. Sarkar and Sons, Calcutta.

Ghosh's Kohnoor and other diaries (1926) published by Messrs M. C. Sarkar and Sons have maintained their position as popular diaries. They are issued in various sizes to suit the requirements of customers of different classes.

P. C. S.

INDIAN CURRENCY By A. K. Sarkar, M. A. Book Company 44A College Square, Calcutta. Rs 12 only

A few questions of the present Currency Commission have been answered successfully in this little book. The author has done well to explain some difficult terms, used in the book, in the Preface. This will help the general reader considerably. The author has also discussed three possible systems for India—the Silver Standard, the Gold Exchange Standard, and the Gold Standard. Like many other economists, the author is of opinion that the Gold Standard will be the right solution for the Indian monetary difficulty. Students of Indian Currency ought to go through this monograph.

C. H.

HINDI.

THE HISTORY OF RAJASTHAN (FASCICLES II & III) By R. R. Puri. Gourishankar Oya. Printed at the Vaidik Press, Amer. Pages 100. Price Rs. 6.

The author of this bulky volume is a well-known Hindi scholar and antiquarian whose work *Prachin Lympala* as well as his several researches in

Rajput history have already earned for him a high reputation among scholars. His new undertaking, viz. the History of Rajputana, the first volume of which is under notice will considerably enhance that reputation. Col. Tod's *Rajasthan* was hitherto the only work to which students desiring to know the history of the war-like race of Rajputs could turn with advantage and pleasure. The work, though fully and sympathetically written, had one disadvantage, viz. that it was written by a foreigner unacquainted or inadequately acquainted with the religion, social customs, language, literature, and antiquities of the people whose history he took upon himself to write. Despite this drawback, his laborious pen produced a creditable work, the reliability and excellence of which have remained unquestioned to this day. Now, time has surely come for its revision in the light of the store of new information made available by researches in archaeology, and further it became necessary that the information collected and properly arranged be made available to the general public not acquainted with English. R. B. Pandit Gourishankar was eminently fitted for the work and the Hindi-knowing public will be glad to know that the work so far turned out sufficiently justifies the expectations formed of him.

It is regrettable, however, that though the learned author has taken every care to mention only such facts of Rajput history and of the people as are borne out by truthful investigations, his knowledge of Maharatta history is very faulty or he has not taken sufficient care to ascertain truth regarding the history of the Maharattas. Apart from the distortion or mis-spelling of names of several well-known personages in Maharatta history, such as Sambhaji (son of Shivajee the Great), Vyankojee (Shivajee's brother) and Dadojee Konddeo (Shivajee's tutor) whose names are mis-spelt as Shambha, Vyanka, and Kondeo, there are several false statements regarding Maharatta history, which are utterly intolerable. For instance, on page 287, the author has made an astounding statement that on the death of Shahu Maharaja his Peshwa or Prime Minister Balaji, usurped the title of Maharajadhiraj and in 1807 (*sic*) made Poona his capital. Now as a matter of fact Balajee's masters, the Kings of Satara, had never borne the title Maharajadhiraj. Their title was Chhatrapati Maharaja. Balaji never usurped that title, nor was there the least possibility of his ever successfully doing so in the presence of several war-like and loyal Maharatta Sardars who were powerful. Poona was never made the capital of the Maharatta Empire in Balajee's time and the Peshwa's residence in Poona was not built in 1807 but in 1736 and it was first occupied, not by Balajee but by his father Bajirao II with the express permission of his master. What the Pandit has stated is mere fiction or distortion of facts. Such mistakes happily are not numerous, but they are just sufficient to shake the reader's faith in the reliability of the contents of the work. It is hoped that in successive volumes the author will take greater care in ascertaining facts.

V. G. ARTL

GERMAN

Die Feldfruchte Indiens in ihrer geographischen Verbreitung. Abhandlungen des Kolonial-

statistik XIX Hefte, Reihe E. Bd. 3: Dr. Th. H. Engelbrecht, Hamburg, 1914, Text 271 pp.: Atlas 23 Maps.

This most interesting book, containing more than 23 maps and 55 tables is based upon generally accessible statistical material. The author boldly endeavours to give a scientific description of agricultural India, really going to the bottom of facts. He deals with that vast part of the world, bearing the name of India, which name represents at the same time an immense number of languages and religions, mountains and plains, deserts lacking in water and population, big towns roaring with trade and business, territories which have been thickly populated and richly settled for a thousand years and primeval forests hardly ever touched by man's foot.

A farmer is the author of this book, written with the most careful accuracy and patience, but at the same time boldly planned a man well-known for economic and scientific work during long years. He has already published a series of remarkable books, among which the "Landbauzonen der aussertropischen Länder" (The Agricultural Zones of the Nontropical Countries) is considered as a first rate standard-work.

Only such a well-proved specialist could succeed in giving a description of India without having ever himself seen those immense regions. His own scientific perception was so profound in every direction, that we might expect him to sift the immense statistical material thoroughly, giving most important views. In a measure unknown as yet, he has been always accustomed to use and utilize meteorological facts and points of view as well as those of botanical geography for illustrating his agricultural material.

Indians who are scientifically and economically interested and educated will find in those precious statements many economic facts, they had hardly ever had an idea of. They will find points of view from which they can get a survey that might never have been acquired before. In contrast to other scientific works before all English books, the author values a series of plants only used in native agriculture, for instance, the different sorts of millet, Indian beans from the catjang to the rennet and from the native vegetables and spices to the dyewood and to the distribution of tobacco and poppy stimulatives that are of great importance also for India.

Thus, in contrast to the general rule of statistical statements, the accent is not laid upon the more important commercial plants, but just upon the relations of the different plants used in agriculture to each other, to economic life and also to the population. That it was done with German solidity seems to have been thoroughly misunderstood by English science. In England, the book was quite recently criticized and unfortunately the effect of the World War has created a certain irritability, regrettable, but in some way comprehensible. That is the only reason to explain the peevish and, considering the value of Engelbrecht's work, quite unjustifiable way in which the book was criticized by a first-rate English authority, the "Journal of the Royal Geographical Society".

The meteorological data, for instance, quoted by the English critic, have been all misunderstood, and, what is worse, they seem to be accentuated only to suggest to Englishmen that this solid and

fundamental work is in every way not worth considering, the principal economic facts (say the interests of English commerce!) having been, as the critic says, hardly dealt with.

But just for that reason the work must be recommended to scientifically educated Indians. There can be no doubt that it is of great importance for India and its indigenous population. For the author wrote it to the main end of thoroughly investigating the nutritional situation of India and its agricultural base by means of modern agricultural science.

BERLIN W 50, SCHAPERSTR 33. PROF. ED. HAHN

GUJARATI

DWARKA DASHAN : *By Hathubhai Anthubhai Patel, B. A. Printed at the Arya Sudharak Press Baroda. Pp 136. Thick card bound. Price Rs 1-0-0, (1925) : with pictures.*

This book is more than a guide to Dwarka, as it treats of the celebrated place of pilgrimage from various points of view, and puts in a plea for improvement in the administration of the different localities where he finds room for the same.

SANJALINI : *By the late Damodaradas Khushaldas Botadkar, printed at the Lohana Steam Printing Press, Baroda Paper cover. Pp 110+123+11. Price. Rs. 1-0-0 (1925).*

Kavi Botadkar took his place amongst the well-known modern poets of Gujarat by his *Rastarangini*, which by now has run into a third edition. The collection of poems appearing under the above heading represents his work prior to the wave under the influence of which he produced poems in the *Rastarangini*, and as such represents a different feature of his work, the poems are all of a high order, all the same. The great value, however of this book, consists in the long introduction of nearly 110 closely-printed pages, on Botadkar's poetry, contributed by a brother poet, Narsinhadas B. Divatia. His whole work is submitted to an intelligent analysis, and its beauties brought out in a way in which only a master-hand can do it. It will for all time remain a finger-post for greeting the reader in ways he should go in appreciating this poet, who knew much Sanskrit and little English and still could come up to the standard of a scholar educated on modern lines.

such a hybrid satisfies neither the canons of philosophy nor of fiction, and the reader is simply bewildered to find out as to where he is. The bewilderment is, however, lessened in some cases where passages, comparatively simple and understandable, relieve the technical aspect of the subject. The writer says that the present work is but a fragment and more is coming. We wish him joy of his expectations.

The Jaina Niti Pratesha, and Kumarila ne Patro, (Letters to a Girl) are two little brochures published by Mr. Mavin Damji Shah. The first teaches morals, and the second are pieces of advice given to a girl in the shape of letters.

NARSINGH SAR : *By Harishankar Trivedi, printed at the Saraswati Printing Press, Bhavnagar. Paper Cover. Pp. 111. Price Rs. 0-6-0 (1925).*

An anthology of the poems of Kavi Narsingha Metha, is a good idea, and this compilation is a thoroughly representative one.

INTERESTING STORIES : *By Gokuldas Dnyanadas Ranchura, published by the Sharda Office, Ankot. Thick card board, with pictures. Pp. 200. Price Rs. 1-8-0. (1925), with an introduction by K M Munshi Esq. Advocate.*

The stories are interesting and bring out certain welcome traits of the old and indigenous tribes inhabiting Kathiawad, such as the Mers and the Murs where men are brave, honest, and truthful and women equally brave, honest, truthful and beautiful in addition. The literature of stories, however, round these tribes is entirely oral and requires to be preserved in print.

Defeated Gujarat. *By Thakkar Narayn Vasany, printed at the Gujarati News Printing Press, Bombay. Paper cover Pp. 319. Price Rs. 3-0-0, (1925).*

A fascinating chapter in the early history of Gujarat, the 8th century is narrated in this novel. Suraj, Nanay, Anahil, Chamraksinh were some of the heroes who undertook to free Gujarat from the foreign yoke of Bhuvad Solanki, and the book deals with their adventures and struggles. The writer has gone to original historical sources for his subject, and tried to present it in a popular form, the greatest obstacle, however, in his way, is his stilted, artificial language, which scares away those very classes of readers whose sympathy he wants to enlist.

Very useful and sound pieces of advice to youngsters and advanced people of both sexes are given in this little book on such varied subjects, as Mother, care of teeth, ears, throat and nose, utility of observing certain principles, etc

K. M. J.

TELUGU

AN INTRODUCTION TO THE HISTORY OF TELUGU POETRY, VOL. I: By Bhogaraju NarayanaMurty.

This is a collection of a series of literary essays published in the Bharati monthly magazine. He starts with the laudable notion of writing a detailed and comprehensive history of Telugu poetry. In this prefatory volume, he has given his views on the definition of poetry and the qualities which genuine and pleasing poetry ought to possess. Instead of the old-fashioned method of dividing the history of poetry according to the patrons, namely, the Chalukyan princes, the Cho'a princes, the Paddi rulers, the Vizianagar emperors and the Tazjore rajahs, he has attempted to construct a scientific division of the history into the different ages, viz—the age of Nannaya (1022-1250) the age of Tikkana (1250-1350), the age of Verranna (1350-1440), the age of Potana (1440-1520) the age of Peddanna (1520-1880), the age of Veerasahungam (1880) to the modern age. This scheme, no doubt, enables him to present a clear notion of the poetic talents, culture, character and organised social life of the times. Too often the previous writers have presented anthologies of the various writers. They have also sometimes included base metal in their so-called treasury of gold. We hope, however, this author would be more discriminating in his select on.

B. RAMACHANDRA RAO.

GERMAN-ENGLISH-FRENCH.

MENSCHEN UND SACHENWERKE (MEN OF TO-DAY AND THEIR WORKS) A New Encyclopædia in German, English and French Editor—Arnold Reuter. Vienna 1925. Vol II, pp 472.

This new encyclopædia, of which the second volume is before us, is well got-up. The binding is of linen with leather back and leather corners. The paper, printing and illustrations are excellent. The size of the page is about 12½ inches by 9½ inches. The work is tri-lingual and will consist of ten volumes. It claims to be the first attempt to present a true picture of present-day culture in all its branches and ramifications. "All the great figures in the intellectual and cultural world of to-day are delineated in word and picture, an imposing monument indeed. The detailed biographies, which are compiled by scholars and experts of high standing, the beautiful photographs and the original research articles of the prominent men and women of the day give a complete and comprehensive picture of modern intellectual and economic life, of the channels along which our culture flows, and of all the wonderful achievements in science and art."

It has been highly spoken of by a whole host of famous men and newspapers, including Edison, Galsworthy, Maxim Gorky, Sven Hedin, Sir Oliver Lodge, Nansen, Poincare, Romain Rolland, etc.

The present volume contains a good life-sketch of Sir J. C. Bose, and an article by him on Plant and Animal Life.

ENGLISH.

Raja Rammohun Roy, His Life, Writings and Speeches with a biographical sketch. Cloth. Pp. 340. Rupees Three only G. A. Natesan and Co., Madras.

This is a very useful publication which all who do not possess previous editions of the English works of the great Indian religious, social, political, educational, and administrative reformer, and scholar and author, would do well to procure.

The publishers are, however, wrong in claiming that it is the first one-volume edition of Rammohun Roy's English works. The Panini Office of Allahabad published such an edition years ago, which contained all his English works, which Natesan's edition does not. The Panini Office edition contained more than a thousand pages of small print.

INDIAN INFLUENCE ON THE ART OF INDO-CHINA.

Translated from the French

By JADUNATH SARKAR

[Monsieur George Groslier, Director of the Cambodian arts, French Indo-China, has published a learned work (*Recherches sur les Cambodgiens*, Paris, 1921), giving a minute study of the life and arts of the Cambodian People with a very large number of illustrations, many of which are drawn from their ancient and mediaeval sculptures. The earliest monument extant belongs to the 7th

Century A.D., and from it he draws the following conclusion:—]

THE religion, too, is far from being spontaneous and primitive. We discover a *soma-sutra* on the north face of the tower B [at Hanchai] consisting of *makaras*, a person



lying on the many-headed serpent carved on the lintel of the cellule. The characters and text of the inscription [dated the first half of 7th century A.D.] settle for us the cult and its Indian origin.

We cannot, then claim, in spite of the ancient date of Hanchei—than which none in Cambodia is older,—that the little group contains the origin of Khmer architecture. In spite of the extreme simplicity of its plans, it does not belong to the stage of commencement, but marks a step which is the first accessible to us, and at which the sculptor and iconographer had [already] made themselves expert in their art, just as the architect had done in his. And in that the carpenter predominates.

Since it is in India that we ought to search for the past [development] of the sculptor,—and it may be, of the architect too,—let us take an account, with the aid of exact facts, in what measure Cambodia is indebted to monumental India. No instant can be chosen in preference to this, no epoch is more propitious for that research, than the beginning of the 7th century, and no Cambodian group is more qualified than Hanchei to contain both the traces of the still-living atavism of the indigenous race and the foreign influences at their beginning. Foreign formulae can, in effect, be so much the more visible in actual occurrence as the power of the Indian cults develop and prosper, as the country is on the high road to civilisation, and as the wealth and might of the reigning kings are attested by the texts.

The alphabet of Southern India [used in the earliest Cambodian inscriptions] and the termination in *-varman* of the names of the kings from the 4th century in Cambodia invite us to traverse the Dravidian country at the epoch of these Pallava monarchs who designated themselves *varman*. It is, in deed curious to find on the coast of Coromandel a Mahendra-varman I [reigning] from 600 to 625, when at the same moment in Cambodia Mohendrarvarman Chitrasena, himself the son of a Vira-varman, was reigning (about 610).

In the Pallava country and in the period which terminated in the 7th century [there was] all one architecture, and all the monuments of the ancient city of Mavalipuram—[— “Seven Pagodas”] to the north of Pondicherry, and those of the capital Kanchi offer themselves to us for comparison. But in order to act with all the certainty desirable, I have also searched for their ancestors, be-

cause these edifices are not themselves expressly original. They have benefited by the ancient influences, and at least the Pallava caves are themselves modelled on the Buddhist caves of north-western India from the 2nd century of Christ.

Undoubtedly, I could even use the ancient *stupas* of brick to imagine the importation from Sanchi of the use of these materials at Hanchei B. But that use the Khmers may as well have borrowed from the Chinese, or they may have evolved automatically in the country where clay abounds, from their pots in primitive *terra cotta*.

The *rathas* of Mavalipuram, namely the Dharma-artha, Arjuna-ratha &c., give the square plan, the cube and the pyramid of decreasing grades [found] at Hanchei B. On the other hand, the *rathas* are made of a single block of granite. Hanchei is properly built [of separate stones], and fourteen centuries have not more subdued the body of A than that of B. The primordial element of that conception in Cambodia, namely the cubic cellule, and its mode of assembling are unknown at Mavalipuram. Also if it has the suggestion of a pyramidal form on a square base, the Khmer may very well mark from the origin a deliberate independence and not take from the foreigner (i.e., Indian) anything except the pyramid.

Now, from Hanchei that independence in what concerns the other architectural elements comes to grow very sensibly. The Cambodian built a gate of which the lintel and jambs are unknown in the Seven Pagodas. He comes to add the novelty of a high front there, as one sees it on tower B. He omits the peristyle in colonnade, the riches, the pillars,—all the porch (in short) which is verily the essential characteristic of Pallava architecture before the 7th century.

In decoration, the sculptor, however, cannot have the same independence and he marks with the help of his chisel a striking resemblance between the Hanchei edifices and those of Mavalipuram. The god [Vishnu] reclining on the serpent in the cellule, whose head rests on one of his hands, while the Naga expands his hoods, is found not only in the cave of Durga in the Seven Pagodas, but also at Ellora in the cave of the Avatars. This very cellule is adorned with projecting mouldings or fillets, two and two, high and low, and the pilasters filled into grooves (which correspond to the cover-joints, in carpentry) seem to pass under the

fillets. This profile [of a cornice moulding] and the belts which it terminates are adorned with a carved decoration in a slight low relief, and the whole seems literally to be detached from the Pallava *rathas*.

Let us come down to tower A [at Hanchei]. On the bare part of the wall, behold the Indian cornice par excellence; one band, one cyma, one new band, and one projecting and convex dripstone.

What is there in the Pallava country at this moment? *Mandapams* and *Ardha-mandapams* in flat covertures made of large flagstones. Never any flat coverture in Cambodia. But in ascending towards the North [of India], always on this coast, east of the Deccan, so propitious for sailings to the Far East, [namely] in Orissa, there is the tower, corbelled, rough hewn [*en gris*, in sandstone] which is in use. We should not forget that we have arrived at the 9th century, precisely at the same epoch in which the alphabets of North India appear suddenly in Cambodia, with, it seems, a revival of Mahayan Buddhism. We should not forget either that in the *nagari* country at Puttadala, are seen temples inspired by Dravidian art. That is to say, at the moment when Cambodia received directly or indirectly from India a new blood issuing from the North. From then we may without much surprise see arriving to the rescue of the Khmer architect the conveyor of blocks from Orissa, who probably lent him [the secret of] the construction of the tower by horizontal platforms with unworked blocks assembled at random.

But this new initiator possesses an individual art. If he receives inspiration from the Pallavas, he also asserts his own freedom. Are we to see his theories accepted in Cambodia with [due] consideration for the times and new needs? The Khmer does not allow him a prosperous career [lit., luck], any more than to his Dravidian colleague. He accepts from him a process, but refuses the elevations of towers without stages (however characteristic) which is crowned by a dome, as well as the sanctuaries isolated by a corridor running round them. In contrast with the Pallava temple of Kanchi, namely the Vaikuntha Perumal, the Cambodian never built with superposed sanctuaries, never with interior stairs; never with monumental lions, projecting from the walls or supporting the pillars, never oblique stairs in the earth outside the sub-basement, never with round (bulbous) pillars or attenuated shafts. What

is extraordinary is that the Khmer seems to act in opposition to his Brahmanic initiators every time that he can do it.

In the 7th century, Cambodia is known as already a civilised country and not one covered with nothing but huts. Palaces, and it may be temples, of brick or wood were numerous; the Chinese [writers] have been unanimous in saying so to us. Now, all the archaeologists of India are also unanimous in recognising that the Indian edifice of the 3rd century B. C. [as seen] in the rocks where it is sculptured, imitates the pre-existing or contemporary edifices of light materials. Maralpuram copies that perishable construction [in] the interspaces between the monoliths or translates it in the adjusted blocks of the Shore Temple. Every stage of the *rathas* bears it in reduced forms. It is the *Pancharam*.

Thus, since it is impossible as yet to know to what exact epoch the arrival of the first Indian in Cambodia goes back,—we ought to inquire if that Hindu, before inspiring the use of the rough stone (*gris*), would not have himself constructed pavilions of wood or of bricks, (which have now disappeared) and which were in the style of his own country; popular houses, temples, or palaces.

Since it is the Coromandel coast which reveals to us the origin of the decoration of Hanchei and that without contest and with an inexhaustible prolixity, let us try to imagine if at least the Pallavas were for a long time in the country of Naga-raja Khmer,—it being made perfectly clear that the solution allowable in the actual state of Indian history would have only a relative and entirely moral value.

The Pallavas did not construct at home in rough stone before the end of the 6th century. It is in that epoch that this people attain to their climax, which indicates an ascension earlier, a period of prosperity which dates from the 4th century,—a period of wealth, of happiness, and national labour, little favourable to mass emigration. What followed it in the 6th century? Wars. A century earlier the situation was practically ruined, and the Kadambas had vanquished this happy people. At the opening of the 6th century, Kanchi the capital is destroyed, burnt down by Pulakesi, the Chalukya prince. From 625 to 645 Narasimha-varman I. tried to re-establish the glory of the Pallavas, but in vain. It is precisely, during the 6th [? or 7th] century—so disastrous to the sculptors of the *rathas* [at Marali-

puram], when Kanchi has been burnt down by the Chalukya arms, that the moment should have come to emigrate and to try fortune elsewhere, whilst the enemy was advancing over the [home] land. All construction comes to a dead stop, marking the end of the Pallava monumental art. The sea is there, the Golden Chersonese is the East, the *Sutarna Bhumi* sung by the old Indian bards.

Now, we know in a sure way that it was in that century [the 7th] and the commencement of the next, that Hancher appears with the Dravidian decoration and that the first Khmer Varman Kings of the inscriptions reign.

About 640, Dharmapala of Kanchi, the enemy of Hinayanism, in effect quitted the Dravidian country to go to Indo-China or Sumatra... Between the 4th and 6th century approximately, the Khmer has acquired all the elements of his architecture plans, elevation, processes. The country being rich in rough stones of all kinds, and Brahmanism being on the increase,—that same Brahmanism which had in India made general the use of undressed blocks of stone,—here are the new determining conditions from which the great monumental art of Cambodia comes to flow. The epoch of assimilation and of discoveries is closed, that of realisation begins [in the 9th century]....

One fact is certain the second half of the 9th century and the 10th century are the age in which epigraphy places the climax of Shivaism in Cambodia and in which we meet with the tower with four faces.

GROSlier's CONCLUSIONS

These reserches show, otherwise than by mere supposition, a Cambodia artistic and flourishing, a mass of artisans, clever and fervently faithful to the service of an aristocracy that was half-Indian and half-native whose sole preoccupation (as proved by the facts) are to build temples and embankments, to live in luxury, to use elegant and always decorated utensils, to accumulate riches and religious merit.

Such a gorgeous programme could not possibly be realised without war with foreigners, whether for acquisition or for defence. The bas-reliefs and certain inscriptions certify that it was very much so... a state of war and this artistic state—only peace and abundance of handi-

work can establish,—could not go hand in hand. Either we are in the presence of an extraordinary historical exception, or we ought to recognise in Cambodia a civilisation more ancient than it is customary to think it, above all among peoples who were conservative par excellence and relatively slow in evolution. The second hypothesis, which an argument of another kind also supports seems to me more natural than the former.

In the course of my progress, I recognise that I have run against certain ideas hitherto accepted. It has seemed to me that the influence of Southern India [on Cambodia] was no more than local and accidental compared with that of Northern India that this [North Indian influence] from before our era and up to the appearance of the Thai barrier, must have regularly touched Cambodia; and that finally the land-way from the Ganges to the Mekong must have been more frequented than the sea-route from S. India.

On the other hand, I have been led to give absolutely up the opinion generally held that without Brahmanism the Khmer would have been non-existent. I believe, however, that the Chinese influence on Cambodia equalled, if it was not superior to and unquestionably more ancient than the Indian influence.

Also there is a less exclusive opinion that we have accepted, namely that the Indian has only modified a pre-existing national art,—an art of which the individuality and independence reveal themselves from the first to the last day, that the number of immigrant Brahmans in Cambodia had always been very limited, though their authority might have been felt without mixture during some centuries, and that their genius had found, for being served worthily, a people admirably prepared, and so to say predestined. Thus, in that fecundation of a ground where Indian thought has germinated so easily, we ought to give to China an active and timehonoured role which the Indianist writers are too much in the habit of neglecting.

After having reduced the Brahmanic influence to more reasonable proportions, it is our duty to render to Buddhism greater merit and a priority which the grouping of certain facts permit us to envisage on a more solid ground. Almost the entire architecture appears to be of Buddhistic origin. The rough stone monument only refers to Shiva,

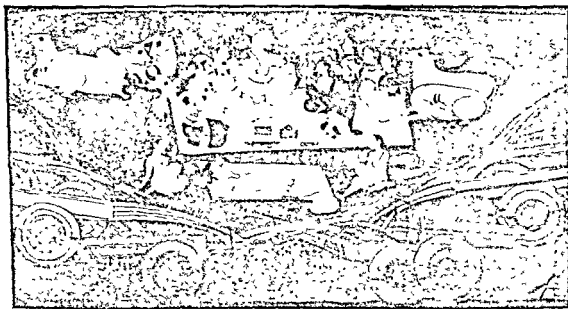
with its towers on the four faces. But, on the other hand, the plan of the palace and its formes, earlier than those of the temple,—the principal characteristics which the latter borrowed from the former,—appear to me national.

MR. AJIT GHOSE'S COLLECTION OF OLD INDIAN PAINTINGS.

By RAMES BASU, M. A.

THE publication of Havell's "Indian Sculpture and Painting" was a memorable event in the history of Oriental Art, for this pioneer work revolutionised the prevailing ideas regarding old Indian art and led to the ultimate recognition of that art by art-critics and to a small extent by art-collectors. The enthusiasm of Mr. Havell, not less than the beautiful reproductions which were such a

order. When the parcel arrived he was agreeably surprised to see written in a foreign hand on the backs of some of the pictures such inscriptions as 'Achbur', 'Hamong' &c, and on looking at the pictures he found that seven of the unidentified Indian drawings were in reality fine old Mughal portraits of the Badshahs, while the other two were Rajput paintings of Radha and Krishna. From



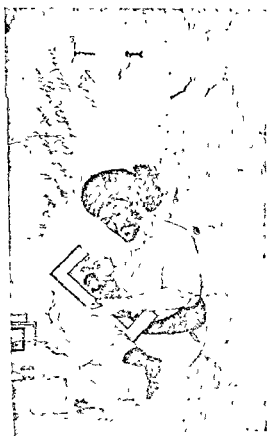
Journey to Mathura (Early Rajput Painting, Early 17th Cent)

feature of his book, made a great impression on Mr. A. Ghose, whose collection of rare old Indian paintings we propose to describe briefly. He was then already a constant buyer of books, and, while turning over a catalogue of a London bookseller, he lighted on an item described as "Nine old Indian Drawings", for which he at once sent an

this lucky chance began that collection which, being continually added to from year to year for twenty-five years, is now recognised by eminent authorities as one of the largest and most valuable collections of rare old Indian paintings, while as regards its representative character; it is unrivalled.

Mr. Ghose's enthusiasm is boundless and

he has explored all sorts of likely and unlikely places throughout the country in the fascinating search for old paintings and manuscripts and has met with many adventures. Often he has been disappointed on a first visit to a locality where he had expected something, but his instinct has led him to return again and perhaps a third and a fourth time to the self-same spot and he has found that his



Portrait of Riza Abbasi drawn by his pupil Munn Musavir. (Persian painting)

perseverance has finally been rewarded. His guiding principle has been to secure those specimens only which have a distinctive value for the study and enjoyment of old Indian art and such objects always make an instantaneous impression on his mind. He has to his credit the discovery of the more numerous and the more rare paintings from seemingly exhausted find-spots. Thus a very well-known authority once remarked to him that, when he visited

a certain hill district a dozen years back, he came away with the impression that he had made a clean haul of everything that was to be had there; but Mr. Ghose made extraordinarily remarkable finds in the very same locality years after. Amongst his discoveries of great importance are some old fresco paintings in the finest Kangra style which had been unnoticed so far.

In the work of collecting, Mr. Ajit Ghose has received the enthusiastic support of his elder brother, Mr. A. Ghose, F.C.S., F.G.S., M.I.M.G., who is himself one of the foremost collectors of old Indian art and has specialised more particularly in the art of old Kangra and of ancient Tibet.

The Ghose Collection is too extensive to be at all adequately dealt with in the all too brief space of a single article, and so we propose to give only a short account of it in a quite non-technical way.

The examples of Jaina art comprise very early manuscripts of the "Kalpasutra" and "Kalakacharya Kathanakam" and other works, besides fine old painted Jain book covers. One of the fifteenth century manuscripts, a dated "Kalpasutra", is one of the earliest known illustrated manuscripts on paper. A miniature from this rare work is reproduced.

The specimens of Mughal art, especially of historical portraiture, which were lent by Mr. Ghose to the Historical Section of the Calcutta Exhibition of 1923, aroused considerable interest. Visitors to the annual conferences of the Indian Historical Records Commission have also had opportunities of admiring some of the unique examples in the collection which have been loaned by special request. They are of far greater artistic and historical importance than the ordinary variety of exhibition pictures. A number of paintings in the Ghose Collection have come from the Imperial collections of the Mughal Emperors and bear the seals of the Badshahs, such as Aurangzebe, Shah Alam and Farrukhsiyar. Of unique interest is a picture of Rizia Sultana by Ram, Court painter of Akbar, which belonged to Zebunnissa Begum, sweet poetess and daughter of Aurangzebe, and her seal is the mute witness of her ownership. In this section there are signed examples of the work of Ram, Chatarman or Chitarman, Balchand, Mohan and Nanha among others.

The Rajput paintings include some of the finest works of each school. Primitive Rajput painting is represented by the earliest known Ragini pictures. The Pahari Schools

are represented by numerous examples, including remarkable specimens of the Siege of Lanka series. Kangra paintings are known to most people by reproductions of late Kangra examples and few have had the opportunity of admiring the strength and beauty of colouring and the unenervated draughtsmanship of early Kangra art, fine examples of which are in the Ghose Collection. It is well known that the Rajput and Pahari artists were employed by the ruling princes, and very often they were set to illustrate some popular epic or romance by a series of detached paintings. These serials are, therefore, of special importance. Mr. Ghose has been fortunate enough to have secured several such series, which are not to be found in any other collection except that of Dr. Coomaraswamy, the foremost authority on Rajput art. Among serials in the collection may be mentioned the Siege of Lanka series, primitive Rajput Ragini, Nala and Damayanti, and Gita-Govinda. After carefully going through the Rajput section of the collection, we do feel with Mr. Ghose that the old classification of Indian Schools of Painting requires revision. There are styles of painting belonging to distinct schools which merit separate recognition, but have hitherto been grouped together under the generic name of Pahari. One such school which produced a great many fine works in quite a distinctive style and is of great importance in the history of the Pahari Schools may be called the Basholi School from the centre where it flourished. Mr. Ghose is the possessor of several extraordinary primitives of this school which strongly suggest its origin from fresco painting. He has also a remarkable series of illustrations of the Gita-Govinda with the slokas on the back; these paintings are the



Prince Daniel and his wife, Jana Begum. Contemporary Mughal Painting.

products of the school in its maturity. Another school—that of Chamba—produced a distinct style of portraiture, examples of which are in the collection.

Mention has already been made of the illustrated Jaina manuscripts in the collection. Among illuminated Hindu manuscripts are the romance of Hir and Ranga with many miniatures of the Rajput school and a very old manuscript of lyrics on the loves of Radha and Krishna with illustrations of the Pahari School, but most important of all is a unique



Old Bengal 'Pot' Drawings Kalighat

illustrated *Nayika* manuscript with numerous illustrations of unusual beauty apparently by an early Kangra artist.

Of great interest is the splendid collection of fine drawings numbering several hundred. Drawing as an art was much in vogue in mediæval India and Indian master artists may fairly be said to have attained perfection of workmanship in the line. With what boldness and simplicity is the line drawn! Drawings of the Mughal, Rajput, Kangra, Sikh and old Bengal schools are in the Collection. The traditional skill of the Hindu artist in the manipulation of the line is nowhere better seen than in old Rajput drawings, which are hardly inferior to the best Mughal work, while they have a feeling about them which is lacking in Mughal art. The value of the line is best brought out in portraiture and we shall see how the old painters of Bengal, who are now forgotten, excelled in figure drawing.

We may add a note here as to the general method of duplicating pictures used by both

Mughal and Rajput artists. Tracing paper was unknown and the lines of the drawings were marked out by means of needle pricks. It was then lightly brushed over with powdered charcoal and the dots produced on the paper below were immediately filled in and the outline of the copy completed. Examples of these original drawings which have been prick-marked are in the Collection and drawings in every stage of completion are to be found. Often the master has left indications, for his pupils engaged in copying a work, of the pigments to be employed by little touches of colour.

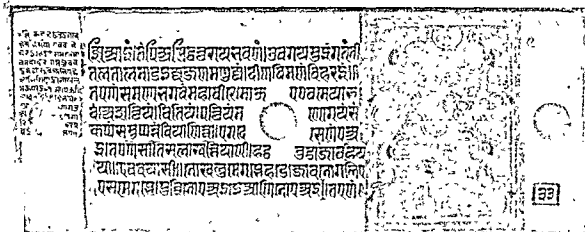
Examples of Kangra drawings are perhaps even more rare than Kangra paintings; but the Collection possesses a large number. One series depicting the seasons deserves special mention, not only on account of the individuality of the drawing, but because the portrait of one of the Kangra chiefs, Raja Gowardhan,

appears as the central figure in each of the drawings.

The old Bengal "pot" (५८) drawings up to the middle of the last century are so remarkable for the vigour and boldness of line and their calligraphic quality and the excellence of the figure drawing that they will come as a revelation to all art-lovers. These old drawings, some of which can compare with the best examples of the other recognised schools, had unfortunately long gone out of fashion in the higher circles of Bengalee life accustomed to decorate their homes with inferior foreign pictures. It is the neglect of the 'cultured' that has brought about the ruin of art in Bengal. People now can hardly be made to believe that the "pots" of Kalighat could ever have had a glorious past. Once Mr. Ghose, while speaking eulogistically about these drawings, was abruptly interrupted by one of our venerable public men, who indignantly exclaimed "What 'you mean art by those rubbish of Kalighat?" Yet the early specimens of this school will come as a rude



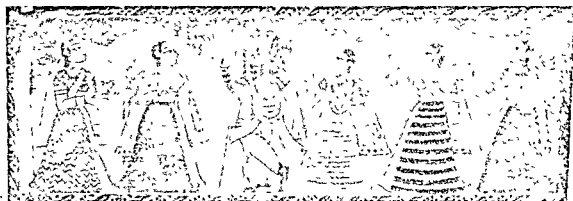
Siege of Lanka—Old Pahar painting (Beginning of the 17th cent.)



A miniature from a copy of the Kalpasutra—Early Jain painting—15th cent.

ock to such people and their name is legion to deny that there ever was any merit these "pots". From the middle of the 4 century, the demand for the products of this school has come on a small and increasing scale only from the masses. So

decade after decade, the school has degenerated. The later drawings of stereotyped pictures of gods and goddesses of social scenes lack the flexibility and firmness which characterise the work of the earlier artists. The Collection affords ample opportunity for



Painted wood-cover of a manuscript (Bengal)

comparing these two types of the Kalighat school. We may in passing remark with regret that those who have brought about the remarkable art revival in the Bengal of to-day do not appear to have sufficiently utilised, or, more properly, have not even recognised, the best products of this lost school. Were they ashamed to own these rustic artists as their foregoers in the art history of the country?

Mr. Ghose by his indefatigable exertions has made a unique collection of the extremely rare early Bengali painted manuscript covers of the fifteenth, sixteenth and seventeenth centuries—a collection which is unique in point of the excellence of these art documents, and their large number and their variety. These painted manuscript covers are unknown by reason of their rarity even to professed students of Indian art and are unrepresented in Museum collections. Mr. Ghose is engaged in a work on these "pots", so admirable for their beauty of colouring and "impeccable drawing".

Paintings on playing cards were much liked by the aristocratic people of India and so they are now found scattered over many provinces. Very noteworthy are the rare playing card on ivory in the Collection with exceedingly fine miniatures of animals in the early Mughal or Indo-Persian style of Man-ur and probably by that master. Rectangular playing cards such as these are very rare. The specimens in the collection of the Da-avata playing cards of Vishnupur are very old.

Thus far, we have dealt only with the Indian section of the Collection. Mr. Ghose's artistic interest is not limited to India. He has a wide outlook on art history and is a

keen student of the art of all nations. One who has seen the collection will not need to be told that he is a lover of Chinese and Japanese art or that he has been attracted to Persian painting to which early Mughal art is so closely related. Besides many choice examples of Safavid painting, including signed specimens of Riza Abbasi and of his pupil Muin Mu-avir, the Collection possesses several fine manuscripts with miniatures, one of the most notable of which is a fifteenth century, probably unpublished, manuscript with miniatures of the highest excellence of the Ilkizad school.

We cannot be too thankful to Mr. Ghose for collecting and preserving these beautiful relics of a long-forgotten glorious past and all art-lovers should feel indebted to him, considering that no other art collection contains such a large number of select and representative specimens of all the various schools, whether Jain or Mughal, Rajput or Kangra, Patari or Sikh, Bengalee, Orissan or South Indian with their various sub-divisions. Indeed this extensive Collection is not only a rich feast for pure artistic enjoyment, its representative character affords abundant materials for the study of practically the whole range of the history of old Indian painting, and the care and judgment and deep knowledge with which only select specimens have been included make it a collection to stimulate artistic taste and artistic creation.

*At the special request of Mr. Percy Brown, the Principal Government School of Art Calcutta, a loan exhibition consisting of representative specimens from this Collection is being held along with the Fine Art Exhibition.

TO ROMAIN ROLLAND

An Appreciation

By RABINDRANATH TAGORE

WHILE in America, I had occasions to talk about the rapid and enormous growth of organisations which attain their irresistible efficiency by eliminating the personal man and concentrating the mechanical one in a huge lump of system. I spoke of the spread of callousness and the deadening of the moral sense of responsibility in consequence of the machine representing man in most of his activities. Cruelty and injustice of an appalling kind have to-day been made easily possible, because, they can be done through an organised elemental force which ruthlessly takes a direct path towards the fulfilment of its purpose, trampling down all other considerations. We have seen how church can be blood-thirsty, while the religion it represents is humane; how it is possible to cheat on a wholesale scale in the name of business, while the respectability of the sharers of profit remains untouched; how gross falsehoods are deliberately used for poisoning their victims by governments whose members have gentlemanly manners and traditions. When in loyalty to such gigantic institutions men commit terrible wrongs, they feel something like a religious exultation which smothers their conscience. It is the modern form of fetish worship with its numerous rituals of human sacrifice in the shadow of which all other religions have faded into unreality.

One of my hearers who was in sympathy with my thoughts asked me how it could be

possible to fight these organisations without setting up others in their place. My answer was that my reliance was on those individuals who had made human ideals living in their personality. They may look small and weak by the side of the power they resist, as does a plant by the side of a huge frowning boulder. But the plant has the magic power of life. It gradually creates its own soil with its own constant emanations, and its defeat and death are a prelude to a victorious resurrection. I believe that when anti-human forces spread their dominion, individuals with firm faith in humanity are born, who become acutely conscious of the menace to man and fearlessly fulfil their destiny through insult and isolation. We came to know such a man in England in the person of E. D. Morel who is dead now, but who can never die. When we see them, we know that the living spark of human spirit is not yet extinct and that there is hope. Human civilizations have their genesis in individuals, and they also have their protectors in them. One of the few proofs that the present day is not utterly barren of them is the life and work of Romain Rolland. And that the present day needs him most is proved by the scourging he has received from it, which is a true recognition of his greatness by his fellow beings.

Santiniketan,
Oct. 5, 1925.

EARTH AND WATER

By SISTER NIVEDITA

Earth and water are the mystic offerings by which the home king offers allegiance to the Over-lord.

Earth and water, therefore, are the symbols under which the Mother would fain be worshipped.

Earth and water of India, dust of our fathers, home of all our beloved, land of our children!

Water of seven sacred rivers, ocean-girdle of our Bharata, flood of the rice-fields, and gift of mountain-snows!

Earth of India! altar of our gods,
Footway of our saints,
Foundation of our homes,
Dust of our heroes.

Whose forests make offerings,
And the South wind fans,
In these we worship.

You, the Indian waters,
Vahana of the lotus,
Fountain of joy and coolness.
Symbol of all purity,
Consecration of the temple
And extinguisher of the last dread fire!

The blessing of the grass : Be strong,
be strong!
Be patient and endure!
The blessing of the palms : Put on thy crown!
Lift high thy thoughts,
Dream lofty dreams!
The cry of the rivers and the land : Return!
Return!

India whose sky is temple-dome,
Whose mountains are her pillars,

Oh ye whose hope is in your land,
and your land's hope in you!
And all the Nation answers: We are one!

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, *The Modern Review*.]

The Prefixing of "Sir" to Rabindranath Tagore's Name by Mahatma Gandhi

Regarding the editorial comments made in the December issue of your *Modern Review* on the prefixing of "Sir" to Rabindranath Tagore's name by Mahatma Gandhi, I have to say a word. We know very well that Dr. Tagore wrote a letter to Lord Chelmsford renouncing his Knighthood as a protest against the Punjab affairs, but it is also a fact that in all his books published by the Macmillan Company, "Sir" is put before his name invariably in every volume—not only in the reprints of those which were published before he is said to have renounced his title but also in those which have very recently been published. May I therefore ask: why should the Mahatma be blamed if Rabindranath himself uses or allows his publishers to use "Sir" before his name in his own English books? Indeed, when Dr. Tagore had just returned from Italy, it was actually given out by a writer in the Illustrated Weekly Times of India that Rabindranath took no objection to being styled and addressed as "Sir" Rabindranath.

SUBODH CHANDRA BOSE
RESEARCH SCHOLAR,

University School of Economics and Sociology,
Bombay. 8, 12. 25.

Editor's Note

It is not a fact that in all his [Tagore's] books published by the Macmillan Company, "Sir" is put before his name invariably in every volume—not only in the reprints of those which were published before he is said to have renounced his title but also in those which have very recently been published.

We have not at present got all of Tagore's English works before us, but from those which we have, we will mention the following whose title-pages simply bear the name of Rabindranath Tagore without the title "Sir":—

The Wreck, 1921.

The Fugitive, 1921.

Thought Relics, 1921.

Creative Unity, 1922.

Mashi and Other Stories (Indian Edition), 1923.

Gora, 1924.

Red Oleanders, 1925.

The writer says that he knows very well that Rabindranath Tagore wrote a letter to Lord Chelmsford renouncing his Knighthood, but he uses in the same sentence the words, "before he is said to have renounced his title."

The Bombay University ought to teach this "research scholar" to verify his "facts" before publicly using them and to learn the meanings of the words he uses.

If a writer in a Bombay paper really wrote what the "research scholar" says he did, it does not much matter. Only recently Rabindranath

said within our hearing that he did not wish his name to bear any prefix whatever, whether it be 'Sir', 'Dr.', 'Sriyat', or 'Babu'; he wished to be known as simple Rabindranath Tagore.

Natal Stars and Royal names

Anent the note on p. 691 of the *Modern Review* for Decr. 1924, suggesting the possibility of 'Pushya' being the star of nativity of Pushyamitra of the Sunga dynasty, I cite below two instances from ancient Tamil literature, which show that the practice of specifying particular individuals by their birth-nakshatras was in vogue in the Tamil land.

1. The Sangam poet Mulam-killar (*Purananuru*) was named after 'Mulam' which was apparently his natal star.

ii. In the *Jivalachintamani*, King Sachchandan is particularised by the title of Bharanipal-irandan with reference to the star 'Bharani' in which he was born.

In Travancore, this practice was common and royal names were often simple star-appellations. In medieval inscriptions of the State, we come across such names as Avaniyana, (Pillayar-Tiruvadi (Prince Avani)), Kottai-Tirunal, Queen Rohini-Tirunal etc. H.H. the present *Puaraja* is referred to as the Chittra-Tirunal or the Prince born on the day of the auspicious Chitra asterism.

A. S. RAMANATHA AYYAR.

Prof. Sylvain Levi on the East and the West

I was surprised to read, on page 446 of the *Modern Review* for the month of October 1925, your remark regarding Professor Sylvain Levi. The passage that you quote from "Living Age" gives a false translation of the original one in 'Cahiers du Mois' which I specially referred to, for the purpose.

[As in the last December number we have given a full translation of Prof. Levi's whole article by Prof. Fernand Benoit, we omit those portions of our correspondent's letter which contain translations of some passages of Prof. Levi's article. Ed. M. R.]

This passage* which is due to Mr. Levi and is incorporated in the article seems to have been wrongly attributed to *Clarke*. (See *Modern Review*, page 447, 1st column, October issue) The *Clarke*, as you certainly know it, to have very advanced communistic tendencies, must have borrowed this passage from Mr. Levi without making a reference to the author. You quote this passage of Mr. Sylvain Levi and remark that "*Clarke*-divides civilizations differently from Prof. Sylvain Levi". It says:—

Please pardon me to have written to you at such a length. I have taken pains to try to submit to you what I had to say. I am persuaded that you will appreciate my attempt to see that a leading review of the type as yours, will do justice

to Mr. Levi which, he certainly deserves and I think, is entitled to.

No two people think alike, nor need they do it. Mr. Levi has his *personal* views which we may dispute. Yet we cannot ignore that he has devoted all his life and all his energies to the study of our ancient civilization. He is one of those people who have created in Europe an audience for the plea of the East, and I think that we might be, very confidently, more sure of his loyalty to India than of many others.

18 Rue Cujas, Paris

GANPAT TENDULKAR

The Paharpur Excavations

We have been criticised in some quarters for saying in our last November number that the Paharpur archaeological excavations, conducted under the joint auspices of the Calcutta University and the Varendra Research Society, ended in a fiasco. We have neither the inclination nor the space to print in detail the accounts of the expenses incurred for these excavations, which, so far as we are aware, yielded no results. We will only state in brief that Kumar Sarat Kumar Ray of Dighapata made a grant of Rs. 2,000 for actual excavation and of Rs. 500 for the travelling expenses of the Calcutta University and Varendra Research Society parties. But the Calcutta University party spent Rs. 935-6 and the Varendra Research Society party Rs. 160-14-6, total Rs. 1096-4-6 in travelling expenses alone. Rupees 200 were advanced to four gentlemen who do not appear to have rendered any account of the sums given them. Expenses in connection with excavation amounted to Rs. 482-1-3 and petty expenses to Rs. 71-9-6. There was an unspent balance of Rs. 650-0-0.

Computing the travelling, halting and mileage charges of the parties on a liberal scale, they should have totalled only Rs. 668-11-0; but they actually came up to Rs. 1096-4-6. In addition, the parties spent Rs. 67-11-0 on furniture, Rs. 72-9-0 on personal comforts, Rs. 214-4-0 for conveyance of tents and records, and Rs. 124-9-6 for miscellaneous items. But the actual excavation expenses incurred amounted only to Rs. 59-8-0! No wonder Kumar Sarat Kumar Roy, the donor, wanted his money back. It is said Mr. Oaten, Director of Public Instruction, Bengal and Prof. R. P. Chanda acted as arbitrators and gave it as their award that Rs. 1470 should be returned to the Kumar. It was not, however, recovered from the excavation parties responsible for wasteful expenditure, but was paid to the Kumar from the overflowing coffers of the Calcutta University. That is what we can say from the information at present at our disposal.

Tube-Wells

The writer of the article (published in the February 1925 number of the *MODERN REVIEW*) has given preference to the process by sinking an outer casing, which is followed by some of the firms sinking tube wells at the present time, in which the annular hole between the tubes of the well and the outer

* The passage referred to will be found translated in the December *Modern Review*, last paragraph of p. 706 and first of p. 707. Ed. M. R.

casing left in the impervious and semipervious strata of earth when the outer casing is removed, requires to be closed up perfectly. The writer has also mentioned it, but he has not evidently anticipated the magnitude of such a work; neither has he mentioned the process. He should use either clay or cement or similar other material from above, but effective closure of the hole in this way is next to impossibility, as it cannot be filled up thoroughly throughout its whole length by such a process; and if any chink is left anywhere, surface percolation will contaminate the water of the deep stratum. There is no means to know, at least, that the hole has been closed properly. If, however, clay or cement used for the purpose is greater in quantity than is actually necessary, some of it may find its way up to the strainer and close it partly, thus reducing its effective area; nay, part of any quantity used, may very well do this harm; and there is no means of knowing or removing it when once there. Both these defects—surface percolation through open chinks and reduction of the effective area of the strainer may occur in many cases simultaneously.

In a soil, moreover, which can be conveniently divided into five strata, namely (1) clay mixed with sand (2) fine sand with clay (3) coarse sand (4) pure clay (impervious), (5) clean coarse sand, the hole will be closed throughout the strata nos. (2) and (3) as soon as the outer casing is removed and the portion of the annular hole in the 1st stratum only can thus be closed, leaving it in the 4th stratum as it is, while the 2nd and 3rd strata are pervious. Water from the surface layers may, hence, easily find its way to contaminate the water of the 5th layer, which is highly objectionable and takes away the chief argument in favour of a tube-well as supplying safe potable water from a deep stratum; and it is no better than a well sunk down to the 3rd stratum. This division of subsoil is rather a representative one of alluvial Bengal, instead of a chance one, and this process of well-sinking is necessarily far from being satisfactory.

This process has been recommended by the writer mainly for the sake of safety of the strainer which may get damaged if fitted with the tube of the well and sunk. The method as used by some other firms of sinking the tube first without strainer up to the required water-bearing stratum and sinking it again after taking it out and fitting it with the strainer, has been found a cheap and successful one. In this process, a short length of tube is added to the lower end and is closed up with cement concrete from above to stop sand-blowing from below. Two wooden beams with a central hole in each, just bigger than the outer diameter of the tube, are also anchored in the earth at different depths, the central holes being one just below the other. The tube in sinking passes through these holes and its path during second sinking remains the same as in the first

and in sandy layers where the friction on the tube is the greatest, muddy water is forced in by the water-jet and thus a smoother path for the strainer is ensured owing to clay being deposited from the water in the sand. It is after all not at all difficult to find out if the strainer has been damaged from sand-grains coming out with water, even after a few days' use of the well; and in that case, the strainer may be replaced.

For a 1½ inch tube, well, moreover, an outer casing of about 3" diameter will have to be sunk; it is certainly much more costly than sinking a 1½" tube. Sinking by water-jet process, again, requires water to be forced in through an inner tube which in this case is a 1½" one and that in the other is only; and necessarily, much larger quantity of water requires to be forced in with the help of a power pump in the former for sinking operation, while a hand pump is quite sufficient for the latter, and provision of so much water is scarcely possible in many places in dry months, specially in the *char* area near about the big rivers.

P. C. Bhattacharjee, B. A. B. E.

Mr. Bose's Reply

Mr. P. C. Bhattacharjee seems to assume that the annular space around the tube-well has to be sealed up after the complete withdrawal of the outer casing. As a matter of fact, the sealing is done simultaneously with the withdrawal. The casing is drawn up a few feet, a measured quantity of slurry or sealing composition is poured in through the annulus, the casing is again drawn a little, slurry is again poured in, and so on by successive stages. The details of the process would be tedious reading, but if Mr. Bhattacharjee be interested, I shall be glad to give him further particulars and reference of numerous instances where the process has been perfectly successful.

Mr. Bhattacharjee recommends a cheap process in which a plain pipe is first sunk, then withdrawn, fitted with a strainer and re-inserted into the hole.

The system succeeds only for small depths and when the strata bored through are firm enough to prevent collapse of the unlined bore. But in the majority of instances, the bore gets more or less choked in spite of mud plaster, and during re-insertion of the pipe, considerable resistance has to be overcome. Mr. Bhattacharjee says, if the strainer gets damaged, it may be replaced. Quite so but at considerable cost, for it involves practically re-boring.

I agree that the system of using an outer casing is expensive. But it gives far more positive results than other systems.

RAJESHEKHAR BOSE

authoritarianism now. Let us get the best men if possible, give them all possible advantages and get them into power. And whoever is in power, whether he is best or second best, let him have faith in himself and use his power according to his own light and see that he is obeyed. Don't let him ask for guidance from his enemies or compromise with them as the old-fashioned Liberals expected our Governors to do. No need to make enemies of those whose ends are the same as ours merely because we differ about means. But you must learn to recognize a real enemy when you meet one. We have learnt something from Lenin and Mussolini much as we dislike those gentlemen.

Since, in the opinion of Mr Gwynn, Englishmen are not democrats, it follows, he says, that they are not much impressed by those who say that India is not ripe for democracy. Nevertheless that is the usual excuse trotted out by Englishmen for opposing India's right to Swaraj. Let us, however, hear the writer :—

We ask : Can you see any elements in India capable of giving India a stable native Government ? We should like to find such elements, for we fear that the dislike of alien rule is a strong ineradicable and highly dangerous instinct and an Indian mercenary army is a gun that may go off at either end. We should like to see India quietly transubstantiated into a self-governing and self-defending Dominion. But, till we see how that miracle can be wrought without imminent risk of a disruptive explosion, we shall expect our agents in India to continue to govern India with India's co-operation, if possible, but if not, then as best they can.

Where shall we look for elements capable of giving India a stable native government ? It is fashionable to point to the Native Princes and others talk of the bureaucracy. But in all countries strong and enterprising men gravitate naturally towards the seat of power wherever that is placed. We have given the reins into the hands of the Western educated class. We believe that for that reason the strongest and most energetic (not necessarily the most prudent or the most virtuous) will be found in the ranks of that class and that they will learn to get themselves elected at the polls and to dominate the legislatures. Whether they will have enough character to hang together and support each other and make a government and keep the bureaucracy in its place or whether they will fritter away their strength in communal and personal squabbles, that is the crucial question.

That last sentence ought to serve as a fresh reminder to our leaders of all creeds and castes to cultivate real fraternity and patriotism and unite.

The next question tackled by the retired heaven-born scribe is : "Are we impressed by what the highbrows tell us of the potentialities of a distinctive Indian culture ?" He replies :—

Of course, there is something in it, but we suspect exaggeration. We used to hear so much about the Gaelic culture, but now that the Free

State is in being and the sons of the soil have got all the jobs to quarrel over—well, the Gaelic culture has failed to materialize and nobody cares any longer about its disembodied spirit. Tagore we easily understand. He is in harmony with Western thought. In fact, he is a little too much in the fashion. We suspect that he could not stand by himself, that he is not quite in the first class.

Poor Tagore ! If he had not been very largely read in the Far East as well as in the West and Far West, he would have been dubbed an obscurity and a failure. But as he is read, he is too much in the fashion ! Mr. Gwynn says, "Tagore is in harmony with Western thought." But Prof. Sylvain Lévis says in *Calls from the East* : "Tagore who denounces to his countrymen, to China and Japan, the faults and crimes of Europe, does wrong to Asia, to Europe, and his own ideal." Whom are we believe ? The truth is Tagore appreciates what is good in the West and also denounces its faults and crimes, as all well-balanced minds must. And, therefore, of course, "he is not quite in the first class." How could anybody dare to be in the first class who is a subject of Mr. Gwynn and his countrymen ?

Another fault of Tagore is that the writer suspects that "he could not stand by himself." Perhaps what some Europeans friends and acquaintances of Tagore have been in the habit of saying and writing of him has given rise to the myth that Rabindranath is like the *virguna purusha* of the Sankhyas and requires an active *alter ego*, to think, feel, imagine and act for him. But even if that myth were a fact, who is the *alter ego* who thought, felt, imagined and wrote all his Bengali works, of which almost all his English works are translations ? Perhaps some European did it ;—many Europeans have that kind of supremely selfless and self-effacing nature. They do the best things anonymously and leave the name and fame to be enjoyed by the Indians. For example, did not some Europeans conceive and design and build the Taj at Agra, leaving the credit to go to India ? It has, however, to be explained why, if Tagore cannot stand by himself, he writes and says and does things without any thought of what people may think of him, thus often making himself unpopular with all parties. That is not the behaviour of men who depend on others. Tagore has always been true to his song, addressed to himself, "*Eka chalo re*," "Walk thou alone."

But let us now hear what Mr. Gwynn thinks of Mahatma Gandhi.

As to Gandhi, we don't take him seriously as a thinker any more than we take him seriously as a statesman. His personality is of course quite another thing, unique and all but wholly admirable. He has the "will like a dividing spear" and with it, unselfishness and a complete mastery over all the baser instincts, envy, hatred, malice and all uncharitableness. We have a weakness, too, for the puritan ascetic in him. But much of his puritanism and asceticism seems to us misdirected energy. We feel that his view of man is out of date. He seems to look on man as the Psalmist did, as a special creation of God's, a being a little lower than the angels and in no way related to the beasts of the field. We think that the statesman and the moralist must always bear in mind the fact that men are only beasts, some further and some less far evolved and that they must therefore be careful not to expect too much of everybody and not to lay down rules of conduct for universal application. Perhaps there is a radical distinction between good and evil, but the rules of conduct certainly alter with the environment and probably with the individual. A pity that Mr. Gandhi did not take up gardening instead of cotton spinning. The gardener's unending war with birds, caterpillars, insects, fungi and weeds would have enriched his meditations on the doctrine of non-violence as they have taught others the necessities of the practical statesman. But the most significant fact about Mr. Gandhi is the influence he acquired in India. That reveals both the strength and the weakness of the Indian people. Their strength is their readiness to recognize and be attracted by true benevolence. Their weakness is their sentimentality, by which I mean a certain moral weakness which make them afraid to accept the criticism of their intellect when an appeal is made to their emotions.

We do not at all agree that either as a thinker or as a statesman Mahatma Gandhi is not a person to reckon with. We have sometimes been in sharp disagreement with him. But nevertheless we think that much that he has said and done is quite sound, in spite of the apparent failure of the non-co-operation movement.

As to his idealistic views and hopes of man, if he has been wrong, so have been Buddha and Christ and many other teachers of mankind. There cannot be any "pacts" and compromises with human weakness in ethical and spiritual idealism.

Agricultural Co operative Societies

Mr. A. K. Yegnanarayana Iyer, Deputy Director of Agriculture in Mysore, writes in the *Journal of the Mysore Agricultural and Experimental Union* :

Agricultural Co-operative Societies are formed for the following purposes:—

1. For the supply of seeds, manure, implements and other articles required by the farmer such as concentrated feeds for stock.

2. For the sale of the produce grown by the members, whether it is grain, fruit, milk, eggs or poultry or live-stock.
3. For the co-operative ownership, and use of large-scale appliances which may be too big for individual ownership, such as power Gins, power-driven sugarcane mills, irrigation pumps, threshing machines, rice hullers, fodder cutters, spray pumps, etc.
4. For the purpose of serving special forms of farming, such as dairying, sericulture, etc.
5. Colonization and co-operative farming.
6. Insurance against loss of stock or crops by sickness, storm or pests.

Indian Mercantile Marine

Prof N. J. Shah, Ph. D. says in the October number of *The Mysore Economic Journal* :—

The root-cause of the whole trouble is the British shipping monopoly in India. The first remedy would be the development of an Indian Mercantile Marine. Whatever may have been the historical causes of the present backwardness of the Indian Shipping Industry, the condition which at present militates against the development of shipping enterprise by the people of this country is the strong position established in the Indian trade by certain British shipping companies which enables them to stamp out Indian competition by questionable means such as, deadly rate wars, the Deferred Rebates System which secures perpetual loyalty of shippers and the discrimination against the "disloyal" shippers who are penalized in various ways. The Deferred Rebates System is thus obviously harmful to our economic interests and should therefore be abolished by law. Its legal prohibition would undoubtedly remove an important obstacle from the path of Indian shipping. Various other countries have also legislated definitely against the shipping monopoly and its weapons, Deferred Rebates System and rate-wars.

GROUND FOR DEVELOPMENT

There are also other important grounds on which the development of an Indian Mercantile Marine is desirable

(a) It would lessen India's dependence upon foreign shipping companies which reduces her trade to utter helplessness in times of war, as for example, the shortage of shipping facilities during the war.

(b) Profit of freight rates variously estimated between 35 and 50 crores of rupees would be saved from going to foreigners.

(c) Shipping and ship building would open new avenues of employment to Indians who at present experience a great difficulty in obtaining suitable and profitable employment.

(d) Instead of the unfavourable policy of the present foreign shipping companies, an Indian Mercantile Marine can, by a suitable policy, encourage the special interest of Indian trade and industries.

(e) It will serve as a nucleus of a future Indian Navy and as a second line of defence.

With the favourable conditions such as geographical situation, extensive coast, natural harbours

sea-faring population, large traffic and suitable rivers, the Indian Mercantile Marine can be created and developed without insuperable difficulties, only if the artificial condition which act against it are removed and shipping enterprise and ship-building skill are encouraged by proper means. Next to the abolition of artificial obstacle, what is mainly wanted is the policy that will stimulate enterprise and inspire confidence in the investing public.

With the double objects of securing the largest possible share of ocean commerce to national merchant fleet and of making the ocean traffic subservient to the interests of the production and commerce of the country, the State measures for the encouragement of shipping in other countries have taken one or more of the following main forms:—

- (1) The navigation laws.
- (2) construction and navigation bounties.
- (3) postal subsidy.
- (4) admiralty subsidy.
- (5) reservation of coastal traffic for national ships;
- (6) cheap loans.
- (7) preferential railway-rates.

It is important to note that almost all the countries except Great Britain have reserved their coasting traffic to national vessels. In Great Britain, however, where there is no legal reservation 99% of her coastal trade is carried by British ships. The history of all the maritime countries in the world, from which Great Britain is not excluded, proves that State aid in one form or another has played a very important part in the development of a mercantile marine.

into some streets of my ward so that the people might feel that I am one of them.

I would make myself accessible to the poor and helpless people, so that I might know of their grievances.

I would insist on well-to-do persons to come out with a helping hand towards their unfortunate fellow citizens. For this purpose, I would use my best knowledge and energies to organize measures of relief and social amelioration for the poor and backward people. For instance, if a man finds it beyond his means to get good water for his use, to send his children to schools, to arrange for medical aid for himself and his children, to get a good book for his intellectual amusement or even if he is so indigent as to be unable to provide for a house-hold the primary necessities of his life, I would see that due measures whether individual or co-operative charity are undertaken to provide him with these. I would leave no stone unturned in moving the municipality to come forward and help me in my efforts.

Having thus succeeded in bringing good fare and lodging to all the people of my ward, I would set myself to provide for a common library or reading room, for a common and free hospital, for a common and free school, each for girls and boys, for a common museum, a common garden, and above all a common co-operative society concerning itself with a social, economic, judicial, and executive good of the people living in my ward.

Wanted More Brotherliness

We read in the December *Young Citizen*:-

As we are to those whom we love dearly, so must we learn gradually to become to the whole world, and by thus living, those nearest and dearest to us, whether individuals or Nation, grow nearer and more dear. Let us also seek out Those beyond us on Life's Pathway and render Them practical reverence. Let us recognise our equals, and render them a loving comradeship. Let us seek out those still behind us, and render them our strong wisdom and compassion, as Those in front of us do like wise unto us.

The need of the world to-day is an individual effort on the part of everyone to be more brotherly. Our philosophers and dreamers and statesmen too often seek after forms, and strive for a peace building upon the rotten foundation of everyone giving only what he is obliged, through grasping at every personal advantage. The world is at peace more because grasplings have for the time been balanced, than because each seeks to express a heartfelt generosity.

You and I know, my brothers, that whatever may be sought to be done by societies and leagues and movements, and in National or international assemblies, all ultimately rests on individual effort—the leaven that moves the whole.

Never mind what others are doing or are not doing. Let us do our duty and leave the issue to God. I say to you therefore, make for the new year **LOVING-KINDNESS** your personal watchword at all costs and in all circumstances

"If I were a Municipal Commissioner"

Mr. Dharm Pal Ashte says in the November *D A-V. College Union Magazine* what he would do if he were a Municipal Commissioner.

I would first of all get a plan of my ward prepared in order to make myself familiar with each and every street of it.

I would frame a list of all the hindrances and drawbacks in the ways of the growth of a healthy life of the people.

I would see that my voters do not lack in light, proper drainage, pure water.

Before any thing else, I would see that the street and houses of my ward are all neat and clean, well-lighted and ventilated, healthy and beautiful to look at. I would persuade the intending builders to keep large and open spaces around their houses to adopt some elegant style of architecture, to make room for broad and straight streets and if possible to have a public park in each of the blocks of my ward where women and children should go to recreate themselves. This would scare away half the number of doctors and other medical leeches and in its stead there would flourish joys of a healthy, wealthy and—if you will—a happy life.

I would have a committee in every block of my ward and call each of its representatives to tell me his grievances, which I, in my return, would try to have removed.

I would fix one day in a week simply to go

Mystic Experience

The Light of the East asks:—

What do mystic experiences prove? Do they prove, and are they alone to prove, that the Supreme is as they represent it to be?

We have exposed at length the two answers most commonly given nowadays to this important question. Some answer that direct experience of the Divinity is the only test of its existence and characteristics. Others deny the proving value of such experiences. The main reason of the first is that experience alone places us in contact with reality; reasoning and faith are deceptive, intuition alone gives us the truth. The reason of the others is that nothing is more deceptive than intuition. Each intuition is coloured by the prejudices of the seer, perception is confused with apperception (the given with its interpretation) and finally perception is often illusory; madness consists in trusting the intuitions of a diseased brain.

Every reader will have noticed that these two solutions are extreme. According to the first, intuitions alone are proofs. According to the second, intuitions are no proofs at all. Aristotle said long ago that goodness is generally to be found in the golden mean. Truth is often to be found in the same position. God is neither all that really is, as the Advaita proclaims, nor nothing at all, as proclaim the Madhyamikas or the Carvakas. Religious experiences are neither the only criterion nor no criterion at all.

Religion and Science

In the opinion of Prabuddha Bharata

The time has come when religion should shake hands with science in a spirit of fellowship. The feeling of enmity and quarrel that has created to-day a yawning gulf separating the one from the other must give way to one of mutual confidence, and they should unite as friends and help each other towards the realisation of a common end which is Truth. So far as we understand, the whole conflict is due to a misconception that is bound to disappear with a better knowledge and understanding of each other's function and province. Though there may be a difference as to their methods, both science and religion, it may be proved, aim at one thing, viz. Truth. The goal that religion places before us is, truly speaking, not different from the final conclusion arrived at by science. They are but different views of the same thing from different perspectives. The recent discoveries of science establishing the unity of life and consciousness and the existence of one Ultimate Principle permeating the whole universe conclusively prove what we say. When the Vedic seers declared with a voice of thunder that the Reality is one, and it is Absolute Existence, Knowledge and Bliss, they simply foreshadowed by their intuitive vision the final synthesis of science yet to be made. Hence, what we want to emphasise is that no religion which is based upon a rational basis and is progressive and liberal has any reason to be afraid of science. It is only the dogmatic and hide-bound religion of the church and the temple that considers itself to be at stake

and raises a false note of alarm at the progress of science.

Duties of the Jaina Community

According to the November *Jaina Gazette*, the following are among the duties of the Jaina community:

1. Members should be selected and sent out into the different provinces, towns and villages to study the causes of the decrease in the Jain population and to send their reports to the office of the *Gazette* which will publish them for the information of the whole Jain public. After studying the conditions in different places, the Association should hold a session in which the matter may be discussed and remedies suggested and approved to check the decrease. The Association should also see that such remedies are applied in practice.

2. Representatives from the Association should approach our rich sheths and sownars and request them to provide funds for

- (a) the endowment of scholarships,
- (b) the establishment of boarding-houses wherever necessary,

- (c) for the founding of Udasin Ashramas
- (d) for the collection and preservation of manuscripts in libraries in important centres in India,

- (e) for the publication of the Sacred Books of the Jainas with translation and commentaries in English and in other important languages,

- (f) for establishing a central Jain museum and archaeological institute, and (g) for forming a fund in aid of poor Jain widows.

3. The Association should find out ways and means for the promotion of education among the Jainas and should see that in the next return of census the percentage of the illiterates is very much reduced.

4. The Association should also put a stop to some of the social evils, e.g. child marriage, old men marrying young girls, and to encourage inter-marriages between the different castes of the Jainas.

V. S. Srinivasa Sastrri.

Mr T S Gangadharan writes in the November *Scholar*;—

Among outstanding personalities, who by the influence of their noble example and great work, shape and mould the character and destinies of the younger generation, the Rt. Hon. V. S. Srinivasa Sastrri easily takes a prominent place. A statesman of world-wide reputation, a sincere patriot, an ideal educationist, a true social reformer, a great orator and a trustworthy guide of the younger generation, Mr. Sastrri is worthy of admiration. Writing about Mr. Gandhi, in an American Magazine, Mr. Sastrri quoted a beautiful Sanskrit saying—"Do not tell me of holy waters; they may cleanse us, if they do, after a long period. A saintly man purifies at sight." The same is true of Mr. Sastrri, for, to know him is to revere him and honour him.

Mr. Sastrri is the guide, friend and philosopher of the young men. The magnetism of his personality

extinct, and the high function of universities is to foster it with tender and unremitting care.

The Indian Issue in South Africa

The National Christian Council observes:—

We have to remember in connection with this whole situation that for the large bulk of the Indian community the Union of South Africa is the land of their birth and they will be strangers if sent to India. It is clear therefore that whatever may be the solution of this problem, it does not lie in the direction of repatriation. Repatriating a large number of Indians from the country of their adoption to a country which to most of them is at present only a name will be manifestly unjust, even if it were practical. Only mutual goodwill and real appreciation of the difficulties existing on both sides can bring about any satisfactory settlement of this difficult question.

Infant Welfare

Dr. Jerbanoo Mistri writes in the October *Social Service Quarterly*.—

The object of infant welfare work being to reduce the high infant mortality in India, it stands to reason that it can only be achieved by a widespread and continuous propaganda throughout the year so that the training imparted to mothers will enable them to bring up their children in the right way without any outside help. The object will never be accomplished by merely maintaining milk depots and dispensaries. If necessity compels the workers to take the medical needs of a place into consideration, only the minor ailments may be treated, but the main object, that is, education, should never for a single moment be lost sight of, if the amount of money spent and the labour undertaken are to be rewarded with tangible results.

To Indian Young Men and Women

Dr Kirtiker exhorts young men and women thus in the December *Volunteer*.—

Young men and women of India, wake up. You are the pillars of the nation. It is you who constitute the nation. The bondage of your country is your own bondage. Do not shirk your duty or be done once for all or pass into oblivion as your previous generations have done. Each one of you is a leader in himself or herself and can choose your action in any sphere of national welfare and strive to the end to achieve the same. Don't you fool yourself into the belief and blind faith that you have to follow necessarily somebody's lead always. Just as every person is built differently physically, so he or she is gifted differently mentally too. What would occur to a poor little budding girl may not strike a tried veteran leader, because our situation is such. So, rely on your initiative, if you can, and act up individually, if not in concerted action.

Our activities need not be confined to the intelligentsia alone. The real centre of our work is among the masses. They have been suffering the real pinch of starvation as the result of the alien exploitation of our country. Bring home to them in a few words the situation. Acquaint them with their country, the cause of their poverty, their starvation and our slavery and "you are made" as the phrase goes. If one or two of you can at all succeed in sowing this requisite seed now, at the harvest time you will see wonderful results. You are the vanguard of our dear, oppressed and shackled motherland and you are capable of delivering her from her present predicament.

The Purpose of Buddhism.

Louise Grieve explains the purpose of Buddhism in the following words in the December *Mahabodhi*.—

The religion of Buddhism undertakes to teach us the cause of suffering: it teaches that there is a rational cause for suffering and a rational cure for it; that is the reason we believe it is the right doctrine. It does not give us a theory of original sin to account for all our misfortunes, but shows us that we have made ourselves what we are and that we ourselves can make our future lives what we will. We know that present suffering is caused by past transgression of basic laws the clinging to self, which is caused by ignorance. With knowledge comes relief from personal suffering, but real peace cannot come till we have done all that is in our power for the relief of others.

The Four Noble Truths, 'Sorrow,' 'Sorrow's cause' and 'Sorrow's ceasing' and the Way to Sorrow's ceasing (Eight-fold Path) are subject to a twofold division. The first two, sorrow and sorrow's cause belong to the realm of samsara, ignorance, conformation desire. The second, sorrow's ceasing and the Eightfold Path belong to the realm of truth, Knowledge, the realisation of the not-self and freedom from desire.

The ultimate goal of every Buddhist is Buddhahood. We cannot all hope to come to earth and manifest here as Buddhas, leading countless thousands to enlightenment, for it is in the nature of things that a Buddha comes only at immense intervals of time. But each hopes to attain enlightenment and to give as much of the truth to humanity as the time and the degree of civilization can assimilate. We all hope for freedom from limitation, perfection, enlightenment, Buddhahood.

So, the purpose of Buddhism is release from suffering. The cause of suffering is the will to manifest as a separate individual 'self.' The cure for suffering is the freedom from the illusion of 'self.'

The Co-operative Sale of Jute.

The Bengal Co-operative Journal observes.—

It is gratifying to note that serious efforts are being made by the Bengal Co-operative Depart-

ment to organise the Co-operative sale of jute, which is a monopoly product of Bengal. Any one, who knows the working of the leading jute firms, knows how there is a veritable troop of middlemen intervening between the cultivator and the mill, and how the larger portion of the profits goes into the pockets of various middlemen like *beparis*, *fanas*, and purchasers. It often happens that the cultivator, after his jute is ready, disposes of it at any price that he can get, for he cannot wait for good prices. Besides, the cultivators, who are generally illiterate, are not in touch with the Calcutta market and has to accept any prices that are offered.

A Co-operative Jute-grower's Association has already been started and registered at Chandapore.

Landholders' Income and Income-Tax

The Chittagong Bar Magazine writes:—

The Bengal Zemindars have at last been discovered to be enjoying privileges and exemptions to which they are not entitled. Their income from permanently settled estates hitherto expressly excluded from the purview of the Income-Tax Act is being represented as unjust and unwarranted by the terms of Reg. I of 1793. It is now being argued that the revenue or *jama* that is realised from the holders of permanently settled estates is not tax, but State's share of the produce of the soil. The net assets after this payment constitute Zemindar's income which is assessable under the Income-Tax Act precisely like other incomes.

The Bengal Zemindars can take care of themselves, if they be wide-awake. What we who are not Zemindars are concerned with is that the apportionment of revenue between the Central and Provincial Governments has been so made that though Bengal pays most of the income-tax, it goes to the Central Government. Any more revenue from that tax without the Bengal Government getting all or a large portion of it, would be a further act of injustice to Bengal.

Commercial Travelling.

The Editor writes in the December *Students' Own Magazine*—

The Commercial Traveller is a man who goes about different markets to find buyers for a given commodity or manufacture. Successful salesmanship consists in creating a demand where there was none before. This requires great energy and zeal and a great amount of pushing backed up by a capitalist who can for some time patiently wait for the results. The Commercial Traveller who is nothing but a salesman who ought to be always on his legs has to come across various kinds of people, the model of gentleness and politeness on the one hand, and stern, rigid and dry people

on the other. The salesman has not therefore to lie down on a bed of roses. To safeguard the interests of his firm, he must be ready to sacrifice his comfort. At the same time, he ought to be honest in charging his travelling expenses. Of course, a little more of these does not matter much to the firm for which the Commercial Traveller is working, if he can show a big outturn of work. If the traveller can go on foot or have a tram, he ought not to have a tonga, but when saving of time means securing of more business, he should not hesitate to incur a little more expenditure.

Young Indian boys often make bad travellers, because, in the first place, they lack the necessary go. At school or college, the great thing nearest their heart is to have a chair or stool in the office, it matters little if by breathing bad air and by constantly sitting for hours together, they shatter their health.

Commercial travelling is a great aid to the widening of one's general knowledge. One learns a lot of things while travelling in train and talking with the buyers. To use the words of Bacon, he becomes a ready man. Boys who may be willing to work and be prepared to bear even a little bit of rough treatment ought not to hesitate in taking to this line, for in a couple of months it can not only turn out to be paying but also provide the costly experience without which a business cannot be safely run. To those who mean to start a new business, our serious advice is: "Please do not gamble with your money. Gain business experience through commercial travelling. You will have then laid a firm foundation for the business you mean to start."

Where Students are paid to go to School

We read in the December *Oriental Watchman*—

Detroit automobile manufacturers have started something new by paying boys to go to school. They take the boys at twelve years of age and give them the ordinary school education with the addition of special training in making automobile parts which pass the most rigid inspection. By the time they are eighteen years old, they are ready to take a responsible position in the motor factory. The boys are paid nineteen cents per hour, about ten annas, for a forty-eight hour week, or about thirty rupees per week, besides special allowances for vacation time and a special saving fund. Surely a good example that might be followed in other lines.

The Buddha's Sermons

The Blessing writes:—

During His uninterrupted ministry of forty-five years, the Blessed One had occasion to address all sorts and conditions of people from the humble outcaste to the wealthy Brahmin and arrogant Kshatriya. And the Buddha adapted each discourse to the needs of the people immediately concerned and the occasion. Each sermon is a special prescription, intended to meet the requirements of a particular disease.

To us, who today read these "prescriptions" of the Great Physician, it sometimes seems that contradictory remedies are advised and sometimes, that a certain inconstancy of behaviour characterized the Master.

Why does the Buddha at times exalt the household life, calling it "a high blessing"—and again stigmatize it as "a den of strife"? Why, to the self-same question, does the Master sometimes vouchsafe an answer, sometimes remain silent, and sometimes even administer a rebuke?

The solution to these puzzles is clear only to him who sees the whole picture of the Buddha Dhamma. To one who studies that Dhamma sympathetically, earnestly and deeply, never forgetting that the Suttas are but prescriptions for diverse maladies, there comes the understanding to patch up the immense picture, putting each seemingly irregular fragment in its proper place till a vast panorama of harmonious adjustment rewards the patient toil.

Indian Loan Words in Arabic.

Professor Muhammad Shahidullah observes in the September number of *Peace*—

The occurrence of a foreign word in a language has a peculiar significance of its own. It has its own history. Like a tale-bearer it gives a world of information to the student of philology. Max Muller has made much of Indian words for, apex, peacock, algum and ivory found in the Old Testament. What a vista of the past has the word *Babylon* for Babylon found in the Buddhist Jatakas opened out! What a history the Greek words in Sanskrit like *hora*, *kendra* etc., tell us! I shall give below a number of Indian words, mainly Sanskritic, found in Arabic. These words show that the Arabs even before the birth of the prophet of Islam had commercial relationship with India. This evidence of philology is corroborated from other sources, e.g. Ptolemy of the Erythraean Sea (written in the 1st cent. A. C.), and other Greek, Latin and Arabic works. I am here, however, only concerned with philology.

He then gives a long list of Indian words found in Arabic.

The New Turkey.

Mr. G. Sherwood Eddy has contributed a very interesting article on the New Turkey to the December *Young Men of India* from which we make the following extracts—

In place of the Sultan was the President of the Republic, Turkey's Theodore Roosevelt. Mustapha Kemal—a far greater soldier than Roosevelt and a forceful executive personality. In place of the ambitious Caliph of pan-Islam was the secular leader of a new nationalism that has abandoned all imperialistic dreams of a "holy war" and the entangling alliances of pan-Islam, for the healthy development of the new Turkey. Instead of caliph

on the Shaik-ul-Islam, we motored with the modern Mayor of Constantinople to see the new town planning, the new parks, streets, ice plant and sanitary city slaughter houses. We passed some of the empty palaces of the Hamidian regime, now turned into orphanages and schools.

Instead of the battleships and foreign diplomats who had so long exploited Turkey in old degenerate Constantinople, we stood on the walls of the citadel at Angora, Turkey's typical new capital and looked out upon her panorama of nation-building. At our feet were the dust and din of the new born town which is rising on the plain below. And on the far horizon was the dust of dashing autos and of some of the 1,500 powerful tractors that are making the high land of Turkey's inland desert to blossom—if not like the rose, at least with the more practical crops of wheat and corn of her thoroughly modern dry-farming.

We passed the new Parliament buildings and kept our appointments with four members of Mustapha Kemal's modern Cabinet, to study the progress of the new Government.

The new nationalist Turkey stands in bold opposition to the old Ottoman religious imperialism. May I try and describe the change, by noting the following contrasts:

1. Turkey's new independence has been indicated in war and peace in place of her old inferiority complex following a long series of defeats, both on the field of battle and of modern life, Mustapha Kemal is at once the Washington and Roosevelt of the new movement.

2. Turkey's new Nationalism stands out in contrast to the old Ottoman imperialism and its entangling interference in the world affairs of pan-Islam. A score of the lands and dependencies that had suffered under the misrule of her corrupt Hamidian regime have been torn away, and the present Government is glad to concentrate on the efficient rule of their own people and abandon the ancient misrule of conquered dependencies. Her new nationalism demands a new compact unity of all as loyal Turks. Leaving religion as a matter of personal choice, it refuses, as does America, to permit hyphenated communities which are disloyal agents for the interference and intrigue of foreign powers.

The new nationalism brings hope and courage for new achievement.

3. Her new Economic Development is marked. Everyone knows that the Turk was a good soldier and farmer, and that individually the educated Turk was a most winsome and attractive gentleman. It was prophesied, however, by those who had seen the worst of the Sultan's misrule that he could not organize his political life or succeed in business and commerce, as these had been left chiefly to Armenians and Greeks, who had now been expelled.

To the surprise even of his friends, the new Turk is most effectively setting his house in order. He has abolished the corrupt "tithe" system of tax-collectors. He has reduced the prevailing practice of graft, had enough as it still is in Turkey as in America.

Yet more surprising is the fact that Turkey as was predicted has not gone economically to smash, but has not only made good but increased her trade in almost every branch save in silk. Her adverse trade balance has been reduced from thirty to ten per cent. in three years, and 1926 promises

an excess of exports over imports. Turkey has fairly large potential resources in her soil and minerals. A single forest in the north is almost as large as Belgium.

Turkey's agriculture has never been so prosperous. We saw her new model farms and government experiment stations. We witnessed a few of the nearly two thousand tractors in operation, and saw their promising experiment in modern dry farming. We found signs of promise in the new agricultural banks, and the providing of tractors for the farms enabling them to purchase them out of the increase production of the first three years' crops. More than forty were purchased this month. The growth of co-operative societies, as well as the Government's almost forcible assistance in new methods of farming for the peasants, was gratifying.

4. Turkey's new Western method of Education is in striking contrast to the Ottoman religious instruction in the reactionary Moslem schools. Save for half-a dozen theological schools and one critical modernist school of theology in the national University, the Government has closed all the old Moslem religious schools and is adapting a thoroughly modern and secular French school system. It desires to educate its people just as the new Japan became in a single generation a nation of readers, and like the new Japan and the new France after the revolution, in breaking from all medieval superstition and reactionary religious control, they may plunge temporarily into a purely secular, and often materialistic or agnostic, education.

The teaching of religion is permitted two hours a week in the schools for the adherents of each religion, provided the members of other religions are not present and worship in their own churches or mosques on Sunday. The aim is completely to secularize education, separate church and State, and combine Turkish culture with Western civilization in the new system.

5. The new Woman of Turkey has taken the place of the veiled inmate of home and harem. The President of the new Republic could now say in an address what no sultan or caliph could have said or thought for fourteen centuries. Mothers, wives, sisters, upon you rests the new Turkey. The women in the cities, especially the younger generation, are eagerly availing themselves of their new liberty. We found, in Constantinople, in place of the old seraglio, women now entering the university, legal, medical and teaching professions. We even passed a Turkish woman driving her own motor car. Although Muhammad and the Koran permit four wives and permit polygamy and concubinage, Turkish law now enforces monogamy and forbids polygamy. The new woman is indeed coming to her own in Turkey.

6. The new Youth Movement of Turkey is organized in the Ojak or Turkish Hearth. This movement, which began fourteen years ago, under the present Minister of Education, aims to unite nationalism and modernism. Turkish culture and Western civilization. It already enrolls some 24,000 members in 152 branches. Its missionary institution of the new order. It is the secular counter part of the Y. M. C. A. in other lands, aiming to supply for the youth of both sexes, physical, educational, and social culture, through classes, lectures, recreation and entertainment. Both within and without this organization, it is the youth of the

rising generation that are the proud patriots of the new nationalism and that are furnishing the leadership of the new Turkey.

7. The new Constitution, the new Parliament, courts and codes of law, all bear the marks of the new regime. Power no longer resides in the sacred Book, nor caliph as successor of the Prophet, nor an autocratic sultan. Now, as in the American constitution, it is 'We the people' who have the power. The president, who is elected by the Parliament and appoints his cabinet responsible to that body, has much more power at present than the president of the United States.

The new law codes of Turkey are based no longer on the Koran as God's final revelation from heaven and the customs of tribal Arabia of the sixth century, but upon the Code of Napoleon and the best practice of the West.

Turkey has turned right-about-face from the past to the future, from the East to the West, from religious authority to secular, from imperialism to nationalism, from autocracy to democracy.

One change, seemingly insignificant, is characteristic of the whole movement. The new Turk has put off his oriental, religious fez and put on a European hat.

We saw by the papers, the week we were in Constantinople, that all the dervish religious orders and their monasteries are abolished.

The Maharaja of Jodhpur.

Of the Maharaja of Jodhpur the October *Feudatory and Zemindari India* writes in part as follows:

The reports of his doings in England are not such as would encourage one in the belief that His Highness has derived any benefit, moral or material, by his sojourn in that country. We were hearing constantly of his style of living. An Indian Prince is expected to live in a style which will be befitting his dignity and rank. But extravagant living is a studied display of one's wealth, is altogether different. It is vulgar and necessarily detracts from one's dignity. It may attract the less thoughtful from motives of self-interest and gain, but it is likely to repel those whose friendship and appreciation are worth having. From the accounts we have had, we fear that the Maharaja of Jodhpur adopted a style of life which can only be called extravagant. He played the Prince, recalling to one's mind the Arabian Nights' Entertainments. After all, the Maharaja cannot afford to throw away the State revenue in this wise. He is reported to have bought motor-cars to the value of three lakhs. What is worse, he has budgeted for an annual expenditure of three lakhs on the maintenance of a motor-garage. There is no sense of proportion in this, especially when it is said that the State spends only about two lakhs on education that is a lakh less than on a motor-garage. In all well-governed States, the expenditure on education should bear a fair proportion to the total revenue. In fact, it is an index to the enlightenment of the Ruler and the progressiveness of his administration. A Ruler who

spends 3 lakhs on a motor-garage and 2 lakhs on the education of his people is a poor specimen of an administrator and statesman. If the Maharaja of Jodhpur is really anxious to give a good account of himself as a Rājā Chief, he must first shed his mania for extravagance and apply himself to the legitimate task of improving the lot of his people.

Social Reform in Indian States.

The same Magazine observes :—

We can understand the objection to State legislation in social matters in British India where the State is held to mean foreign domination, and the people may reasonably be averse to a foreign agency seeking to set right their social customs. They may contend that the State is likely to judge them by their own western standards and cannot apprehend aright the social or religious consciousness of the people. But in an Indian State, the objection will not hold good. In most cases, the Ruler and his people belong to the same religious persuasion, and have common social usages and practices. There can be no suspicion that the Ruler seeks to overturn their social organism and interfere with their religious beliefs. That is why in States like Baroda and Mysore, social legislation does not meet with the same measure of opposition as in British India. We believe that Mysore led the way by raising the marriageable age of boys and girls by legislation. It is true that off and on there have been attempts to evade the provisions of the law by Mysore subjects celebrating marriages outside the jurisdiction of the State. But there has been a general acquiescence in the enactment as a wholesome measure to prevent baby and child marriage. There is considerable scope for healthy legislation of the kind in India States. For instance, measures can be enacted for the better control of religious and charitable endowments. Here, there can be opposition on the ground of alien religionists seeking to interfere with the management of Hindu temples and trusts. Much might be done to eliminate professional prostitutes and nautch girls from temple services. As we said, a lead has been given by States like Baroda and Mysore and other States cannot do better than follow them. We are glad that lesser States like Datia are promoting social legislation. The Maharaja of Datia recently said that a private bill has just been introduced to raise the marriageable age of boys and girls which shows that the people of Datia though still behind in education do not wish to be backward in social advancement. We dare say there are many other Ruling Chiefs who are equally anxious for the social advancement of their people, and as they have the advantage of the people being with them, it must be easy for them to promote legislation which will conduce to such advancement.

Tagore as a Story-teller.

The following are among the introductory remarks in Mr. K. S. Ramswami Sastri's

article on "Tagore as a Story-teller" in the November Kumbakonam College Magazine :—

Tagore has not only summed up in a wonderful way the greatest of the poetical ideals and achievements of India, but has also struck out new paths in many directions in the fairy land of the literature of beauty. He has experimented with the rich possibilities of metre and melody in the vernacular. He has given it a new charter of freedom of movement and expression, without violating the laws of poetic truth and poetic beauty. He has conquered and made his own a new province of dramatic motif and expression. The originality of his genius has expressed itself also in a new and rich and valuable expansion of the realm of Indian fiction—a province where the achievements of the Indian genius were poor and sterile, despite the rich variety of local life and local colour.

Tagore's excellence as a teller of short stories is due to his wonderful lyrical gift which enables him to seize the vital elements of emotion in human situations and present them with the perfect insight of sympathetic imaginative vision.

Tagore is not a successful painter on the larger canvas of historical romances, novels of adventure, and imaginative studies of contemporary life and manners on a large scale. He does not sound all the depths and shallows of human passion and human desire. His mental approach to his theme is that of a poet who simplifies and isolates the central situation and shows the heart-beats of passion there. All the stories in the volume show very well Tagore's special excellences as a story-teller of genius.

The Dewanship of Mysore

The Karnataka observes :—

Would it not be humiliating if we had to admit—which we do not think we have to do—that after forty-five years of well-approved administration, we are yet without trustworthy men of our own and have still to look outside the State for some one to run it? At this rate, it must be hopeless that we can ever find the man we need among our men. Whatever the risks we should any day prefer a local man, and the risks involved therein are the price that must be paid, some time or other, if local talent should have opportunities of getting trained for the highest responsibility. But there is a sure way of minimising those risks and of rectifying the short-comings of that arrangement, and that is to give the locally chosen Dewan the assistance of a colleague selected from among our non-official public men.

Ford Motors and the Blind

We read with pleasure in the October *Light to the Blind* :—

It was a matter of controversial nature, if the blind could be trained and made fit to be employed in work-shops. Suffice it to say that there are several instances where the blind have not fallen short of the expectations of their good and kind employers.

spends 3 lakhs on a motor-garage and 2 lakhs on the education of his people is a poor specimen of an administrator and statesman. If the Maharaja of Jodhpur is really anxious to give a good account of himself as a Ruling Chief, he must first shed his mania for extravagance and apply himself to the legitimate task of improving the lot of his people.

Social Reform in Indian States.

The same Magazine observes :—

We can understand the objection to State legislation in social matters in British India where the State is held to mean foreign domination, and the people may reasonably be averse to a foreign agency seeking to set right their social customs. They may contend that the State is likely to judge them by their own western standards and cannot apprehend aright the social or religious consciousness of the people. But in an Indian State, the objection will not hold good. In most cases, the Ruler and his people belong to the same religious persuasion, and have common social usages and practices. There can be no suspicion that the Ruler seeks to overturn their social organism and interfere with their religious beliefs. That is why in States like Baroda and Mysore, social legislation does not meet with the same measure of opposition as in British India. We believe that Mysore led the way by raising the marriageable age of boys and girls by legislation. It is true that off and on there have been attempts to evade the provisions of the law by Mysore subjects celebrating marriages outside the jurisdiction of the State. But there has been a general acquiescence in the enactment as a wholesome measure to prevent baby and child marriage. There is considerable scope for healthy legislation of the kind in Indian States. For instance, measures can be enacted for the better control of religious and charitable endowments. Here, there can be opposition on the ground of alien religionists seeking to interfere with the management of Hindu temples and trusts. Much might be done to eliminate professional prostitutes and nautch girls from temple services. As we said, a lead has been given by States like Baroda and Mysore and other States cannot do better than follow them. We are glad that lesser States like Datta are promoting social legislation. The Maharaja of Datta recently said that 'a private bill has just been introduced to raise the marriageable age of boys and girls which shows that the people of Datta though still behind in education do not wish to be backward in social advancement.' We dare say there are many other Ruling Chiefs who are equally anxious for the social advancement of their people, and as they have the advantage of the people being with them, it must be easy for them to promote legislation which will conduce to such advancement.

Tagore as a Story-teller.]

The following are among the introductory remarks in Mr. K. S. Ramswami Sastri's

article on "Tagore as a Story-teller" in the November *Kumbakonam College Magazine* :—

Tagore has not only summed up in a wonderful way the greatest of the poetical ideals and achievements of India, but has also struck out new paths in many directions in the fairy land of the literature of beauty. He has experimented with the rich possibilities of metre and melody in the vernacular. He has given it a new charter of freedom of movement and expression, without violating the laws of poetic truth and poetic beauty. He has conquered and made his own a new province of dramatic motif and expression. The originality of his genius has expressed itself also in a new and rich and valuable expansion of the realm of Indian fiction—a province where the achievements of the Indian genius were poor and sterile, despite the rich variety of local life and local colour.

Tagore's excellence as a teller of short stories is due to his wonderful lyrical gift which enables him to seize the vital elements of emotion in human situations and present them with the perfect insight of sympathetic imaginative vision.

Tagore is not a successful painter on the larger canvas of historical romances, novels of adventure, and imaginative studies of contemporary life and manners on a large scale. He does not sound all the depths and shallows of human passion and human desire. His mental approach to his theme is that of a poet who simplifies and isolates the central situation and shows the heart-beats of passion there. All the stories in the volume show very well Tagore's special excellences as a story-teller of genius.

The Dewanship of Mysore

The *Karnataka* observes :—

Would it not be humiliating if we had to admit—which we do not think we have to do—that after forty-five years of well-approved administration, we are yet without trustworthy men of our own and have still to look outside the State for some one to run it? At this rate, it must be hopeless that we can ever find the man we need among our men. Whatever the risks we should any day prefer a local man; and the risks involved therein are the price that must be paid, some time or other, if local talent should have opportunities of getting trained for the highest responsibility. But there is a sure way of minimising those risks and of rectifying the short-comings of that arrangement; and that is to give the locally chosen Dewan the assistance of a colleague selected from among our non-official public men.

Ford Motors and the Blind

We read with pleasure in the October *Light to the Blind* :—

It was a matter of controversial nature, if the blind could be trained and made fit to be employed in work-shops. Suffice it to say that there are several instances where the blind have not fallen short of the expectations of their good and kind employers

But there is the foundation work to be done; that is providing the blind with necessary training. This being done, we can say, a great number of the blind can earn their livelihood independently and shun that life of begging which has been the inevitable means of livelihood when proper kind of education is denied them. The western countries who waited and realised the truth, have earmarked certain industries solely to be followed by the blind. The following, letter should, we hope, give the readers a testimony to the ability of the blind and the goodness of the people of America.

"Answering your enquiry, we now have 80 blind men in our employ. They count small stock; assemble bolts and nuts, gaskets, thums, arrange commutator rollers, etc. They earn the same as our other employees—our flat rate is six dollars per day, (Rs. 18). They have been in our employ for 10 years down to those more recently trained.

A few hour's time is needed for training before they proceed independently as the other employees. For special kinds of work assigned, they are equal to sighted men, if not a little faster. They receive the same compensation as the sighted for equal quality of work and equal speed. The work of the blind is about the same as that done by the sighted—Ford Motor Company. (Sd.) E. G. Liebold."

Origin of the Word Satyagraha

In the December *Current Thought* occurs the following description of the origin of the word "Satyagraha".—

None of us knew what name to give to our movement. I then used the term 'passive resistance' in describing it. I did not quite understand the implication of 'passive resistances' as I called it. I only knew that some new principle had come into being. As the struggle advanced, the phrase 'passive resistance' gave rise to confusion and it appeared shameful to permit this great struggle to be known only by an English name. Again, that foreign phrase could hardly pass as current coin among the community. A small prize was therefore announced in "Indian Opinion" to be awarded to the reader who invented the best designation for our struggle. We thus received a number of suggestions. The meaning of the struggle had been then fully discussed in "Indian Opinion," and the competitors for the prize had fairly sufficient material to serve as a basis for their exploration. Sri. Maganlal Gandhi was one of the competitors and he suggested the word 'Sadagraha,' meaning 'firmness in a good cause.' Liked the word, but it did not fully represent the whole idea I wished, it to connote. I therefore corrected it to 'Satyagraha' (Truth (Satya) implies love and firmness (Agraha) engenders and therefore serves as a synonym for force. I thus began to call the Indian movement 'Satyagraha,' that is to say, the Force which is born of Truth and Love or non-violence and gave up the use of the phrase 'passive resistance,' in connection with it, so much so that even in English writing we often avoided it and used instead the word 'Satyagraha' itself or some other equivalent English phrase. This then was the genesis of the movement which came to be known as Satyagraha, and of the word used as a designation for it.

FOREIGN PERIODICALS

"The United States of India."

During the last cold weather the American sociologist Professor Edward Alsworth Ross visited India, touring through many provinces. He gives in the December *Century Magazine* "the record of a first-hand study" of the Indian political situation under the heading "The United States of India." He begins thus—

In Delhi in a house of lofty rooms overlooking a venerable garden I talked with Mahatma Gandhi who had just finished his weekly 'twenty-four hours of silence.' He looked the perfect ascetic, for only lately he had concluded a three weeks' fast in penance for the riots between Hindus and Mohammedans. "I doubt," he said, "if the rule of the Moguls or Marhattas had much effect on the lives of the common people of India. In their seven hundred thousand rural villages they continued to manage their common affairs through the *panchayat* or elected Council of Elders. But

this British ray is infinitely more penetrating, searching, and oppressive. The people's initiative is stunted as never before. Still, we have no idea of forcing out the British; we hope to gain our end by touching their heart and imagination."

Mr. Ross wishes to tell the American public what it is that critics of British rule complain of.

Long ago, they assure us, before the Mohammedan conquests, 1200-1000 A.D., before the break-up of empire and the anarchy of the eighteenth century, every Indian village had its School. Even now, in Burma, thanks to the free schools in the Buddhist monasteries half of those above five years of age can read and write. But in India after a century—in some parts much more—of British rule, less than a tenth of those above ten years of age are literate. In the Philippines the proportion is a half. The Americans have had only a quarter of a century for leaving their mark on the Filipinos, yet a tenth of them are in school as against a bare thirtieth of the Indian population. The difference reflects the contrast between

British political ideals and American political ideals. The Americans deliberately set out to prepare their brown wards for self-government by means of the public school. The British, however, harbored no such plan for their Indian subjects. Their ideal has been aristocratic, for the fine democracy that has been growing up in Great Britain since the Reform of 1832 left no mark on policy out in the empire. It has been too busy fighting the battles of the masses at home. So the spirit of the Government of India has been that of the old noble families of Britain. The arrival of a time when their dark subjects would manage their political affairs was never within the contemplation of the earls and marquises sent out to Hindustan as governors and viceroys. They imagined that on into the dim future, as far as eye could pierce, the peoples of India would be ruled from without. Before 1905 probably no British princelings dreamed of India's wanting to govern herself. Had the British believed in educating for citizenship, there would be thrice as many literates in India as there actually are. Indeed, in certain native states under enlightened maharajahs.—Travancore, Cochin and Baroda,—more of the people read and write than in any part of British India. When it is remembered that the chief motive in halting conquest and preserving the native states was that they might serve as dark spots heightening by contrast the brilliancy of the well-governed British India all about them, the richness of the joke on the Ruling Race will be appreciated. Yes, the Indian Nationalists may well resent the design of keeping them indefinitely in subjection rather than assisting them to rise and stand on their own feet.

Regarding Britain's army policy in India, Mr. Ross observes:—

Ever since the Great Mutiny of 1857 the army policy of the Government has reflected mistrust. The proportion of British troops to native is never to fall below one to two and a half, actually it is one to two and a quarter. This requires India to keep 61,000 white troops, although one Tommy costs rather more than four native soldiers. The Indian fighters bear the brunt of holding in check the robber tribes of the Northwest Frontier, but among the garrisons stationed about India to prevent insurrections there are nearly as many British as Indians.

Mistrust, too, dictates that Indians shall have nothing to do with the more terrific weapons of modern warfare. They are not admitted to the Air Force, the Tank Corps, the Armored Car Companies, the Royal Horse Artillery, the Field Artillery, the Medium Artillery. They fire only those guns which are trained upon the external enemy. Professors of physics in private universities are confidentially requested by the Government not to teach their students anything about wireless telegraphy.

It seems a bit "thick" that the 137,000 native troops should be officered almost exclusively by British. Until lately the only Indian officers have been uneducated men promoted from the ranks, holding the "viceroys commission" and never rising above subedar major or ressalidar major. Any smooth-cheeked British second lieutenant outranks them because he holds always the "king's commission." The stock excuse is, "The native troops won't follow a native officer, sir!" Queer, is n't it? Turkish troops fight well when led by Turkish

officers; Japanese troops fight well when led by Japanese officers; but we are asked to believe that material for the making of good officers does not exist in India. Either the British do not want young Indians to learn the art of war, or else, as an ex-commander-in-chief remarked to the head of the Hindu University of Benares, they "have to provide for their young men."

Of late, qualified Indian cadets, in number up to ten a year, may receive the "king's commission." Inasmuch as the vacancies among the 4,000 white officers commanding Indian soldiers run about 160 a year, at this rate the officer corps will be Indianized when the Greek kalends arrive. The Indian Legislative Assembly votes that a fourth of these vacancies should be thrown open to Indians, but so far its recommendation is unheeded.

There is resentment, too, that an Indian youth who wishes to learn how to defend his country has to spend two years at the War College at Sandhurst in England. The patriots demand that a war college be set up in India to train officers for the Indian Army. They remark with bitterness that when they ask for self-government they are met with, "But you are not able to defend yourselves." When they reply, "Very well, give us an opportunity to learn the art of defending ourselves," that opportunity is withheld. They infer that it is the policy of their British masters to treat them as a subject people and that all the fine talk about the British Empire having become the "British-Indian Commonwealth of Free Nations" is eye-wash for the onlooking world. So far as India can see, she is still "dependency" rather than "equal partner."

Critics point out that the Indian Army, which eats up two-thirds of the income of the Central Government, is far bigger than India needs. It is used as a handy reservoir to draw upon when England suddenly needs force "out there"—fighting men in Burma, Tibet, China, Mesopotamia, Egypt, the Hedjaz. In fact a third of it is there for imperial purposes, not India's security; but it is India that must foot the bill. Whether this charge is true or not is more than we inept outsiders can settle.

Professor Ross then proceeds to give us his observations on Britain's commercial and industrial policy in India.

A candid English professor of political economy in a mission college confessed to me

"India once had very flourishing industries, ship-building and a great carrying-trade. All these were destroyed long ago by the harsh, discriminating policy of the British, and only in our time has an Indian-owned cotton manufacture sprung up. So India came to be an exporter of agricultural produce and an importer of manufactured goods. Hence, there was nothing for the people to live by save agriculture. The result has been a continual subdivision of the soil, the growth of peasant indebtedness, and the phenomena of overpopulation. How frightfully overpopulated Japan would be had she been restrained from fostering her manufacturing industries by tariffs and otherwise!"

The trade policy of Parliament and, to a less extent, of its alter ego, the Government of India, has been consistently directed to giving British industries the upper hand over their Indian com-

petitors. In the old days, no duties were imposed on English goods imported into India, while Indian imports into England were made to pay a high duty. The Government of India was, not allowed to levy an export duty on raw materials which the English manufacturer was interested in. By a shrewd use of export duties, India's exports to countries other than Britain were forced to flow through Britain and leave a profit with her. Indian products were taxed on crossing frontiers between Indian States, while British goods were exempt from inland transit duties.

In the teeth of England's commercial ascendancy the United States, Germany, and Japan have built up their industries by a thorough-going use of trade restrictions and protective tariff. India's nascent industries were equally in need of shelter, but, no! the purest free-trade doctrine was applied to them. Manchester raged at any duties on her cotton piece-goods imported into India and hypocritically professed fear of "an increase in the cost of articles of clothing to the poorest of the population of India." Between 1875 and 1882 she succeeded in clearing away all such duties, so that the Government of India was only one in the world which raised no revenue from imports. When, thirty years ago, fiscal necessity obliged that Government to reimpose a general import duty of 5 per cent, the Lancashire manufacturers were so jealous of the bit of protection which thus would come to Indian cotton-mills that they sought and actually obtained the imposition of a "countervailing excise duty" on the product of Indian mills. At a time when other countries were levying duties of 40 or 50 per cent, on foreign goods to protect their infant industries, Indian industries might not enjoy the petty shelter of a 5 per cent. revenue tariff. Such ruthless treatment of India's infant industries was bitterly resented, and not long ago the Legislative Assembly at Delhi by a large majority asked for repeal of the excise. The Fiscal Commission of 1922, composed of eminent economists and business men of both races declared:

"The existing Cotton Excise Duty should, in view of its history and associations, be unreservedly condemned, and the Government of India should frankly express their desire to clean the slate."

But still it functions!

It has only recently been suspended.

There are other policies which sacrifice Indian Industrial interests, says Professor Ross.

India's gold reserve and other large balances are kept in England and lent to English business men when they might be kept in India and lent to Indian business men. In vain have Indian economists urged the setting up of a State bank. Nor has India an industrial bank such as has benefited German and Japanese industries. Little has been done for industrial education, higher or lower. Swe in Bengal and Mysore, no attention has been paid to teaching the manual arts and the handicrafts in the government elementary schools. In the fourteen universities the liberal arts colleges are well cared for, but there is no decent engineering college in India.

Valuable mineral deposits have been leased to foreigners, while Indians have not been incited to

exploit their own resources. Only now is a school of mines being established. A British economist in India gives it as his opinion that the Government has come into such relations of dependence and assistance with the steamship lines plying between India and Great Britain that there is now no chance for Indian shipping. He justifies the Nationalists in feeling that the cards are stacked against Indian enterprise.

There is both conscious and unconscious humour in the passages which follow.

That the English rule India solely with benevolent intent will do to tell children; on the other hand, only cheap cynics see the English as mere exploiters. The guiding conception of the relations of the two peoples has been that of a *partnership*. Britain's idea is to produce a benefit by selling to the Indians at a price fixed by herself a necessity of life which she is adept at producing, viz. law and order; by hooking up Indian public revenue with British administrative capacity and engineering skill so as to produce profitable public works; by fructifying India's undeveloped natural resources with British technical knowledge; by bringing together in manufacturing enterprises Indian labor and British capital.

In this partnership, it to be sure, Britain has the say, India being a sleeping, not to say a comatose, partner. The English have decided what enterprises shall be undertaken and have fixed the terms on which their trained ability, experience, or capital shall work with Indian revenues, natural resources, or labor. It has been theirs to settle how the fruits from their domination or investment in India shall be shared. Naturally, they have seen to it that their share is a goodly one.

Regarding the causes of India's poverty, the American Professor has somewhat fantastic notions. Says he—

Bitter polemic rages over the question whether the lot of the Indian people has been bettered under British rule. The Nationalists picture an overtaxed people sinking into an ever deeper poverty. But the evidence is conflicting, and even the professional economists of both races are in doubt as to the underlying trend. Even if there has been no improvement in the material condition of the masses, it does not follow that the British have hogged the economic benefits from railways, irrigation, mines and plantation. The Nationalists are excessively loath to recognize the cardinal fact that in the last forty years the Indians have added a fifth to their numbers. Here perhaps is where most of India's dividends from her partnership with Britain have gone. Instead of living better she has chosen to plow back her share in order to rear therefrom fifty million more human beings.

But we wish to tell the Professor this. In 1881 the population of England was 24,614,001; in 1921 it was 35,678,530. Therefore in forty years England added to her population very much more than a fifth of it. And its density is 701 per square mile, whereas the density of India's population is only 226 for the British provinces, 100 for the Indian States and 176

for the whole country. Why then is England not poorer than India?

Professor Ross shows in the following passages how immensely Britain profits from the possession of India.

Britain's gain from her dominion over India certainly foots up a tidy sum. Her banking-houses doing business in India net fifty million dollars a year in financial commissions. On their Indian business British shipping concerns collect one hundred and forty millions of dollars. The British capital lent to the Government of India or invested in Indian railways, tramways, canals, mines, mills, plantations and trade runs well above three billion dollars, the annual return from which can hardly be less than one hundred and eighty million dollars. It is impossible to learn just how many British hold civil or military places under the Government or follow a business or profession in India, but the number cannot be less than 15,000. These men probably have twice the income they could command in England.

Thus, the viceroy costs \$270,000 a year without allowing for his personal staff and household charges which bring the total well above \$400,000. A member of his council gets more than twice the pay of a member of our cabinet. The commander-in-chief draws a salary of \$32,000. The pay of the governor of a province ranges from \$22,000 to \$42,000. A member of the governor's council has a salary of \$21,000. High Court judges are paid \$16,000; political residents of first class, the same of the second class 11,000. The number of officials with salaries of from \$9,000 to \$15,000 runs up into the hundreds. Every retiring civil servant gets a liberal pension.

With half an eye, one can see that Britain will lose heavily when India ceases to be her close preserve. A self-governing India will not favor her as Canada or New Zealand does. Mining concessions will no longer be given exclusively to British companies. Non-British capital will be made welcome, while a National Government will not sacrifice everything to the regularity of returns to foreign capital. Continental and Yankee capital will shoulder its way into the banking and carrying trade of India. Two-thirds of the government posts held by the British will be turned over to Indians, while the remainder, following the historic example of Japan, will go to experts of various nationalities. Since at least a quarter of a billion dollars of annual income is at stake, we may be sure that the governing class in Great Britain will cling to their control over India and relinquish it only in order to avoid catastrophe.

The above, according to Mr. Ross, are the chief counts in the indictment of British rule.

As set-off should be listed such substantial blessings as security, justice, honest and capable administration, impartiality between races, castes, and classes, economic advance, and introduction of the science and culture of the West. Even the ideals of liberty and representative government to which the Indians appeal when they arraign alien rule have entered the Indian mind by the study of the political masterpieces of Milton and Burke in the high schools and colleges the British set up

in India. Casting up the account one sees justification for vigorous protest on the part of the Indians, but not for burning indignation.

The "blessings" which He mentions have neither been accurately stated, nor are some of them unmixed blessings. "Security" has been obtained by and has produced emasculation, impartiality between the British and Indian races does not exist, there has not been any real economic advance for the bulk of the people, and so on and so forth. So, as Mr. Ross, neither knows the facts accurately nor has he a sufficiently sympathetic imagination, it is not to be wondered at that he sees no justification for burning indignation. He continues:—

Wherefore, then bomb outrages, conspiracies to assassinate British officials (and in 1922) 40,000 political offenders in jail or deported? After copious converse with the Nationalists I could see no signs of contemporary British rule big and black enough to account for the intensity of their feelings. Really their indictment is a rationalization of feelings which have their roots elsewhere.

Mr. Ross puts the cart before the horse. Most of the 40,000 men sent to jail were imprisoned for doing or saying things which are not offences in free countries. That is a cause for burning indignation. The number and significance of bomb outrages and conspiracies have been vastly exaggerated.

The American writer narrates the Jallianwala Bagh atrocities, the crawling order, the martial law horrors, etc., and all that led to them. Was there no cause for burning indignation in them? He says that "these atrocities stand out of line with the British record in India and should be laid to war-hysteria." Let the cause of these devilries be what they may, they certainly do not "stand" entirely "out of line with the British record," in proof whereof let Mr. Ross read "*The Other Side of the Medal*" by Edward Thomson (The Hogarth Press, London), 1925.

Another root of bitterness is purely psychological, says Mr. Ross.

viz., the galling sense of inferiority begotten by the overbearing ways of some of the British. You come upon no end of cases

The cases he relates need not all be quoted; but the following requires either confirmation or contradiction—

The leader of the Swaraj party is the Hon. Motilal Nehru of Allahabad, a highly cultivated Kashmiri Brahmin. A few years ago he was at the head of the bar and took no interest in politics. His admirers among the High Court judges sought and gained his consent to let them put up his name for membership in the Allahabad Club. A young British thought fit to blackball him on

grounds, and from that day he gave up his practice, throw himself into politics on the side of the Extremists, and now is more of a thorn in the bureaucrats' flesh than any other man in India save Gandhi.

Mr. Ross explains how as time passes the British supercaste capping the hierarchy of Indian society does not approach the people, rather it recedes : and adds :—

Once at a dinner after patient listening to rash paradoxes I broke out.

'Gentlemen, you can't imagine how queer what you are saying sounds. It is as if you should argue : 'The water is rough; now is a good time to rock the boat.' 'The ice is thin ; therefore let us stamp on it.'

'Their cure for Indian disaffection was "firmness," which, being interpreted, means, "Yield nothing and shoot to kill."

"So you think human nature works that way?" I queried.

"Ah, but these are Orientals and Orientals crave a master. The sterner you are with them, the more they will love you !"

The fact is these isolated British, mingling too much with one another, become the prey of the most dangerous delusions, for there is nothing you will not believe if it is what everybody you meet is saying. Constant access to the native mind would save them, but that is just the thing the average bureaucrat lacks. On the strength of a few formal or official contacts he imagines he understands native character. 'Egad, sir, I have been among these beggars twenty years, and I know !'

Really the natives he meets wear masks. When a crisis arrives and the masks are dropped he gets stunning surprises. No one who sees what hallucinations infest official circles will retain any faith in that darling maxim of the brass-bound Imperialists, 'Trust the man on the spot.' Often the judgment of this warped, atrabiliar, bedeviled man on the spot is worth considerably less than nothing at all.

Professor Ross has noticed how alien rule saps character

I recalled the high head, squared shoulders and eye-flash of the Japanese as they pass foreigners in their streets. "We are masters here," their bearing says. Here in India, not so. In our presence most Indians, even the educated, act as if unsure of themselves. They have been sat upon so often ! Not of course, the Swarajists, who have broken with the British ; they are sturdy in manner even defiant. But many others are unmanned by the consciousness that, no matter how able, patriotic, or right they may be, it is always the foreigner who decides. As you note that characteristic droop of the shoulders, that to deferential air, you feel it unnatural that the will which reigns here originates sixty-five hundred miles away.

The Nationalists warn that alien rule is emasculating Indian character, for the British are coming to be more masterful, the Indians more subject. A century ago treaties would be made between British officials and native potentates as equals. But gradually the Indians are sinking into a common subjection. The native princes are but

gorgeous puppets who would never dream of lifting a finger against the real lords of the land. The civil population is disarmed as never before. "I doubt," exclaimed an indignant bishop, "if any people should be as helpless as these people have been made." Thanks to the Arms Act, the authorities know the location of every firearm in native hands. While there is nothing for Indians to fight with but sticks and stones, they are menaced with the most terrible engines—tanks, armored cars, machine-guns, airplanes, and aerial bombs. Moreover, thanks to the wireless-masts at every fort, the heads of police and troops all over India communicate as if they sat in one room. No wonder Mohammed Ali said to me with a wry smile :

"With the Mahatma (Mr. Gandhi) non-violence is an article of faith ; with me it is a matter of policy."

A noble English educator, who has devoted himself to the Nationalist cause, testified : "The clutch of this Government is all-pervasive. You cannot dream how it really is. A few political crimes by youthful hotheads will bring under suspicion every social worker in Bengal. The police will get him or he will be blackmailed. Indians cannot find a place where they can take their own initiative and work out their own salvation. Spies dog one everywhere. I have caught them with their hands in my desk. This is one of the best governments in the world, many officials fairly work their heads off yet it doesn't fit."

Said an Indian professor of economics, "Year by year we are losing in initiative."

"How can that be?" I asked, "for this British dominion has been here a long time."

"The bureaucratic machine constantly touches our lives at more and more points, so that the sphere of matters open to us to settle for ourselves is ever narrower. Unless our bright, ambitious young men pursuing higher studies can look forward to controlling some sections of this huge machine, they will lose initiative and become more and more emasculated."

Mr. Ross says that "the Swarajists insist India is ripe for self-government now, but the sociologist shakes his head." The reasons are then stated

India is two-thirds as big as the United States and has near thrice our population. Not only is there great diversity of race, but 147 tongues are in use. Ten languages boast from ten to a hundred million speakers apiece, while four others have from five to ten million speakers each. The bulk of the people do not think of themselves as Indians, but as Mahrattas, Bengalis, Punjabis, Madrasis, Rayputs. The modern sentiments of Indian nationality is of recent origin, and it is doubtful if one man in five feels it. At present there is a common aspiration to be rid of foreign rule, but, were that effected, the latent oppositions would become active and threaten the social peace, India has been fitly characterized as "marching in uneven stages through all the centuries from the fifth to the twentieth. There are say, half a million with the equivalent of a high school or university education ; but then there are tracts where it would be fantasy to dream of representative institutions." Like those ocean depths to which sunlight and air never penetrate, there are in India "soundless deeps

through which the cry of the press and the pit-form never rings."

The Mohammedans are outnumbered three to one by the Hindus but have not forgotten that once they were the masters. Mr. Gandhi characterizes the former as bullies, the latter as cowards. Frequently the antipathy between the communities has flared up—crimson! Lajpat Rai said to me at Lahore. "These bloody Hindu-Moslem riots furnish the British with an argument we hardly know how to reply to." They are so unaccountable that many suspect the hand of England, the *tertium gaudens*, is behind them. Not that the secret service incites Mohammedans to sacrifice a cow in public or the Hindus to make triumphant music while passing a mosque, but that the man who eggs on the excited crowd in a religious procession to resent a hurled brickbat by attacking a temple is probably in the pay of the police. The Punjab and Bengal have a majority of Mohammedans, and unless their feeling undergoes a wonderful change it is possible that these great provinces would elect to remain outside an Indian Union just as North Ireland remains outside the Irish Free State.

The Hindus still are split by caste, that foe of patriotism and fellow-citizenship. There are sixty-seven main castes, none with less than two thirds of a million members. As for the sub-caste—that group of families into whom you can marry, from whom you can take water and food—there are thousands of them. Caste determines one's religious, social, economic, and domestic life from the cradle to the grave. On trains and in city streets, among the college-bred, in reformed and progressive circles, caste no longer counts for much, but among the people its retreat is that of a glacier. When a British college president declares "Caste will be here a million million years hence", one must smile but it will long be a great obstacle to nationhood. Will voters trust a man of another caste to represent them in the legislature? Until they do the Hindus cannot be said to be in the civic stage of social development.

The non-Brahmans, who outnumber the Brahmins ten to one, resent the prevalence of the latter in the public services and the liberal professions so that in South India they have insisted upon special representation in the legislature. This concession may yet make no end of trouble. Then there are fifty-five millions—a fourth of all Hindus—below caste, the impure or "untouchables", who dread lest a caste-controlled government should legalize the disabilities they are under. The British of course will never do this.

With such a make-up of population it would not be surprising if instead of cooperating politically the discordant elements presently reached for one another's throat—which would quickly bring back personal rule of the familiar Oriental type. When I compare the confusion in China since the Manchu emperor was set aside in 1911 with the rosy hopes the revolutionary leaders confided to me in 1910, I wonder whether *Swaraj* in India might not prove to be as disappointing as the Republic of China is.

The Swarajists point to Japan as a brilliant example of an Oriental people, making good politically. They forget that Japan is homogeneous, with a common speech, culture, and history. Then it

inherited an imperial house "descended from the gods". The traditional loyalty to the mikado held things together until the Japanese had gained experience in working representative institutions. Only just now has the franchise been broadened from four million voters to fourteen millions. In India, on the other hand, there is no venerable dynasty to shelter the infant State. The people will have to create their government out of hand and in the open. With only one man in six literate and one in sixty literate in English, is it safe to count on general obedience to the authority of a National Parliament sitting at Delhi? The Indian Moderates believe that but for the British "steel frame" holding discordant elements together, they would fall apart, go to fighting with one another or be devoured piecemeal by the stronger native States.

The writer then narrates how dyarchy arose and what it is Unhappily the reforms have not worked as intended.

They were well conceived, but in steering his proposals through Parliament, Mr. Montagu had to make grave concessions. Then it was left to the Government of India to frame regulations for their working. The officials proceeded to lay down regulations which whittled away much of the power granted to the Indians. Gradually the Indian Moderates who served as ministers for the provincial councils came to realize that the governor had the kernel while they had the shell. Hence those who are for "working the councils for all their are worth" are losing ground, while the Swarajists who wish to follow a policy of obstruction until such vital matters as law and order and finance are handed over to Indian control, are every day stronger.

Eminent Indian British recommend sacrificing the Nationalists by granting the provinces responsible Government. The British would still control the Government of India, and Delhi would manage foreign affairs, relations with the native States, defense, irrigation, railways, posts and telegraphs, currency, public debts, arms, shipping, commerce, opium cultivation, emigration and immigration. Even with full provincial autonomy India would still be a long way from *Swaraj*.

Professor Ross's own conclusions are;—

For a country so huge and diverse, the unitary State is unthinkable. What is coming is a United States of India. Nor will the existing nine provinces make up the future federal system. To give reasonable play to regional peculiarities and interests they will have to be broken up into perhaps two score of States. Then of the 731 Native States comprising more than a fifth of the people of India, most will eventually disappear, but certainly half score or more will become commonwealths of the Indian Union.

This emerging nation will probably be realized piecemeal. Too much moved to think accurately, both British official and Indian Nationalist misconceive what is most likely to happen. Both imagine a dramatic moment, the embarkation of the last boat-load of English! The Briton foresees them leaving with the grim remark: "Have it your own way, then. Wish you joy of your *Swaraj*!" knowing that already the Pathans are pouring down from the hills, the Afghans streaming through Khyber Pass, the Gurkhas descend-

grounds, and from that day he gave up his practice, threw himself into politics on the side of the Extremists, and now is more of a thorn in the bureaucrats' flesh than any other man in India save Gandhi.

Mr. Ross explains how as time passes the British supercasts capping the hierarchy of Indian society does not approach the people, rather it recedes : and adds :—

Once at a dinner after patient listening to rash paradoxes I broke out.

"Gentlemen, you can't imagine how queer what you are saying sounds. It is as if you should argue : 'The water is rough; now is a good time to rock the boat.' 'The ice is thin; therefore let us stamp on it.'"

"Their cure for Indian disaffection was 'flininess,' which, being interpreted, means, 'Yield nothing and shoot to kill.'"

"So you think human nature works that way?" I queried.

"Ah, but these are Orientals and Orientals crave a master. The sterner you are with them, the more they will love you."

The fact is these isolated British, mingling too much with one another, become the prey of the most dangerous delusions, for there is nothing you will not believe if it is what everybody you meet is saying. Constant access to the native mind would save them, but that is just the thing the average bureaucrat lacks. On the strength of a few formal or official contacts he imagines he understands native character. "Egad, sir, I have been among these beggars twenty years, and I know!"

Really the natives he meets wear masks. When a crisis arrives and the masks are dropped he gets stunning surprises. No one who sees what hallucinations infest official circles will retain any faith in that darling maxim of the brass-bound Imperialists, 'Trust the man on the spot.' Often the judgment of this warped, atabiliar, bedeviled man on the spot is worth considerably less than nothing at all.

Professor Ross has noticed how alien rule saps character

I recalled the high head, squared shoulders and eye-flash of the Japanese as they pass foreigners in their streets. "We are masters here," their bearing says. Here in India, not so. In our presence most Indians, even the educated, act as if unsure of themselves. They have been sat upon so often. Not of course, the Swarajists, who have broken with the British : they are sturdy in manner even defiant. But many others are unmanned by the consciousness that, no matter how able, patriotic, or right they may be, it is always the foreigner who decides. As you note that characteristic droop of the shoulders, that of deferential air, you feel it unnatural that the will which reigns here originates sixty-five hundred miles away.

The Nationalists warn that alien rule is emasculating Indian character, for the British are coming to be more masterful, the Indians more subject. A century ago treaties would be made between British officials and native potentates as equals. But gradually the Indians are sinking into a common subjection. The native princes are but

gorgeous puppets who would never dream of lifting a finger against the real lords of the land. The civil population is disarmed as never before. "I doubt," exclaimed an indignant bishop, "if any people should be as helpless as these people have been made." Thanks to the Arms Act, the authorities know the location of every firearm in native hands. While there is nothing for Indians to fight with but sticks and stones, they are menaced with the most terrible engines—tanks, armored cars, machine-guns, airplanes, and aerial bombs. Moreover, thanks to the wireless-masts at every fort, the heads of police and troops all over India communicate as if they sat in one room. No wonder Mohammed Ali said to me with a wry smile :

"With the Mahatma (Mr. Gandhi) non-violence is an article of faith; with me it is a matter of policy."

A noble English educator, who has devoted himself to the Nationalist cause, testified : "The clutch of this Government is all-pervasive. You cannot dream how it really is. A few political crimes by youthful hot-heads will bring under suspicion every social worker in Bengal. The police will get him or he will be blackmailed. Indians cannot find a place where they can take their own initiative and work out their own salvation. Spies dog one everywhere. I have caught them with their hands in my desk. This is one of the best governments in the world, many officials fairly work their heads off, yet it doesn't fit."

Said an Indian professor of economics, "Year by year we are losing in initiative."

"How can that be?" I asked, "for this British dominion has been here a long time."

The bureaucratic machine constantly touches our lives at more and more points, so that the sphere of matters open to us to settle for ourselves is ever narrower. Unless our bright, ambitious young men pursuing higher studies can look forward to controlling some sections of this huge machine, they will lose initiative and become more and more emasculated.

Mr. Ross says that "the Swarajists insist India is ripe for self-government now, but the sociologist shakes his head." The reasons are then stated

India is two-thirds as big as the United States and has near thrice our population. Not only is there great diversity of race, but 147 tongues are in use. Ten languages boast from ten to a hundred million speakers apiece, while four others have from five to ten million speakers each. The bulk of the people do not think of themselves as Indians, but as Maharattas, Bengalis, Punjabis, Madrasis, Rajputs. The modern sentiments of Indian nationality is of recent origin, and it is doubtful if one man in five feels it. At present there is a common aspiration to be rid of foreign rule; but, were that effected, the latent oppositions would become active and threaten the social peace. India has been fifty characterized as "marching in uneven stages through all the centuries from the fifth to the twentieth." There are, say, half a million with the equivalent of a high school or university education; but then there are tracts "where it would be fantasy to dream of representative institutions." Like those ocean depths to which sunlight and air never penetrate, there are in India "soundless deeps

through which the cry of the press and the platform never rings."

The Mohammedans are outnumbered three to one by the Hindus but have not forgotten that once they were the masters. Mr. Gandhi characterizes the former as bullies, the latter as cowards. Frequently the antipathy between the communities has flared up—crimson! Lajpat Rai said to me at Lahore, "These bloody Hindu-Moslem riots furnish the British with an argument we hardly know how to reply to." They are so unaccountable that many suspect the hand of England, the *tertium gaudens*, is behind them. Not that the secret service incites Mohammedans to sacrifice a cow in public or the Hindus to make triumphant music while passing a mosque, but that the man who eggs on the excited crowd in a religious procession to re-ent a hurled brickbat by attacking a temple is probably in the pay of the police. The Punjab and Bengal have a majority of Mohammedans, and unless their feeling undergoes a wonderful change it is possible that these great provinces would elect to remain outside an Indian Union just as North Ireland remains outside the Irish Free State.

The Hindus still are split by caste, that foe of patriotism and fellow-citizenship. There are sixty-seven main castes, none with less than two thirds of a million members. As for the sub-caste—that group of families into whom you can marry, from whom you can take water and food—there are thousands of them! Caste determines one's religious, social, economic, and domestic life from the cradle to the grave. On trains and in city streets, among the college-bred, in reformed and progressive circles, caste no longer counts for much, but among the people its retreat is that of a glacier. When a British college president declares, "Caste will be here a million million years hence", one must smile but it will long be a great obstacle to nationhood. Will voters trust a man of another caste to represent them in the legislature? Until they do the Hindus cannot be said to be in the *crisis* stage of social development.

The non-Brahmans, who outnumber the Brahmins ten to one, resent the prevalence of the latter in the public services and the liberal professions so that in South India they have insisted upon special representation in the legislature. This concession may yet make no end of trouble. Then there are fifty-five millions—a fourth of all Hindus—below caste, the impure or "untouchables", who dread lest a caste-controlled government should legalize the disabilities they are under. The British of course will never do this.

With such a make-up of population it would not be surprising if instead of cooperating politically the discordant elements presently reached for one another's throat—which would quickly bring back personal rule of the familiar Oriental type. When I compare the confusion in China since the Manchū emperor was set aside in 1911 with the rose hopes the revolutionary leaders confided to me in 1910, I wonder whether *Swaraj* in India might not prove to be as disappointing as the Republic of China is.

The Swarajists point to Japan as a brilliant example of an Oriental people making good politically. They forget that Japan is homogeneous, with a common speech, culture, and history. Then it

inherited an imperial house "descended from the gods". The traditional loyalty to the mikado held things together until the Japanese had gained experience in working representative institutions. Only just now has the franchise been broadened from four million voters to fourteen millions. In India, on the other hand, there is no venerable dynasty to shelter the infant State. The people will have to create their government out of hand and in the open. With only one man in six literate and one in sixteen literate in English, is it safe to count on general obedience to the authority of a National Parliament sitting at Delhi? The Indian Moderates believe that but for the British "steel frame" holding discordant elements together, they would fall apart, go to fighting with one another or be devoured piecemeal by the stronger native States.

The writer then narrates how dyarchy arose and what it is. Unhappily the reforms have not worked as intended.

They were well conceived, but in steering his proposals through Parliament, Mr. Montagu had to make grave concessions. Then it was left to the Government of India to frame regulations for their working. The officials proceeded to lay down regulations which whittled away much of the power granted to the Indians. Gradually the Indian Moderates who served as ministers for the provincial councils came to realize that the governor had the kernel while they had the shell. Hence those who are for "working the councils for all they are worth" are losing ground, while the Swarajists who wish to follow a policy of obstruction until such vital matters as law and order and finance are handed over to Indian control, are every day stronger.

Eminent Indian British recommend pacifying the Nationalists by granting the provinces responsible Government. The British would still control the Government of India, and Delhi would manage foreign affairs, relations with the native States, defense, irrigation, railways, posts and telegraphs, currency, public debts, arms, shipping, commerce, opium cultivation, emigration and immigration. Even with full provincial autonomy India would still be a long way from *Swaraj*.

Professor Ross's own conclusions are;—

For a country so huge and diverse, the unitary State is unthinkable. What is coming is a United States of India. Nor will the existing nine provinces make up the future federal system. To give reasonable play to regional peculiarities and interests they will have to be broken up into perhaps two score of States. Then of the 731 Native States comprising more than a fifth of the people of India, most will eventually disappear, but certainly half score or more will become commonwealths of the Indian Union.

This emerging nation will probably be realized piecemeal. Too much moved to think accurately, both British official and Indian Nationalist misconceive what is most likely to happen. Both imagine a dramatic moment, the embarkation of the last boat-load of English! The Briton foresees them leaving with the grim remark: "Have it your own way, then. Wish you joy of your *Swaraj*!" knowing that already the Pathans are pouring down from the hills, the Afghans streaming through Khyber Pass, the Gurkhas descend-

ing from Nepal, upon a rich and defenseless India, while the princes of the Native States seize key positions in their vicinity. On the other hand, the Nationalist pictures the withdrawal of the British as the removal of an ingubus. He sees myriads of spies and informers losing their jobs, while hosts of released political prisoners are greeted ecstatically by a people rejoicing in their new-found freedom.

Now, barring a successful Indian revolution at some moment of Britain's extremity, *there will never be a last boat-load of British*. The cork helmets will not leave Delhi until some of the provinces have forgotten what a British official looks like. Even after the reins of power are handed over at Delhi, great numbers of British will be kept on as invaluable experts to serve the new Government. Finally, there will be a British governor-general with his staff, such as Canada has, to serve as symbol of the unity of the British-Indian Commonwealth of Free Nations.

Do American Indians Talk Old Chinese?

New light has been thrown on the ancestry of the American Indian by Dr. Edward Sapir, noted Canadian anthropologist, now on the faculty of the University of Chicago, says Science Service's *Daily Science News Bulletin* (Washington). Dr. Sapir says that his research work on Indian linguistics has convinced him of the identity of the language of certain Indian tribes with that of the primitive Chinese. We read:

The similarity of the two tongues and the linguistic distribution of tribes scattered at random over the Americas have convinced Dr. Sapir that these groups must have entered this continent as a wedge from Asia. By a close comparison of the primitive Chinese, Siamese, and Tibetan, all in the same language category, with the language of the 'Adine group' of North America, Dr. Sapir has found the same peculiarities of phonetics, vocabulary, and grammatical structure on both sides of the Pacific Ocean.

It is probable, according to Dr. Sapir, that the migration of Asiatics speaking primitive Chinese or Tibetan took place some time in the past, and that these immigrants settled or moved over the mountains and plains, some remaining in northwestern Canada to become the Tlingits, and others moving out to the Queen Charlotte Islands off the west coast to form the Haida group and still others penetrating to the deserts of the Southwest.

The Student Habit

The Lancet publishes an address by Sir Arthur Keith, M. D., from which the following paragraphs on "the student habit" are quoted:

Of all the men it has been my fortune to meet in the flesh, Clifford Allbutt, Regius Professor of Medicine in the University of Cambridge, came nearest to my ideal of the real student and the

perfect gentleman. He died in February of the present year, having reached his eighty-ninth year. For seventy of those years he was a professed student, and yet at the end of his term he carried his load of learning with ease and comfort as if it were a garment which had become part of him. He never suffered, so far as one can learn, from that fell disease which so often wrecks the lives of budding students, mental dyspepsia. For his brain managed its affairs as a good woman runs her household, every article admitted to his mind had first to be sampled, when admitted, the right place was found for it; every article admitted had to add to the efficiency and comfort of his mental household: every room had to be furnished and used. And yet at the end of a lifetime of toil—a toil which had been his constant pleasure—he still continued to make additions and alterations to his mental furniture. His mental household like that of a thoughtful, happy, generous housewife, prospered in that which it gave away. The giving away kept the rooms of his mind sweet and living.

I have cited the example of Clifford Allbutt in order that I may make clear to you what I mean by the 'student habit.' He could sit down by the hour and apply himself with a sense of pleasure to glean knowledge from the written or printed page, drinking in and assimilating facts observed or explanations given by men who had toiled in years long gone by. He applied himself with equal ease to the writings of his contemporaries, men who were still toiling in their laboratories or in their wards. The men or women who can acquire themselves thus have acquired the student habit. Of all the struggles men undertake, that which ends in making the brain the willing slave of study is the most arduous. Of all mental habits it is the one most difficult to come by, and the one which is most easily lost.

Many men who are masters of research, who force secrets from Nature by experiment, who prefer to glean their knowledge at first hand and are I admit, the rarest and highest form of scholars, often despise the habit I wish to extol—the student habit. There have been and there are successful medical men who turn aside from books, who leave their medical papers unopened in their wrappers, who prefer to be guided in thought and action by what their fingers have felt and their eyes seen. If by neglecting the student habit they gain something, they also lose much and it will go ill with their harvest of knowledge if their successors treat them in the same selfish way as they have done their predecessors.

I do not claim for my ideal student, Clifford Allbutt, that he was a pioneer who opened up great new fields of knowledge, but he attains to my ideal because he checked what he saw and what he suspected against the observations and the theories of the great minds that have paved the highways of medicine. Nature had endowed him richly, but he could never have done what he did nor been what he was unless he had acquired the student habit. I speak as an old student of ordinary ability, to young students torn into the same happy estate, and I say that the acquisition of the student habit is one of the most valuable assets that a man or woman can carry into any line of life.

Archery and Fencing as Sports for Women

We read in the *Women Citizen* :

Archery and fencing, two ancient forms of killing, have come down to modern times, shorn of their deadliness and some of their glamour, as sports—and sports of interest to the gentler sex, at that. When duelling went out of favour as an institution of "honor," fencing was retained to give poise and quickness of eye to young men society. Today there are women's fencing clubs in the large American cities, where many wealthy women have taken up fencing as their favorite sport. The deadly arrow of our own Indians exists only in the museum, the bow and arrow approved by the archery associations is bought at the sporting goods store as athletic equipment. But in these modern days you must have a target from the sporting goods section, too, instead of an enemy's heart to aim at.

Recently, archery has been growing in popularity.

What Americans can Do for China

One of the things which, in the opinion of *The New Republic* Americans can do for China is stated as follows :—

Americans are for the most ignorant of the part which their armed forces are playing in the military occupation of China by the powers. After the massacre at Shanghai in which unarmed students and workers were shot down by the police on May 30, the United States supplied thirteen out of twenty warships to maintain the government of the foreign concession which is responsible only to a limited number of foreign residents—in flagrant disregard of American principles—and our marines were quartered in a Chinese university and high school to maintain martial law. There is reason to suppose that the American forces were given this prominence in order to divide with the British the odium caused by the original massacre. Even in so-called normal times United States gunboats patrol the Yang-tze-Kiang to an extent comparable to that of a foreign navy which should penetrate the Mississippi system as far as Pittsburgh. Obviously this military occupation of China is a derogation from her sovereignty as serious as extraterritoriality or customs control, and far more dangerously provocative. The withdrawal of our military and naval forces from China is one way in which the United States can disassociate itself immediately from the policy of force, and recognize the right of China to be master in her own house. And this withdrawal will take place if the American people, whose ships and guns are being used resolutely insists upon it, in Congress and at the White House.

"The White Peril"

Professor Harry F. Ward, who visited

India last winter, observes in *The World Tomorrow*, November, 1925. —

The end of the colonial period has come. One race will no longer consent to be governed by another. It is no longer possible to do good that way. If there is any statesmanship left in the white race, it will frankly abandon the attempt and seek to discover what "self-determination for all peoples" may mean in all the aspects of organized life, not only in Europe but clear to the ends of the earth.

Such an attempt will necessarily involve the abandonment of the idea of profit and the practice of economic exploitation. It is a commonplace that the points of hottest conflict between the races, as between the classes, are the points where profit is highest. If there were no profit for the white man in China or India or the Philippines, there would be no objection to their independence. If we cannot accept the idea that the earth is for the development of all the children of man, if we cannot learn how to administer it for purposes of mutual aid, then we must resign ourselves to a future of increasing conflict between the races. Unless we can construct its economic base, the ideal of world fellowship will remain only an ideal, the possibilities of fusion that now exist in the realm of mind and spirit will remain unrealized.

For the development of these two basic concepts—self-government for all peoples and the earth as the source of our common wealth—the next practical steps are the announcement by the "great" powers of their intention of restoring full sovereignty to all subject peoples with a definite date set and methods of transfer of control specified, and the calling of a world-wide economic conference to arrange for the development and distribution of basic necessities according to need. Until these two steps are taken there will be no diminution of interracial antagonism and conflict.

"The New Age"

To the same monthly Rabindranath Tagore contributes an article on "The New Age", in which he says, in part :—

This spirit of interdependence is the spirit of meekness in life which gives it the unseen and inexhaustible strength to inherit the earth that we find in the green grass whose banners of conquest are humble and yet ever victorious.

I am here to remind you that the new age has brought a new King and only those who have the imagination to see the New Comer and the loyal sympathy to receive him in a proper manner will find his own true place. So long we have been serving our tribal idol. We have not yet awakened to the fact that the tribe has become a shadow, that its temple has come down to the dust and that the idol lies shattered. It will be a piece of wasteful folly to imagine that we can still propitiate it with the blood of human victims and with the food plundered from the famished.

The God of Humanity has arrived at the gates of the ruined temple of the tribe. Though he has not yet found his altar, I ask the simple men of

faith, wherever they may be in the world, to bring their offering of sacrifice to him and to believe that it is far better to be wise and worshipful than to be clever and supercilious; I ask them to claim their right of Man to be friends of men and not their right of a particular proud race who boast of their fatal quality of being the rulers of men. We should know for certain that rulers will no longer be tolerated in the new world as it tasks in the open sunlight of mind and breathes life's free air.

In the geological age of the infant earth, the demons of physical force had their sway. The angry fire, the devouring floods, the fury of storms, continually kicked the earth into frightful distortions. These titans have at last given way to the reign of life. If there had been spectators in those days who were clever and practical, they would have waxed hilariously witty at the expense of the helpless living speck taking its stand in the arena of the wrestling giants. Only a dreamer could have declared on that day with an unwavering conviction that those demons were doomed because of their very exaggeration, because of those formidable qualities which, in the parlance of modern school-boy science, are termed Nordic.

I ask you once again, let us—the dreamers of the East and the West—keep our faith firm in life that creates and not in the Machine that constructs, in the power that hides its force and blossoms in beauty, and not in the power that bears its arms and chuckles at its capacity to make itself obnoxious. Let us know that the Machine is good when it helps not so when it exploits life, that science is great when it destroys evil, but not when the twain enter into unholy alliance.

Before I conclude I ask your leave to say that I believe in the individuals in the West for on no account can I afford to lose my faith in man. They also dream, they love, they intensely feel pain and shame at the unholy rites of demon worship that tax the whole world for their supply of bleeding hearts. They cherish in their minds the creative faith which by its magic secretly fashions the images of a perfect expectation in the midst of the lowliest dissipation of unbelief. In the life of these individuals will be wedded East and West, their lamps of sacrifice will burn through the stormy night along the great pilgrim tract of the future when the names of the statesmen who tighten their noose round the necks of foreign races will be derided, and the triumphal tower of skulls in memory of the war-lords will have crumbled into dust.

Fascist Imperialism and Terroism

The London Review of Reviews writes —

One of Mussolini's personal organs, *L'Impero* (The Empire), of Rome, declares that the ideal which its name represents has now reached the stage of "assured realisation". The leading Nationalist organ, *Idea Nazionale*, writes, "Liberty is not an end in itself but a means to attain the future of a Destiny which becomes Imperial when a race possesses Imperial capacity. The Italian race is one of these. Hence it is clear that the

military war which Italy waged and won in the name of that 'Destiny, not in the name of vain humanitarian or international ideologies, must now continue more intensely to amplify and, especially, to correct the results of the war." Mussolini himself has recently caused to be published in England and in America an article in which he glorifies the Fascist "counter-attack after the Matteotti affair," and adds:

"The violence of recent episodes makes this a living issue. Violence is moral provided it is timely and surgical and chivalrous. (The italics are Mussolini's.) But since the revolutionary party holds the power, violence must confine itself to creating and maintaining a sympathetic atmosphere towards the use of this governmental violence. Private and individual ungoverned violence is anti-Fascist."

The plight of patriotic Italians who cannot and will not bow to the will of the dominant faction is likely to be hard and may in some cases be tragic. If they stay in Italy they and their families are in constant danger, and they may at any moment be deprived of their livelihood. If they take refuge abroad their property is liable to confiscation and they may be deprived of Italian citizenship. Professor Salvemini, the eminent historian who is now in a place of safety, has decided to resign his chair at Florence University and has addressed to its Rector the following dignified letter:

The Fascist Dictatorship has now totally suppressed in our country those conditions of freedom in the absence of which University teaching of history—as I understand it—loses all trace of dignity, because it classes necessarily to be an agency of free civil education and is reduced either to servile adulation of the dominating Party or to a mere exercise of erudition, foreign alike to the moral consciences of the teacher and of the taught.

Therefore I am compelled to part from my young hearers and from my colleagues—with deep sorrow but certain that I am discharging towards them a duty of straightforwardness even more than a duty of consistency and respect towards myself.

I shall return to serve the country in education when we shall have regained a civil government.

Professor Salvemini contributes to the same journal (November-December) an article on "The Terror in Florence", detailing the cudgellings, the murders, lootings, burnings and wreckings committed in the central streets of Florence, and quoting the following words of Mussolini —

"If necessary, we shall use the bludgeon and also steel. A rising faith must needs be intolerant. Either my faith is true, or yours, either yours or mine. If I think that mine is true, I cannot suffer secret murmurings, petty ambushes, skulking calumny, base slander. All these must be put down overthrown, buried."

University Courses in Matrimony

In *Liberty* Eleanor Early has given an

account of the college for Women at Boston unity, which has instituted a special course of training for prospective brides, "a course unique in the history of Education."

The student who has taken the complete course and has satisfied the examiners of her proficiency, is entitled on entering the bonds of matrimony to place after her name the letters C. B., that is, Certified Bride. When the course in matrimony was initiated, the "Chair of Love and Marriage" was offered to a lady who was believed to have made a success of matrimony in her own case, a Mrs. Macdonald, and was accepted by her. Mrs. Macdonald is the university's official trainer of brides.

Each department in college is contributing to the idea. Every professor and instructor is pledged to further it. For instance: The professor of psychology illuminates the mental processes of the male and emphasises the differences in the psychology of men and women with a view to establishing a more sympathetic understanding between husbands and wives. The professor of accounting has introduced a system of personal and household budgeting that guarantees immunity from all the usual errors of domestic finance. The professor of economics dwells particularly on the problems of the average American home, and the professor of sociology discusses the new relation of the sexes, giving a place in the sun to the wage earning wife. Marriage is made a profound study. Girl students analyse its cause and effect. They know its liabilities as well as its assets. And no man can sell them the proposition because the night is full of stars and the air is full of roses. They know the transitory elements of romance too well for that."

Mrs. Macdonald employs the epigram as a vehicle of instruction. Here are a few characteristic examples of her *ex cathedra* utterances:

"Never marry a man just because you love him."

"Love in a cottage is a fallacy. Money talks."
"Romance and roses fade. But rent and bills we have always with us."

"A good provider wears better than a dancing partner."

The following is a typical test question from an examination paper set to students in the matrimonial class at Boston: "Mary Brown is a golf widow. She hates country club crowds and cocktails and cigarettes. Her husband is happier at the club than at home. They love one another, but their tastes are entirely different. Mary, being of a philosophic turn of mind, decides to..... Finish this paragraph in not more than two hundred words."

Tea and "slave" labour

The London *Inquirer* writes —

If prohibition were extended to tea, most of us would feel depressed. But, although tea-drinking was formerly advocated by some well-known men for its stimulating and restorative action, no such high opinion of its value is held now, apparently, by the best experts. Moreover, attention is drawn

(in *The Modern Review*, Calcutta) to the necessity for using what is practically "slave" labour in the countries where tea is chiefly grown. It is because wages being so high, the vast amount of care involved in the cultivation of the trees, the picking and curing of the leaves, would cost too much that the tea industry has not been developed in the United States, "although it has long been known that the tea tree thrives well over an area a hundred times greater than all the tea plantations in India and Ceylon."

The Great Encyclopaedia of China

We read in the *China Journal of Science and Arts* :—

After prolonged negotiations which seemed at one time destined to failure, it has been finally decided by the Peking Government that the Great Encyclopaedia, *Ssu K'u Ch'uan Shu*, is to be reprinted by the Commercial Press of Shanghai. Arrangements looking to this end were completed more than a year ago, and the 36,000 volumes were boxed and ready for shipment on a special train which was to convey them to Shanghai, when decided opposition to the scheme on the part of some scholars of the old school blocked it. Its opponents suggested that if the Commercial Press was to be allowed to reprint this great work the firm should send the necessary staff to Peking to undertake the work of photographing the volumes and thus avoid the possible risk of loss during transportation. The Commercial Press maintained that the added cost of carrying on this work in Peking beyond what would be the maximum expense in Shanghai would increase the price to prohibitive figures. At last the saner arguments of the Commercial Press have prevailed and the great work of reproducing this vast thesaurus is to be undertaken at the large printing establishment of the Commercial Press in Shanghai.

This Encyclopaedia has been stored in the beautiful Wen Yuan Ko, a two-storied building with green roof immediately in the rear of Wen Hua Tien, which has been used in recent years by the Government Museum for the exhibition of paintings and writings. Two years ago I had an opportunity of visiting the Wen Yuan Ko and examining this Encyclopaedia. The volumes are about eighteen inches in length and twelve inches wide. As a rule six volumes are included in one set and are protected by binding boards of Persian cedar (*guan niu*). The labels of each volume are of thin yellow silk and the inscriptions were written by calligraphists of the Nan Shu Fang of the Palace. The whole set of books is transcribed by hand in a standard style of writing and in this respect may be compared to the best manuscripts of the Middle Ages in Europe, when pious monks copied the writings of the early Church Fathers.

When this Encyclopaedia was completed in 1772 A. D. under the patronage of the Emperor Ch'ien Lung, seven sets were written. Of these one was stored in the Wen Yuan Ko in Peking, one in the Wen Ch'ao Ko, Mukden, one in the Wen Ch'in Ko, Jehol, and one in the Wen Yuan Ko, at the old Summer Palace (Yuan Ming Yuan).

It is proposed to reproduce thirty sets of the

same size as the original on fine paper with special binding at a cost of \$10,000 and also smaller sets at \$3,000 each, which will be placed on the market for sale. The work of reproduction will probably take about ten years.

No Naturally Bad Children

Children are not bad by nature, declares Dr. Edgar A. Doll, an authority on child psychology, who discusses child conduct in *Hygeia*, a popular health magazine published by the American Medical Association (Chicago). A child's conduct, he says, is called good or bad as it makes life easier for adults or puts us to inconveniences. It is difficult for parents or teachers to apply a standard of conduct based on the child's intent or the child's welfare rather than their own convenience, comfort or pleasure. When therefore the conduct of children conflicts with our own immediate happiness we are prone to ascribe some malicious intent and to look for anti-social motives. Dr. Doll goes on:

"Children commonly fail to do what we consider the right thing, because they fail to understand what is desired of them. They have not been adequately instructed, they have misunderstood, or they have lacked intelligence to understand, or to judge well. We must not forget that example is stronger than precept, and that many of the undesirable activities of children are the result of imitation of other children whose social training has been neglected or unsuccessful.

"But the study of intelligence does not explain all the difficulties of child behavior. More recently we are beginning to understand that the emotions of children play a much more powerful part in determining conduct than has previously been supposed. We have been inclined to look on children's emotions as consequences of their actions. We are beginning to understand that these emotional disturbances may be the most important determiners of child behavior. Emotional instability is now seen to be both the cause and the effect of misconduct, thus creating a vicious circle of ever-widening scope."

The Literary Digest

The Far Eastern Buddhist Conference

The November *Young East* gives an account of a Far Eastern Buddhist Conference held at Tokyo. The resolutions, some of which are quoted below, show how these Eastern Buddhists are up and doing.

That Buddhists of Eastern Asia shall co-operate for world-wide propaganda so that all the nations on earth may eventually bask in the boundless mercy of Buddha. To attain this object it is planned to publish Buddhist books and magazines in several Occidental languages to send missionaries abroad and to establish a mission school either in Tokyo or Peking by co-operation of Japanese and Chinese Buddhists.

That Buddha's birthday shall be observed by Buddhists all over the world and this shall be made a universal custom.

Education during holidays (Sunday Schools and Summer Schools) shall be made a regular annual function following the methods taken by early Buddhists of India.

That in view of the advance of Buddhist studies owing much to the study of original languages, Sanskrit or Pali shall be made an indispensable subject of study in Buddhist Colleges or Universities.

That women's education shall be advanced to the level of men's.

That a Buddhist primary school shall be established in England.

That endeavours shall be made to do away with all evil customs which are at variance with the respect of personality of women and children as well as to complete arrangements for their protection.

That works for giving free medical treatment and free medicines to the poor shall be extended.

That aggressive and vigorous movements for the suppression of drinking and opium-smoking shall be started.

The Rev. Tai-sue, head of the Chinese delegation, presented a paper in which he said among other things:—

The present world is a world of strifes, which manifest themselves in the form of international wars, racial feuds and class struggles. International wars produce feelings of hatred and the desire to revenge on the part of the defeated nations. Racial feuds bring about disaffection and armed resistance of the subject and oppressed peoples and class struggles result in the unrest of the laboring classes in the face of such troubles, even the imperialist Powers, the conquering races and the capitalist classes cannot enjoy a moment's peace not to say the conquered nations the subject peoples and the 'sweated' classes. Besides these open strifes there are conflicts and clashes of interests between the different classes of the same community and even among the members of the same family. Such feverish strifes which are going on all over the world will certainly hasten man-kind to destruction.

I think only Buddhism can save the world, because various kinds of remedies have been tried and found wanting.

For the present skeptical world, only Buddhism with its teachings about the ten virtues as the starting point and the nirvana and "Perfect Enlightenment" as the ultimate object can be an effective remedy for the evils of the present world.

Japan's Debt to India. In Music and Dance

"The same journal says, in part:—

Rinyu was the name of a place, then called Champa, in the neighborhood of Saigon, and the people, the Chams, at that time, were far advanced in civilization under the influence of India, Buddhism being also very widely spread there.

No doubt, ancient Japanese owed for their cultural life several things to the Indian Settlement

of Cechin-China as well as to India. We have however, one thing in particular in which we are deeply indebted to the culture of Champa and it is Indian music and dance. In fact it was a Champa priest who introduced Indian music into Japan and improved and developed Japanese musical art.

Details are given.

Listening to the Atom

In connection with progress in physical research into the ultimate nature of matter and of molecular and atomic activity, says an editorial writer in *The Electrical World* (New York), not the least interesting feature has been the methods by which some of these activities of infinitesimal size have been brought within the range of direct perception. He says:

"In the Wilson expansion chamber one is able to see the paths and collisions of electrons and the ionization due to X-rays in the Millikan experiment one sees the continuous motion of an electron in an electric field, and by the use of the radio amplifier one is enabled to hear the patter of the shower of electrons on the positive plate of the amplifier and the movement of magnetic molecules in iron subject to cyclic magnetization.

"A recent experiment of this type shown by Dr. W. R. Whitney at the convention of the American Chemical Society at Los Angeles appears to go even one step further. Using an amplifier and loudspeaker, the disintegration of the atoms of the rare radioactive metal uranium was broadcasted so as to be heard throughout the auditorium. Incidentally it was stated that the sound so heard could be kept up for five hundred million years before the uranium would lose its radioactivity, at the end of which time it would have become a piece of lead not much smaller than the original uranium. Other interesting manifestations of the electrical energy inherent in matter were also brought clearly to the perception of the audience. Among the most interesting statements made were those pertaining to the energy inherent in coal and oil. It was asserted that the greater part of this energy exists in the form of myriads of particles of electricity. The burning of coal to obtain power takes therefrom an extremely small proportion of its total energy content. Unfortunately no immediate promise is made of a method of obtaining the much larger and deeper-lying sources of energy locked up in the central zone of the carbon atom.

"Apparently in uranium matter is in a state of very unstable equilibrium and disintegrates of its own accord and in a manner beyond the control of man either to accelerate or retard. It appears probable that the sun contains matter of this kind and that its energy is largely due to atomic disintegration. For a long time it has been realized that some such explanation as this has been necessary to account for the apparently undiminished maintenance of the sun's radiation."

The Literary Digest.

Two Hundred and Fifty Miles an Hour

Scientific American (December, 1925)

writes:—

A mile a minute, or sixty miles an hour, is the commonly accepted speed of an express train between stops, and as the landscape—trees, houses and hedge-rows—streams by you, you have a very definite sense of high speed. Multiply that by four, and you would still be moving at something less than the speed achieved by the army airplane in the recent 1925 Pulitzer cup competition.

How many of the spectators, as they left the field, realized that it was only seventeen years ago that Wilbur Wright, father of aviation, astonished the world by flying 56 miles at a speed of 36.74 miles per hour? From 36.74 miles an hour to 249.7 miles per hour is a far cry.

What of the future?

Apparatus for Locating underground Minerals

The same journal says:—

The *Scientific American's* morning mail brings many requests from people all over the world, who have heard that there is an apparatus for locating minerals beneath the surface of the ground and who want particulars of it. Some have heard even more, and want to know whether this or that type of ore-finding apparatus is scientific, or simply a hoax. They have been told of electrical methods of finding gold ore—and "electronic" methods; gravimetric methods—and "indicators"; magnetic methods—and dipneedles for finding underground water streams; seismic methods—and plam locus pocus.

What is the truth about all these things? Are they all a hoax?

Not at all. There are several fairly well-established, truly scientific methods of prospecting without digging, and some of them are being quietly used at the present minute by the large oil and mining companies. Of such are the Eotvos torsion or gravity balance method, the electrical methods, the magnetic and the seismographic methods.

Universities in Japan

According to *The Japan Magazine*.

The following are the total number of universities and their students since 1914:—

Year.	Number of Universities. Students	
1923	...	31
1922	...	18
1921	...	16
1920	...	6
1919	...	5
1918	...	4
1917	...	4
1916	...	4
1915	...	4
1914	...	4

The number of universities were on March 31st and those of students on March 1st each year.

The students include those of the preparatory and special courses of the universities. The number of students in 1923 is unknown.

A Woman Winner of the Nobel Prize

Victor Vinde writes in *Les Nouvelles Littéraires* :—

[Sigrid Undset is one of the Nobel Prize winners for 1925. Her literary work divides itself into two distinct cycles—the *Contemporary Novels and Tales* (beginning with *Marthe, Oule* in 1907 and ending with *Clouds of Spring* in 1921), and the three volumes of *Kristin Lavransdatter*, which appeared between 1920 and 1922.]

Undset is the first writer to consecrate her whole life to the study of woman. No doubt there have been, and still are, highly talented writers who have devoted to woman pages of an affecting beauty of a real spiritual greatness, of a fine psychological insight; but for these writers women have been only an object of study. Nothing of the kind in Undset. She does not study an object with the curiosity of the bystander or of the amateur. She subjects herself to a kind of vivisection for the sake of responding to a secret agony which torments her, of discovering the cause of that invisible pain.

Madame Undset has in the strict sense no style. As a Norwegian critic has expressed it, she is contemptuous of style. She has however, a manner quite her own in writing. She prefers to proceed by means of psychological monologues,—brusquely interrupted from time to time by descriptions, accumulating certain details of secondary importance and deliberately omitting important details for the reader to reconstruct himself.

The work of Sigrid Undset cannot easily be analyzed in a few lines. Here I have wanted only to emphasize the curious fact that in her work man gives the impression of cowardly and irresponsible being; but it must not be forgotten that man is only a secondary personage in it. What Undset especially undertakes to clarify is the emotional life of woman, the awakening of emotion in the young girl, in the woman in love, in the wife, in the mother. Her marvelously developed maternal instinct has allowed her to reveal to us the psychology of children and few writers have achieved such a note of truth in the study of childhood as Undset in *The six Handkerchiefs*, *Little Girls*, and *A Child*.

The masterpiece of Sigrid Undset is her great work on the Middle Ages *Kristin Lavransdatter*. It is not an historical work for the period in which the author sets it—the beginning of the fourteenth century—is in the history of Norway wholly devoid of events. Having studied for fifteen years the manners and the common life of men and women in modern society—studies collected in her contemporary novels and short stories—Undset considered herself sufficiently well documented to undertake the portrayal of manners in the Middle Ages, a method which has left her more liberty from every point of view, since her narrative is not encumbered with historical details and which at the same time, has allowed her to make religion play a more important rôle. Sigrid Undset, who has just been converted to Catholicism, has created in this book a magnificent idealistic work that will mark a date in the literature of the twentieth century.

I know nothing finer, more moving, more perfect, in the European literature of the moment than that curious figure of a woman, Kristin Lavransdatter.

When Art is Great

John Dewey writes in the *Journal of the Barnes Foundation* :—

Art is great in proportion as it is universal, that is, in proportion as the uniformities of nature which it reveals and utilizes are extensive and profound—provided, however, that they are freshly applied in concrete objects or situations. The only objects, insights, perceptions which remain perennially unwithered and unstaled are those which sharpen our vision for new and unforeseen embodiments of the truth they convey. The "magic" of poetry—and pregnant experience has poetic quality—is precisely the revelation of meaning in the old effected by its presentation of the new. It radiates the light that never was on sea or land but that is henceforth an abiding illumination of objects.

Solar Eclipse in Sumatra

Popular Mechanics says :—

To watch the eclipse of the sun, January 14, a party of scientists from the naval observatory in Washington, D. C. has gone to Sumatra in the Dutch East Indies. The phenomenon will last only two minutes but in that time the observers hope to make motion pictures and color plates which will show more about the sun's gases and other features. The expedition has devoted three months to erecting their look-out station and telescope tower. Other parties from England, Germany and France, as well as one from Swarthmore college, will be at Sumatra. An Italian group will be stationed in Africa.

What Simultaneous Civil Service Examinations Mean

The Indus for November, 1925, writes :—

In addition to the first twenty already selected for the Indian Civil Service this year, the Civil Service Commissioners have announced that the next sixteen candidates have been also taken up. Seven of these are Indians, Messrs. M. K. Kujralini, B. B. Sarkar, G. D. Khosla, R. Jagmohan, H. Hussain, K. G. Ambekar, V. K. R. Menon, and we heartily congratulate them on their success. The proportion, therefore, between Indian and British recruits this year is fifteen to twenty—one—a fine attempt at the Indianization of the Services indeed! While in India hardly more than five candidates are appointed from amongst the competitors for the Civil Service Examination at Allahabad, in England the number selected is as much as seven times that and more.

What is the good of holding simultaneous examinations both in London and in Allahabad, if such flagrant unfairness is to be allowed? This disgusting mockery of "justice and fairness" must be stopped at least in the name of common sense. For even a "boob" can see through the game.

THE PHILOSOPHY OF OUR PEOPLE

[Presidential Address at the Indian Philosophical Congress]

By RABINDRANATH TAGORE

MY timidity makes it difficult for me properly to enjoy the honour you have done me to-day by offering a chair which I cannot legitimately claim as my own. It has often made me wonder, since I had my invitation, whether it would suit my dignity to occupy such a precarious position on an ephemeral eminence, deservedly incurring anger from some and ridicule from others. While debating in my mind as to whether I should avoid this risk with the help of the doctor's certificate, it occurred to me that possibly my ignorance of philosophy was the best recommendation for this place in a philosophers' meeting,—that you wanted for your president a man who was blankly neutral and who consciously owed no allegiance to any particular system of metaphysics, being impartially innocent of them all. The most convenient thing about me is that the degree of my qualification is beyond the range of a comparative discussion,—it is so utterly negative. In my present situation, I may be compared to a candlestick that has none of the luminous qualities of a candle, and therefore suitable for its allotted function, which is to remain darkly inactive.

But, unfortunately, you do not allow me to remain silent even in the circumstance when silence was declared to be prudent by one of our ancient sages. The only thing which encourages me to overcome my diffidence, and give expression in a speech to my unsophisticated mind, is the fact that in India all the *vidyas*,—poesy as well as philosophy,—live in a joint family. They never have the jealous sense of individualism maintaining the punitive regulations against trespass that seem to be so rife in the West.

Plato as a philosopher decreed the banishment of poets from his ideal Republic. But, in India, philosophy ever sought alliance with poetry, because its mission was to occupy the people's life and not merely the learned seclusion of scholarship. Therefore, our tradition, though unsupported by historical evidence, has no hesitation in ascribing numerous verses to the great Sankarāchārya,

a metaphysician whom Plato would find it extremely difficult to exclude from his Utopia with the help of any inhospitable Immigration Law. Many of these poems may not have high poetical value, but no lover of literature ever blames the sage for infringement of propriety in condescending to manufacture verse.

According to our people, poetry naturally falls within the scope of a philosopher, when his reason is illumined into a vision. We have our great epic Mahābhārata, which is unique in world literature, not only because of the marvellous variety of human characters, great and small, discussed in its pages in all variety of psychological circumstances, but because of the ease with which it carries in its comprehensive capaciousness all kinds of speculation about ethics, politics and philosophy of life. Such an improvident generosity on the part of poesy, at the risk of exceeding its own proper limits of accommodation, has only been possible in India where a spirit of communism prevails in the different individual groups of literature. In fact, the Mahābhārata is a universe in itself in which various spheres of mind's creation find ample space for their complex dance rhythm. It does not represent the idiosyncrasy of a particular poet but the normal mentality of the people who are willing to be led along the many-branched path of a whole world of thoughts, held together in a gigantic orb of narrative surrounded by innumerable satellites of episodes.

The numerous saints that India successively produced during the Mahomedan rule have all been singers whose verses are aflame with the fire of imagination. Their religious emotion had its spring in the depth of a philosophy that deals with fundamental questions,—with the ultimate meaning of existence. That may not be remarkable in itself; but when we find that these songs are not specially meant for some exclusive pundits' gathering, but that they are sung in villages and listened to by men and women who are illiterate, we realise how philosophy

has permeated the life of the people in India, how it has sunk deep into the sub-conscious mind of the country.

In my childhood, I once heard from a singer, who was a devout Hindu, the following song of Kabir:

পানীমে মীন পিয়াসীয়ে
হুকা সনত সনত লাগে ধানীয়ে
পূর্ণদক্ষ সবল ঘটবরতে,
ক্যা মধুরা ক্যা কাশীরে ।

When I hear of a fish in the water dying,
of thirst, it makes me laugh.
If it be true that the infinite Brahma pervades
all space,
What is the meaning of the places of pilgrimage
like Mathura or Kashi?

This laughter of Kabir did not hurt in the least the pious susceptibilities of the Hindu singer; on the contrary, he was ready to join the poet with his own. For he, by the philosophical freedom of his mind, was fully aware that Mathura or Kashi, as sites of God, did not have an absolute value of truth, though they had their symbolical importance. Therefore, while he himself was eager to make a pilgrimage to those places, he had no doubt in his mind that, if it were in his power directly to realise Brahma as an all-pervading reality, there would have been no necessity for him to visit any particular place for the quickening of his spiritual consciousness. He acknowledged the psychological necessity for such shrines, where generations of devotees have chosen to gather for the purpose of worship, in the same way as he felt the special efficacy for our mind of the time-honoured sacred texts made living by the voice of ages.

It is a village poet of East Bengal who in his songs preaches the philosophical doctrine that the universe has its reality in its relation to the Person. He sings

যম আঁখি হইতে পদমা আসমান জমোন
শরীরে করিল পদমা শক্ত আর নরম
আর পদমা করিয়াছে ঐতা আর গরম ।
নাকে পদমা করিয়াছে সুব্বর বদ্বর ।

The sky and the earth are born of mine own eyes.
The hardness and softness, the cold and the heat
are the products of mine own body;
The sweet smell and the bad are of my own nose.

This poet sings of the Eternal Person within him, coming out and appearing before

his eyes just as the Vedic Rishi speaks of the Person, who is in him, dwelling also in the heart of the Sun.

রূপ দেখিলাম রে নহনে আপনার রূপ দেখিলাম রে ।
আমার নাখত বাহির হইয়া দেখা দিল আনারে ।

I have seen the vision,
The vision of mine own revealing itself.
Coming out from within me.

The significant fact about these philosophical poems is that they are of rude construction, written in a popular dialect and disclaimed by the academic literature; they are sung to the people, as composed by one of them who is dead, but whose songs have not followed him. Yet these singers almost arrogantly disown their direct obligation to philosophy, and there is a story of one of our rural poets who, after some learned text of the Vaishnava philosophy of emotion was explained to him, composed a song containing the following lines:

ফুলের বনে কে চুকেছেরে সোনার স্ফরি
নিষ্কবে ঘসরে কমল আ মরি মরি ।

Alas, a jeweller has come into the flower garden,—
He wants to appraise the truth of a lotus by
rubbing it against his touchstone.

The members of the *Baul* sect belong to that mass of the people in Bengal who are not educated in the prevalent sense of the word. I remember how troubled they were, when I asked some of them to write down for me a collection of their songs. When they did venture to attempt it, I found it almost impossible to decipher their writing—the spelling and lettering were so outrageously unconventional. Yet their spiritual practices are founded upon a mystic philosophy of the human body, abstrusely technical. These people roam about singing their songs, one of which I heard years ago from my roadside window, the first two lines remaining inscribed in my memory

খাঁচার মধ্যে অচিন্ত পাখী কখনে আসে যায় ।
ধ্বস্তে পাখলে মনোবেড়ি নিতেম তারি পায় ।

Nobody can tell whence the bird unknown
Comes into the cage and goes out.
I would fain put round its feet the fetter of my mind,
Could I but capture it.

This village poet evidently agrees with our sage of the Upanishad who says that our mind comes back baffled in its attempt to

reach the Unknown Being; and yet this poet like the ancient sage does not give up his adventure of the infinite, thus implying that there is a way to its realisation. It reminds me of Shelley's poem in which he sings of the mystical spirit of Beauty:

The awful shadow of some unseen Power
Floats, though unseen, among us; visiting
This various world with as inconstant wing
As summer winds that creep from flower to flower,
Like moonbeams that behind some piny mountain shower.
It visits with inconstant glance
Each human heart and countenance.

That this Unknown is the profoundest reality, though difficult of comprehension, is equally admitted by the English poet as by the nameless village singer of Bengal in whose music vibrate the wing-beats of the unknown bird,—only Shelley's utterance is for the cultured few, while the *Baul* song is for the tillers of the soil, for the simple folk of our village households, who are never bored by its mystic transcendentalism.

All this is owing to the wonderful system of mass education which has prevailed for ages in India, and which to-day is in danger of becoming extinct. We have our academic seats of learning where students flock round their famous teachers from distant parts of the country. These places are like lakes, full of deep but still water, which have to be approached through difficult paths. But the constant evaporation from them, forming clouds, is carried by the wind from field to field, across hills and dales and through all the different divisions of the land. Operas based upon legendary poems, recitations and story-telling by trained men, the lyrical wealth of the popular literature distributed far and wide by the agency of mendicant singers,—these are the clouds that help to irrigate the minds of the people with the ideas which in their original form belonged to difficult doctrines of metaphysics. Profound speculations contained in the systems of Sāṅkhya, Vedānta and Yoga are transformed into the living harvest of the people's literature, brought to the door of those who can never have the leisure and training to pursue these thoughts to their fountain-head.

In order to enable a civilised community to carry on its complex functions, there must be a large number of men who have to take charge of its material needs, however onerous such task may be. Their vocation gives them no opportunity to cultivate their mind.

Yet they form the vast multitude, compelled to turn themselves into unthinking machines of production, so that a few may have the time to think great thoughts, create immortal forms of art and to lead humanity to spiritual altitudes.

India has never neglected these social martyrs, but has tried to bring light into the grimy obscurity of their lifelong toil, and has always acknowledged its duty to supply them with mental and spiritual food in assimilable form through the medium of a variety of ceremonies. This process is not carried on by any specially organised association of public service, but by a spontaneous social adjustment which acts like circulation of blood in our bodily system. Because of this, the work continues even when the original purpose ceases to exist.

Once when I was on a visit to a small Bengali village, mostly inhabited by Mahomedan cultivators, the villagers entertained me with an opera performance the literature of which belonged to an obsolete religious sect that had wide influence centuries ago. Though the religion itself is dead, its voice still continues preaching its philosophy to a people, who, in spite of their different culture, are not tired of listening. It discussed according to its own doctrine the different elements, material and transcendental, that constitute human personality, comprehending the body, the self and the soul. Then came a dialogue during the course of which was related the incident of a person who wanted to make a journey to *Brindaban*, the Garden of Bliss, but was prevented by a watchman who startled him with an accusation of theft. The thieving was proved when it was shown that inside his clothes he was secretly trying to smuggle into the garden the *self*, passing it on as his own and not admitting that it is for his master. The culprit was caught with the incriminating bundle in his possession which barred for him his passage to the supreme goal. Under a tattered canopy held on bamboo poles and lighted by a few smoking kerosene lamps, the village crowd, occasionally interrupted by howls of jackals in the neighbouring paddy fields, attended with untired interest, till the small hours of the morning, the performance of a drama, that discussed the ultimate meaning of all things in a seemingly incongruous setting of dance, music and humorous dialogue.

These illustrations will show how naturally, in India, poetry and philosophy have walked

hand in hand, only because the latter has claimed its right to guide men to the practical path of their life's fulfilment. What is that fulfilment? It is our freedom in truth, which has for its prayer :

Lead us from the unreal to Reality.

For *satyam* is *anandam*, the real is joy.

From my vocation as an artist in verse, I have come to my own idea about the joy of the real. For to give us the taste of reality through freedom of mind is the nature of all arts. When in relation to them we talk of aesthetics, we must know that it is not about beauty in its ordinary meaning, but in that deeper meaning which a poet has expressed in his utterance : "Truth is beauty, beauty truth." An artist may paint a picture of a decrepit person not pleasant to look at, and yet we call it perfect when we become intensely conscious of its reality. The mind of the jealous woman in Browning's poem, watching the preparation of poison and in imagination gloating over its possible effect upon her rival, is not beautiful, but when it stands vividly real before our consciousness, through the unity of consistency in its idea and form, we have our enjoyment. The character of Karna, the great warrior of the Mahabharata, gives us a deeper delight through its occasional outbursts of meanness, than it would if it were a model picture of unadulterated magnanimity. The very contradictions which hurt the completeness of a moral ideal have helped us to feel the reality of the character, and this gives us joy, not because it is pleasant in itself, but because it is definite in its creation.

It is not wholly true that art has its value for us because in it we realise all that we fail to attain in our life ; but the fact is that the function of art is to bring us, with its creations, into immediate touch with reality. These need not resemble actual facts of our experience, and yet they do delight our heart because they are made true to us. In the world of art, our consciousness being freed from the tangle of self-interest, we gain an unobstructed vision of unity, the incarnation of the real, which is a joy for ever.

As in the world of art, so in God's world, our soul waits for its freedom from the ego to reach that disinterested joy which is the source and goal of creation. It cries for its *mukti* into the unity of truth from the mirage of appearances endlessly pursued by the thirsty self. The idea of *mukti*, based

upon metaphysics, has affected our life in India, touched the springs of our emotions and supplications for its soar heavenward on the wings of poesy. We constantly hear men of scanty learning and simple faith singing in their prayer to *Tara*, the Goddess Redeemer.

তারা, কেনি অপরাধে দীর্ঘ বেদাধে সংসার-পাশে
ধাকি বল'

For what sin should I be compelled to remain
in this dungeon of the world of appearance?

They are afraid of being alienated from the world of truth, afraid of their perpetual drifting amidst the froth and foam of things, of being tossed about by the tidal waves of pleasure and pain and never reaching the ultimate meaning of life. Of these men, one may be a carter driving his cart to market, another a fisherman plying his net. They may not be prompt with an intelligent answer, if questioned about the deeper import of the song they sing, but they have no doubt in their mind, that the abiding cause of all misery is not so much in the lack of life's furniture as in the obscurity of life's significance. It is a common topic with such to decry an undue emphasis upon *আমি আমার, me and mine*, which falsifies the perspective of truth. For, have they not often seen men, who are not above their own level in social position or intellectual acquirement, going out to seek Truth, leaving everything that they have behind them?

They know that the object of these adventures is not betterment in worldly wealth and power;—it is *mukti*, freedom. They possibly know some poor fellow villager of their own craft, who remains in the world carrying on his daily vocation, and yet has the reputation of being emancipated in the heart of the Eternal. I myself have come across a fisherman singing with an inward absorption of mind, while fishing all day in the Ganges, who was pointed out to me by my boatmen, with awe, as a man of liberated spirit. He is out of reach of the conventional prices which are set upon men by society, and which classify them like toys arranged in the shop-windows according to the market standard of value.

When the figure of this fisherman comes to my mind, I cannot but think that their number is not small who with their lives sing the epic of the unfettered soul, but will never be known in history. These unsophisticated Indian peasants know that an Emperor is a derorated slave remaining chained to his Empire, that a millionaire is kept pilloried

by his fate in the golden cage of his wealth, while this fisherman is free in the realm of light. When, groping in the dark, we stumble against objects, we cling to them believing them to be our only hope. When light comes, we slacken our hold, finding them to be mere parts of the *All* to which we are related. The simple man of the village knows what freedom is—freedom from the isolation of self, from the isolation of things which imparts a fierce intensity to our sense of possession. He knows that this freedom is not in the mere negation of bondage, in the bareness of belongings, but in some positive realisation which gives pure joy to our being, and he sings

যেহন ডুবল সখী তা'ব কি আছে বাকি গো।

To him who sinks into the deep, nothing remains unattained

He says

মনবে আমার মনের সাথে মিল'বি যদি আয়,

ছুই মনেতে একমন হ'য়ে আঁখির সহর চ'লে যাই।

Let my two minds meet and combine
And lead me to the City Wonderful

When the one mind of ours which wanders in search of things in the outer region of the varied, and the other which seeks the inward vision of unity, are no longer in conflict, they help us to realise the *ajab*, the *auriachaniya*, the ineffable. The poet saint Kabir has also the same message when he sings

By saying that Supreme Reality only dwells in the inner realm of spirit, we shame the outer world of matter, and also when we say that he is only in the outside, we do not speak the truth

According to these singers, truth is in unity and therefore freedom is in its realisation. The texts of our daily worship and meditation are for training our mind to overcome the barrier of separateness from the rest of existence and to realise *adwaitam*, the Supreme Unity which is *anantam*, infinite. It is philosophical wisdom having its universal radiation in the popular mind in India that inspires our prayer, our daily spiritual practices. It has its constant urging for us to go beyond the world of appearances in which facts as facts are alien to us, like the mere sounds of a foreign music; it speaks to us of an emancipation in the inner truth of all things in which the endless *Many* reveals the *One*, as the multitude of notes, when we understand them, reveal to us the inner unity which is music.

But because this freedom is in truth itself and not in an appearance of it, no hurried path of success, forcibly cut out by the greed of result, can be a true path. And an obscure village poet, unknown to the world of recognised respectability, untrammelled by the standardised learning of the Education Department, sings

নিষ্ঠর গরজী,

তুই কি মানসমুগল ভাঙ বি আগুনে ?

তুই ফুটুটাবি, বাগ ছুটাবি সব্ব বিহনে।

দেখ'না আমার পরমগুরু সাই,

সে যুগযুগান্তে ফুটায় মুহুর তাত্ত্বিভাড়া নাই।

তোর লোভ প্রসঙ্গ, তাই ভরসা দগু

এর আছে কোন্ উপায় ?

কয় সে মদন, দিস্নে বেদন, শোন্ নিবেদন,

সেই শ্রীগুরু মনে,

সহজদ্বারা আপনহারা তাঁর বাণী শোনে,

যে গরজী।

O cruel man of urgent need, must you scorch with fire the mind which still is a bud? You will burst it into bits, destroy its perfume in your impatience. Do you not see that my lord, the Supreme Teacher takes ages to perfect the flower and never is in a fury of haste? But because of your terrible greed, you only rely on force, and what hope is there for you, O man of urgent need? *Prithi*, says Madan the poet—Hurt not the mind of my Teacher, know that only he who follows the simple current and loses himself, can bear the voice, O man of urgent need

This poet knows that there is no external means of taking freedom by the throat. It is the inward process of losing ourselves that leads us to it. Bondage in all its forms has its stronghold in the inner self and not in the outside world; it is in the dimming of our consciousness, in the narrowing of our perspective, in the wrong valuation of things.

The proof of this we find in the modern civilization whose motive force has become a ceaseless urgency of need. Its freedom is only the apparent freedom of inertia which does not know how and where to stop. There are some primitive people who have put an artificial value on human scalps and they develop an arithmetical fury which does not allow them to stop in the gathering of their trophies. They are driven by some cruel fate into an endless exaggeration which makes them ceaselessly run on an interminable path of addition. Such a freedom in their wild course of collection is the worst form of bondage. The cruel urgency of need

is all the more aggravated in their case because of the lack of truth in its object. Similarly, it should be realised that a mere addition to the rate of speed, to the paraphernalia of fat living and display of furniture, to the flightfulness of destructive armaments, only leads to an insensate orgy of a caricature of bigness. The links of bondage go on multiplying themselves, threatening to shackle the whole world with the chain forged by such unmeaning and unending urgency of need.

The idea of *mukti* in Christian theology is liberation from a punishment which we carry with our birth. In India it is from the dark enclosure of ignorance which causes the illusion of a self that seems hard. But the enlightenment which frees us from this ignorance must not merely be negative. Freedom is not in an emptiness of its contents, it is in the harmony of communication through which we find no obstruction in realising our own being in the surrounding world. It is of this harmony, and not of a bare and barren isolation, that the Upanishad speaks, when it says that the truth no longer remains hidden in him who finds himself in the All.

Freedom in the material world has also the same meaning expressed in its own language. When nature's phenomena appeared to us as manifestations of an obscure and irrational caprice, we lived in an alien world never dreaming of our *swara* within its territory. With the discovery of the harmony of its working with that of our reason, we realise our unity with it, and, therefore, freedom. It is *avidya*, ignorance, which causes our disunion with our surroundings. It is *vidya*, the knowledge of the Brahman manifested in the material universe, that makes us realise *advaitam*, the spirit of unity in the world of matter.

Those who have been brought up in a misunderstanding of this world's process, not knowing that it is his by his right of intelligence, are trained as cowards by a hopeless faith in the ordinance of a destiny darkly dealing its blows, offering no room for appeal. They submit without struggle when human rights are denied them, being accustomed to imagine themselves born as outlaws in a world constantly thrusting upon them incomprehensible surprises of accidents.

Also in the social or political field, the lack of freedom is based upon the spirit of alienation, on the imperfect realisation of *advaitam*. There our bondage is in the

tortured link of union. One may imagine that an individual who succeeds in dissociating himself from his fellows attains real freedom, inasmuch as all ties of relationship imply obligation to others. But we know that, though it may sound paradoxical, it is true that in the human world only a perfect arrangement of interdependence gives rise to freedom. The most individualistic of human beings, who own no responsibility, are the savages who fail to attain their fulness of manifestation. They live immersed in obscurity, like an ill-lighted fire that cannot liberate itself from its envelope of smoke. Only those may attain their freedom from the segregation of an eclipsed life, who have the power to cultivate mutual understanding and co-operation. The history of the growth of freedom is the history of the perfection of human relationship.

The strongest barrier against freedom in all departments of life is the selfishness of individuals or groups. Civilisation, whose object is to afford humanity its greatest possible opportunity of complete manifestation, perishes when some selfish passion, in place of a moral ideal, is allowed to exploit its resources unopposed, for its own purposes. For the greed of acquisition and the living principle of creation are antagonistic to each other. Life has brought with it the first triumph of freedom in the world of the inert, because it is an inner expression and not merely an external fact, because it must always exceed the limits of its substance, never allowing its materials to clog its spirit, and yet ever keeping to the limits of its truth. Its accumulation must not suppress its harmony of growth, the harmony that unites the *in* and the *out*, the end and the means, the *what is* and the *what is to come*.

Life does not store up but assimilates; its spirit and its substance, its work and itself, are intimately united. When the non-living elements of our surroundings are stuporously disproportionate, when they are mechanical systems and hoarded possessions, then the mutual discord between our life and our world ends in the defeat of the former. The gulf thus created by the receding stream of soul we try to replenish with a continuous shower of wealth which may have the power to fill but not the power to unite. Therefore, the gap is dangerously concealed under the glittering quicksands of things which by their own accumulating weight cause a sudden subsidence, while we are in the depth of our sleep.

But the real tragedy does not lie in the destruction of our material security, it is in the obscuration of man himself in the human world. In his creative activities man makes his surroundings instinct with his own life and love. But in his utilitarian ambition he deforms and defiles it with the callous handling of his voracity. This world of man's manufacture with its discordant shrieks and mechanical movements, reacts upon his own nature, incessantly suggesting to him a scheme of universe which is an abstract system. In such a world there can be no question of *mukti*, because it is a solidly solitary fact, because the cage is all that we have, and no sky beyond it. In all appearance the world to us is a closed world, like a seed within its hard cover. But in the core of the seed there is the cry of Life for *mukti* even when the proof of its possibility is darkly silent. When some huge temptation tramples into stillness this living aspiration after *mukti*, then does civilisation die like a seed that has lost its urging for germination.

It is not altogether true that the ideal of *mukti* in India is based upon a philosophy of passivity. The Ishopanishad has strongly asserted that man must wish to live a hundred years and go on doing his work, for, according to it, the complete truth is in the harmony of the infinite and the finite, the passive ideal of perfection and the active process of its revelation; according to it, he who pursues the knowledge of the infinite as an absolute truth sinks even into a deeper darkness than he who pursues the cult of the finite as complete in itself. He who thinks that a mere aggregation of changing notes has the ultimate value of unchanging music, is no doubt foolish, but his foolishness is exceeded by that of one who thinks that true music is devoid of all notes. But where is the reconciliation? Through what means does the music which is transcendental turn the facts of the detached notes into a vehicle of its expression? It is through the rhythm, the very limit of its composition. We reach the infinite through crossing the path that is definite. It is this that is meant in the following verse of the Isha

বিদ্যাৰূপবিদ্যাকং যতঃসংযোজয়তঃ সঃ
অবিদ্যায়া মৃত্যুং ভীত্বা বিদ্যায়া হমৃতমমৃতং ।

He who knows the truth of the infinite and that of the finite both united together, crosses death by the help of *avidya*, and by the help of *vidya* reaches immortality.

The regulated life is the rhythm of the finite through whose very restrictions we pass to the immortal life. This *amritam*, the immortal life, is not a mere prolongation of physical existence, it is in the realisation of the perfect, it is in the well-proportioned beautiful definition of life which every moment surpasses its own limits and expresses the Eternal. In the very first verse of the Isha, the injunction is given to us *Ma-gridhah, Thou shalt not covet*. But why should we not? Because greed, having no limit, smothers the rhythm of life—the rhythm which is expressive of the limitless.

The modern civilisation is largely composed of *atmahano-janah*, who are spiritual suicides. It has lost its will for limiting its desires, for restraining its perpetual self-exaggeration. Because it has lost its philosophy of life, it loses its art of living. Like poetasters it mistakes skill for power and realism for reality. In the Middle Ages, when Europe believed in the kingdom of heaven, she struggled to modulate her life's forces to effect their harmonious relation to this ideal, which always sent its call to her activities in the midst of the boisterous conflict of her passions. There was in this endeavour an ever present scheme of creation, something which was positive, which had the authority to say *Thou shalt not covet, thou must find thy true limits*. To-day there is only a furious rage for raising numberless brick-kilns in place of buildings. The great scheme of the master-builder has been smothered under the heaps of brick-dust. It proves the severance of *avidya* from her union with *vidya* giving rise to an unrhymic power, ignoring all creative plan, igniting a flame that has heat but no light.

Creation is in rhythm,—the rhythm which is the border on which *vidyancha aidiyancha*, the infinite and the finite, meet. We do not know how, from the indeterminate, the lotus flower finds its being. So long as it is merged in the vague, it is nothing to us, and yet it must have been everywhere. Somehow from the vast it has been captured in a perfect rhythmical limit, forming an eddy in our consciousness, arousing within us a recognition of delight at the touch of the infinite which finitude gives. It is the limiting process which is the work of a creator, who finds his freedom through his restraints, the truth of the boundless through the reality of the bounds. The insatiable idolatry of materials, that run along an ever-lengthening line of extravagance, is inexpressive, it belongs to

those regions which are *andhena tamasa vitah*, enveloped in darkness, which ever carry the load of their inarticulate bulk. The true prayer of man is for the Real not for the big, for the Light which is not in incendiarism but in illumination, for Immortality which is not in duration of time, but in the eternity of the perfect.

Only because we have closed our path to the inner world of *mukti*, has the outer world become terrible in its exactions. It is a slavery to continue to live in a sphere where things are, yet where their meaning is obstructed. It has become possible for men to say that existence is evil, only because in our blindness we have missed something in which our existence has its truth. If a bird tries to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt because they suggest something which they do not offer. Death does not hurt us, but disease does, because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously incomplete, giving us the cup, but not the draught of life. All tragedies consist in truth remaining a fragment, its cycle not being completed.

Let me close with a *Baul* song, over a

a century old, in which the poet sings of the eternal bond of union between the infinite and the finite soul, from which there can be no *mukti*, because it is an interrelation which makes truth complete, because love is ultimate, because absolute independence is the blankness of utter sterility. The idea in it is the same as as we have in the *Upanishad*, that truth is neither in pure *vidya* nor in *avidya*, but in their union:

কথয় কমল চন্দ্রেতে ফুটে কত যুগ ধরি ।
তাতে তুমিও বাধা, আমিও বাধা, উপায় কী
করি ।
ফুটে ফুটে বদল ফুটায় না হৃদ শেখ ।
এই কমলের যে-এক মধুর যে তা'র বিশেষ ।
ছেড়ে যেতে লোভী ভয় পাবে না যে তাই ।
তাই তুমিও বাধা, আমিও বাধা,
মুক্তি যোথাক নাই ।

It goes on blossoming for ages the soul lotus, in which I am bound, as well as thou, without escape. There is no end to the opening of its petals, and the here in it has such sweetness that thou like an enchanted bee canst never desert it, and therefore thou art bound, and I am, and *mukti* is nowhere.

(By the courtesy of THE VIJAYA-MAHARAJA QUARTERS, which also publishes it in its January number.

CAWNPORE

CAWNPORE is a city in the Allahabad Division of the United Provinces of Agra and Oudh, situated on the south bank of the Ganges, forty miles south west of Lucknow. The river in front presents a large and motley assemblage of steam vessels and old-fashioned Indian river boats. It formed from early times a frontier outpost of the people of Oudh and Bengal against their northern neighbors.

"In the middle of the eighteenth century, the land lying between Jajman (4 miles to the east) and Bithoor (17 miles to the west of modern Cawnpore) is said to have been practically a waste. About the year A. D. 1750 Hindu Singh Rajah of Sachendi, came on the eighth day of the moon, in the month of Bhadra, known among Hindus as Janmashtami or the anniversary of

Krishna's birth to bathe in the Ganges, near the site of old Cawnpore. Pleased with the place and assured that any city founded on so auspicious a day could not fail to become famous, he himself made the beginnings of a town, and before departure left instructions with his dependant, Jaji Ghan Shivan Singh Chauhan, of Ramapur (a town 14 miles from Cawnpore on the road to Hamirpur), to complete the buildings and supply the new town with inhabitants. From the circumstances of its foundation the new town was known as Kumpur (*The City of Krishna*). A Gateway and *Ghat* built at this time still exist, as also traces of the original Rampart.

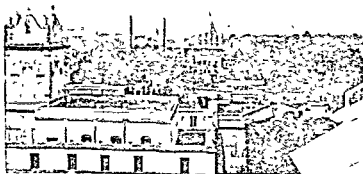
Cawnpore, as a place of note, is of recent origin, being indebted for its growth, besides its commercial facilities, partly to military and political considerations. In 1777, being then an appendage of Oudh, it was assigned by



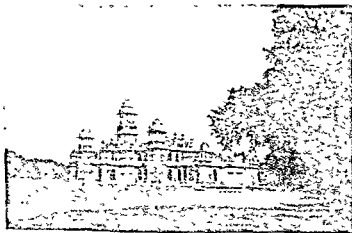
Cawnpore Birdseye View of a part of the City of Cawnpore

the nawab as the station of a subsidiary force; and in 1801 it became, in name as well as in fact, British property

In histories of India and Guide-books to Cawnpore written by British authors, much space is given to what happened here during the sepoy rebellion, the entire blame being laid on the Indians. We have no desire to revive the memories of those days either in defence or in condemnation of either of the parties. We will only note that, according to Forrest's, *Indian Mutiny*



Cawnpore. Bird's-eye View of Different Factories of Cawnpore



Cawnpore. Edward Memorial Hall (side view)

(1903), Nana Sahib "wished to spare the women and children, and there is no evidence that personal indignities or dishonour were inflicted on the unhappy women. We have also to record that in the latest book written with reference to the Mutiny, *The Other Side of the Medal* (1925), by Edward Thompson, the author says:—

There is long overdue a new orientation in the histories of India. We must no longer stress the Black Hole of Calcutta and ignore the seventy-suffocated Moplah prisoners of our railway vans; we must no longer stress Cawnpore, and ignore Benares

and Allahabad and Delhi and Renauds march on Cawnpore. If there was one phrase more than another in *Romesh Dutt's dignified appeal* to us which should win our respectful sympathy it was his request that the darker incidents of the mutiny (or such as we choose shall be told) should be expunged from books, at least as recorded in school-books meant for boys. Why should Indian boys be compelled to read about the fiendish work at the well, when there is not a word said about Neill's fiendish work on the way to the well?—p. 126

At present Cawnpore is chiefly known as the junction of four railways, the East Indian, Oudh and Rohilkhand,

those regions which are *andhena tamasa virita*, enveloped in darkness, which ever carry the load of their inarticulate bulk. The true prayer of man is for the Real not for the big, for the Light which is not in incendiarism but in illumination, for Immortality which is not in duration of time, but in the eternity of the perfect.

Only because we have closed our path to the inner world of *mukti*, has the outer world become terrible in its exactions. It is a slavery to continue to live in a sphere where things are, yet where their meaning is obstructed. It has become possible for men to say that existence is evil, only because in our blindness we have missed something in which our existence has its truth. If a bird tries to soar in the sky with only one of its wings, it is offended with the wind for buffeting it down to the dust. All broken truths are evil. They hurt because they suggest something which they do not offer. Death does not hurt us, but disease does, because disease constantly reminds us of health and yet withholds it from us. And life in a half world is evil, because it feigns finality when it is obviously incomplete, giving us the cup, but not the draught of life. All tragedies consist in truth remaining a fragment, its cycle not being completed.

Let me close with a *Baul* song, over a

a century old, in which the poet sings of the eternal bond of union between the infinite and the finite soul, from which there can be no *mukti*, because it is an interrelation which makes truth complete, because love is ultimate, because absolute independence is the blankness of utter sterility. The idea in it is the same as we have in the *Upanishad*, that truth is neither in pure *vidya* nor in *avidya*, but in their union:

দুঃখ কমল চুল্লিতে ফুটে কত যুগ ধরি ।
ভাতে ভূমিও বাধা, আমিও বাধা, উপায় কী
করি ।
ফুটে ফুটে কমল ফুটায় না হৃদ শেখ ।
এই কমলের যে-এক মধু বস যে তা'র বিশেষ ।
ছেড়ে যেতে লোভী ভ্রমর পার না যে তাই ।
তাই ভূমিও বাধা, আমিও বাধা,
মুক্তি বোধও নাই ।

It goes on blossoming for ages the soul-lotus in which I am bound, as well as thou, without escape. There is no end to the opening of its petals, and the honey in it has such sweetness that thou like an enchanted bee canst never desert it, and therefore thou art bound, and I am, and *mukti* is nowhere.

(By the courtesy of THE VINAYAKARATI QUARTERLY, which also publishes it in its January number

CAWNPORE

CAWNPORE is a city in the Allahabad Division of the United Provinces of Agra and Oudh, situated on the south bank of the Ganges, forty miles south-west of Lucknow. The river in front presents a large and motley assemblage of steam vessels and old-fashioned Indian river boats. It formed from early times a frontier outpost of the people of Oudh and Bengal against their northern neighbors.

In the middle of the eighteenth century, the land lying between Jayman (4 miles to the east) and Bithoor (13 miles to the west of modern Cawnpore) is said to have been practically a waste. About the year A. D. 1756 Hindu Singh, Rajah of Sachendi, came on the eighth day of the moon in the month of Bhadra, known among Hindus as Janmashanti or the anniversary of

Krishna's birth, to bathe in the Ganges, near the site of old Cawnpore. Pleased with the place, and assured that any city founded on so auspicious a day could not fail to become famous, he himself made the beginnings of a town and before departure left instructions with his dependent, Raja Ghan Shyan Singh Chauhan, of Ramapur (a town 13 miles from Cawnpore, on the road to Hamirpur), to complete the buildings and supply the new town with inhabitants. From the circumstances of its foundation, the new town was known as Kimpur (*The City of Krishna*). A gateway and *Ghat* built at this time still exist, as also traces of the original rampart.

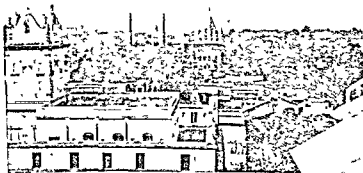
Cawnpore, as a place of note, is of recent origin, being indebted for its growth, besides its commercial facilities, partly to military and political considerations. In 1777, being then an appendage of Oudh, it was assigned by



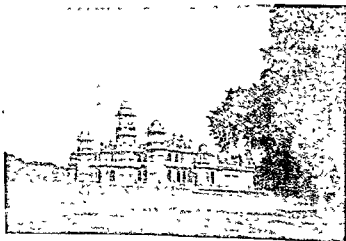
Cawnpore Birdseye View of a part of the City of Cawnpore

the nawab as the station of a subsidiary force; and in 1801 it became, in name as well as in fact, British property.

In histories of India and Guide-books to Cawnpore written by British authors, much space is given to what happened here during the sepoy rebellion, the entire blame being laid on the Indians. We have no desire to revive the memories of those days either in defence or in condemnation of either of the parties. We will only note that, according to Forrest's, *Indian Mutiny*



Cawnpore. Bird's-eye View of Different Factories of Cawnpore



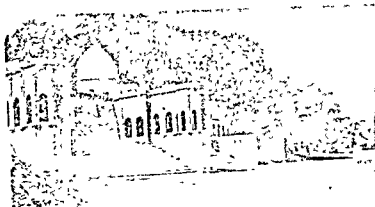
Cawnpore Edward Memorial Hall (side view)

(1903), Nana Sahib 'wished to spare the women and children, and there is no evidence that personal indignities or dishonour were inflicted on the unhappy women. We have also to record that in the latest book written with reference to the Mutiny, *The Other Side of the Medal* (1925), by Edward Thompson, the author says:—

There is long overdue a new orientation in the histories of India. We must no longer stress the Black Hole of Calcutta and ignore the seventy suffocated Moplah prisoners of our railway vans; we must no longer stress Cawnpore, and ignore Benares

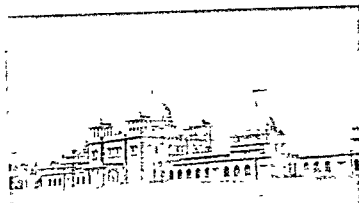
and Allahabad and Delhi and Renaud's march on Cawnpore. If there was one phrase more than another in Romesh Dutt's dignified appeal to us which should win our respectful sympathy, it was his request that the darker incidents of the mutiny (or such as we choose shall be told) should be expunged from books, 'at least as recorded in school-books meant for boys.' Why should Indian boys be compelled to read about the fiendish work at the well, when there is not a word said about Neill's fiendish work on the way to the well?—p. 126

At present Cawnpore is chiefly known as the junction of four railways, the East Indian, Oudh and Rohilkhand,

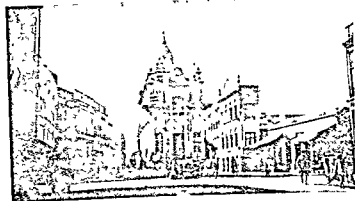


Cawnpore Gaganan Ghat with Temple of Mahadeo

Rajputana, and Indian Mid-land, and as a great centre of industries and commerce. The harness, shoes and other leather-work manufactured here are well-known. Factories for manufacturing other articles are the Cotton Mills for the manufacture of tents, twill lining, towels, etc., woollen mills, jute mills, flour mills, chemical factory, brush factories, etc. The sale of oil seeds and food grains reaches a very high figure. In addition to these a great number of hides and skins are imported for



Cawnpore Agricultural College



Cawnpore Temple in the middle of the Weston Road. On the right side of the temple is the masque for which firing took place when this Road was being made

sale, a great proportion of which are used in the local factories and the rest exported. Besides these staple articles, various raw products, e.g., gum, bristles, etc., are imported from the district and sold for local and foreign consumption. In mercantile importance, Cawnpore ranks in India next to the five seaports, Calcutta, Bombay, Karachi, Madras and Rangoon. Next to these ports, Cawnpore is also the most important market in India for piece-goods.

In 1681 the population of

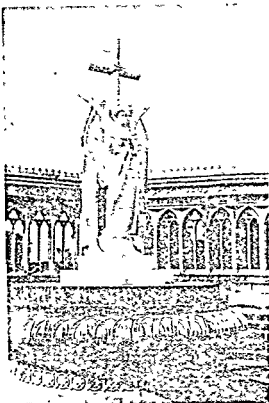
Cawnpore was 151,444; in 1911 it grew to 178,557. According to the census of 1921, the population was 213,044.

A very large proportion of the population of Cawnpore is composed of Hindus, such as Mahomedans as there are being in a great measure descended from the followers of various notabilities who crossed the river to escape the wrath of different kings of Oudh.

Modern in its origin, this city cannot boast of the possession of any splendid buildings, as is the case with



Cawnpore. Christ Church



Angle of Memorial Well

the neighboring stations of Agra and Lucknow, though it has of late years improved upon its former condition.

There are some noteworthy educational institutions in Cawnpore, such as Christ Church College for general education, the Agricultural College, the institution for technological research and training, etc.

The kindly feeling of the residents has found expression in the establishment of a "Poor House" for distressed Indians, situated behind the Subadar Tank Cemetery, and still supported in the main by funds raised in previous years. There are some other charitable institutions.

(Compiled from various sources.)

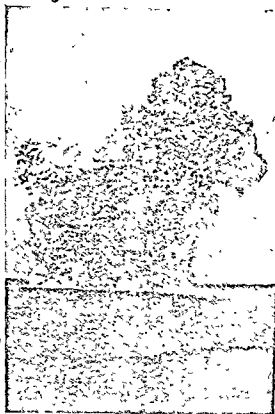
GLEANINGS

The 1924 Eruption of the Hawaiian Volcano

Tremendous scientific and spectacular interest attaches to the explosions at Kilauea Volcano in Hawaii National Park, in May, 1924, for this series

of explosions is the first ever witnessed by white men at Kilauea.

In 1790 there was a similar series of eruptions, although evidently a more violent one. The account of the eruption of 1789, was gathered by the Rev. I. Dibble, from the lips of those who were



Dust Column 4 000 feet high



Dust Cloud about 7,000 feet high

part of the company and present at the scene and is as follows:

The ground began to shake and rock beneath their feet and it became quite impossible to stand. Soon a dense cloud of darkness was seen to rise out of the crater and almost at the same instant the thunder began to roar in the heavens and the lightning to flash. It continued to ascend and spread around till the whole region was enveloped and the light of day was entirely excluded.

The darkness was the more terrible being visible by an awful glare from streams of red and blue light, variously combined through the action of the fires of the pit and the flashes of lightning above. Soon followed an immense volume of sand and cinders, which were thrown to a great height and came down in a destructive shower for many miles around.

Halemaunahu, the lava lake of Kilauea, the famous "Pit of Everlasting Fire" is located near the southwest end of the crater floor, and is the main vent in Kilauea. Prior to the eruptions of May 1924, the lava lake had gradually subsided until the lava disappeared from sight on February 21st, leaving a pit 3-0 feet deep. This pit remained empty of lava from February 21st on, and was exceedingly quiet until April 29th, when large amounts of dust began to rise from it. The walls of the pit began to avalanche, causing slight earth tremors

in the vicinity of the crater, and the rock dust resulting from these avalanches rose as small dust clouds. This stage continued until the night of May 10th when occurred the first explosion which threw out rocks. On Saturday night, May 10th or early on Sunday morning, May 11th, a sudden explosion took place in Halemaunahu. It lasted only a few minutes and the volcano again returned to a condition of steaming, avalanching, and forming of dust clouds. The avalanches and dust clouds, however, were much larger and more continuous than before and minor explosions continued at frequent intervals until Sunday morning, May 15th.

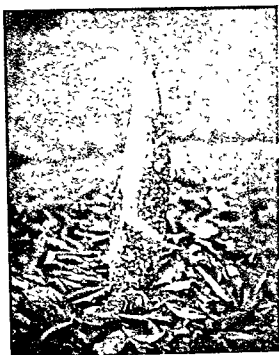
A New Link in Man's Ancestry

Just discovered at Taung, South Africa, by professor Raymond A. Dart, this remarkable fossil skull appears to represent a creature intermediary between man and the apes, but with a brain of distinctly human type. Few discoveries in human evolution have aroused so much interest.

authority throughout the country, particularly in the far west, is still a young man, notwithstanding a notable record in establishing identities from



Fossil Skull Found in Africa



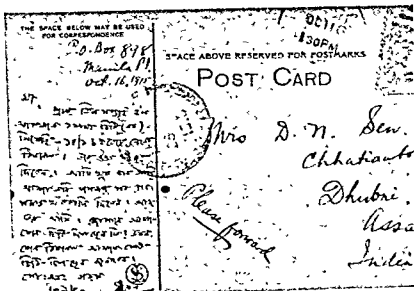
Infancy of Gigantic Flower
(After 22 days the bud is only 19 inches long)

The short-lived, 8-foot Flower of Sumatra

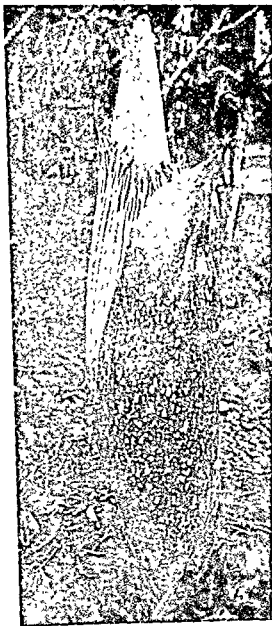
The illustrations, pp. S9, 90, show the curious flower known as *amorphophallus titanum*. It was only about nineteen inches high after twenty-two days of life, but twelve days later it was four feet, four inches high and the bud had opened. Our large illustration shows the full-grown flower forty days old. It was then eight feet high and is shown unfolding its bell-shaped spathe that closed three days later. The scent of this flower is described as "evil."

An American Criminologist's Feat

Edward Oscar Heinrich, B. S., consulting criminologist of Berkeley, California, and recognized



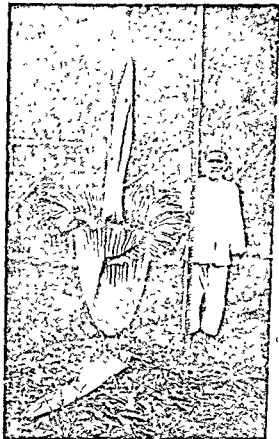
An Example of Bengali Script
(This lot of evidence figured conspicuously in the trial of the Hindu-Ghadr Revolution Plot cases)



Twelve days Later
[The flower is now about 4 feet 4 inches high]

seeming trivialities. His office is in San Francisco, his home on one of the loftiest hills in Berkeley across the bay.

Is it any more difficult, Mr Heinrich, to detect a forgery when the writing is done in a foreign language? And is it necessary that the examiner be an accomplished linguist?



The Full-blown Amorphophallus Titanum.
[The flower is now forty days old and is 8 feet high. Three days later the flower collapsed.]

No—to both questions. During the World War enemy agents busied themselves in an attempt to hatch a nasty brood of troubles for John Bull and by making their headquarters in San Francisco Uncle Sam was drawn into it. The idea was to stir up enough stuff to warrant sending troops to India, thereby making that many less effective available for use on the western front. This was known as the Hindu Ghadr Revolution Plot.

During the trial of these cases I served the United States and British governments jointly. Examinations were made and authorship established of documents and papers written in Bengali, Gurmukhi, Hindustani, Urdu, German, Spanish and English, and I lay no claim to being a linguist. He had produced some sheets of paper with lines of characters that resembled shorthand notes all jammed up tight.

This is Bengali script (p. 89.) Do you see how this W-like character is formed? And this one that looks like the letter V? See how it is joined to the next character in every case? There are some of the peculiarities of this man's writing which help—

ed to clear up a great many questions and to convict him.

"In work of this kind, while it is not essential that an examiner should be a linguist, it is necessary that the fundamental movements by which writing is executed be thoroughly understood.

Ant Legions Fight Savage Battle in a Zoo

They staged a battle over in the London Zoo recently. The keepers turned a thousand or more animals loose, urged them to attack each other, and before the melee was over, several hundred had been killed and many others badly wounded. The London newspapers carried running accounts of the fight; excited spectators came to view it.

Why was such a thing allowed? Well, you see all the "animals" were ants. That made it pretty safe for the human onlookers. But if you think that the battle was any less ferocious or deadly than a combat between tribes of wild cats or herds of elephants, you are mistaken. The ant, when properly aroused, can give any animal lessons in ruthlessness.

The most remarkable thing, however, was the way in which the opposing armies planned their campaigns and conducted their attacks. It was proof of that illuminating remark made by the great English naturalist, Sir John Lubbock, when he said, "Of all animals, the ant is nearest to man in all his actions." The remarkable intelligence of the ant, which makes him one of the most versatile creatures alive, has long aroused wonder and here is a demonstration that he can use his brains in the heat of battle as well as in the calmer days of peace.

It all started on a bright Monday morning, when one of the keepers at the Zoo placed a little wooden chip, not on an ant's shoulder, but over the moat that separated two ant colonies—an old one that had been there for three years and a new one just arrived. The chip served as a bridge, and for the first time made possible communication between the two nests.

A member of the old colony got curious. He sneaked across the bridge and penetrated into the new nest of ants. He never came back.

That meant war, the old ants decided. But they did not lose their heads and dash pell-mell across the bridge, only to be swallowed up in a possible ambush. Instead, they chose 10 of their best warriors and sent them out as scouts. These daring ants crawled across the chip of wood, with the muddy water of the moat menacing them from below, and crept cautiously into the enemy's territory.

They found nothing. All the new ants were hidden away in their nest, unaware of the catastrophe impending. The wise scouts went back home.

An excited council of war must have followed; for in a few minutes there issued from the old nest an imposing array of warriors, marching in ranks as orderly and well defined as the Macedonian phalanx. A few scattered ants running alongside threw the white sand up into little mounds that could serve as fortifications in case "earthworks" were needed for defense. Then the whole band, now greatly augmented, swarmed across the bridge.

A lone ant of the new colony was out taking the air when he saw the hostile band come pouring toward him. He was brave, but he also was wise. Therefore he hurried back to the nest to warn the others. In a few seconds all his comrades were streaming out to the attack.

The carnage that followed was terrific. It sounds almost unbelievable, but the fight lasted for four days and nights.

On one occasion an armistice was arranged but it lasted only a few hours. Evidently the terms were broken by one side or the other, for the battle was resumed, and more wounded lay quivering on the white sand or floating helplessly in the water beneath the bridge, while dead bodies lay strewn around everywhere. With their big mandibles the warriors slashed at one another in individual combat. They tossed the weaker ones into the moat, or failing this cut off their opponents' limbs and left them helpless.

By Thursday afternoon the invaders from the old colony had been driven back across their bridge and practically annihilated. Their fortifications were useless, for the rout was complete. The new ants took some of their captives for slaves, killed the rest, and then went back home. The workers cleared the dead from the field, and all was peace.

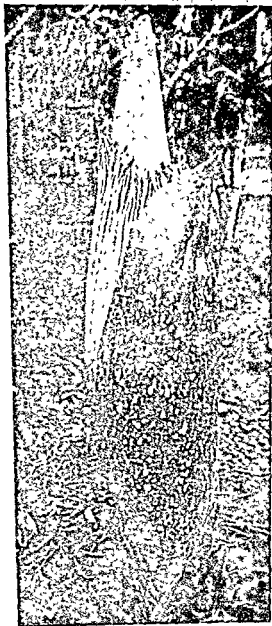
The intelligence and power of organization shown by the ant in time of war is no less marked in time of peace. This amazing little animal not only is an efficient warrior, he is also an architect, a mathematician, a perfect nursemaid, a professional strong man, a farmer, a doctor, and an undertaker of distinction. He displays teamwork and a force of will, equaled only by his fondness for *gay life* (including, alas! intoxication) and sports. Doctor Hermann Eidmann, famous entomologist of Munich, Germany, assures us, too, that the ant can talk.

Consider, first, his skill as an architect. In East Africa may be found "all, slim towers of earth built up by the white ant or termite. Some of these towers are 20 feet high. Imagine a creature only a quarter of an inch long constructing a piece of architecture 20 feet in height! It is as if the ancient Egyptians had built 12 pyramids, one on top of the other. And the Egyptians at least had primitive tools while the ant works with nothing except the limbs that nature gave him.

In the mountains of Pennsylvania are found some of the largest "ant cities" in the world. Most of them are built underground, and the biggest one covers 30 acres. Think of 30 acres of ants! Think of the bewildering complexity of the "subterranean passageways, and you will wonder how an ant ever finds his way back to his starting-place. Yet he does, by some mysterious sense of direction.

The ant is the most efficient builder in the world, for he carries all his tools and material with him. For instance, he can make a sort of millboard for his home by chewing up certain vegetable matter and causing it to stick together by means of a glue secreted in his glands.

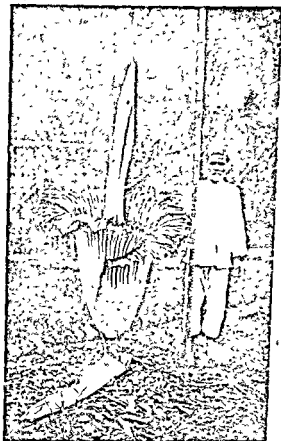
Perhaps the most striking demonstration of the ant's intelligence is afforded by the manner in which he builds a shelter among the branches of a tree by "sewing" leaves together. The full grown ant can spin no "thread," but the larva can, for it has to make a cocoon. So the adults fetch up their larva, which have been spinning their silk cocoons. A number of worker ants pull the edge of two



Twelve days Later
[The flower is now about 4 feet 4 inches high]

seeming trivialities. His office is in San Francisco, his home on one of the loftiest hills in Berkeley, across the bay.

"Is it any more difficult, Mr. Heinrich, to detect a forgery when the writing is done in a foreign language? And is it necessary that the examiner be an accomplished linguist?"



The Full-Blown *Amorphophallus Titanum*
[The flower is now forty days old and is 5 feet high. Three days later the flower collapsed.]

No—to both questions. During the World War enemy agents busied themselves in an attempt to hatch a nasty brood of troubles for John Bull, and by making their headquarters in San Francisco, Uncle Sam was drawn into it. The idea was to stir up enough strife to warrant sending troops to India, thereby making that many less effectives available for use on the western front. This was known as the Hindu-Ghadr Revolution Plot.

During the trial of these cases I served the United States and British governments jointly. Examinations were made and authorship established of documents and papers written in Bengali, Gurmukhi, Hindustani, Urdu, German, Spanish and English, and I lay no claim to being a linguist. He had produced some sheets of paper with lines of characters that resembled shorthand notes all jammed up tight.

"This is Bengali script (p. 89.) Do you see how this W-like character is formed? And this one that looks like the letter V? See how it is joined to the next character in every case? These are some of the peculiarities of this man's writing which help

ed to clear up a great many questions and to convince him.

"In work of this kind, while it is not essential that an examiner should be a linguist, it is necessary that the fundamental movements by which writing is executed be thoroughly understood.

Ant Legions Fight Savage Battle in a Zoo

They staged a battle over in the London Zoo recently. The keepers turned a thousand or more animals loose, urged them to attack each other, and before the melee was over, several hundred had been killed and many others badly wounded. The London newspapers carried running accounts of the fight, excited spectators came to view it.

Why was such a thing allowed? Well, you see all the "animals" were ants. That made it pretty safe for the human onlookers. But if you think that the battle was any less ferocious or deadly than a combat between tribes of wild-cats or herds of elephants, you are mistaken. The ant, when properly aroused, can give any animal lessons in ruthlessness.

The most remarkable thing, however, was the way in which the opposing armies planned their campaigns and conducted their attacks. It was proof of that illuminating remark made by the great English naturalist, Sir John Lubbock, when he said, "Of all animals, the ant is nearest to man in all his actions." The remarkable intelligence of the ant, which makes him one of the most versatile creatures alive, has long aroused wonder, and here is a demonstration that he can use his brains in the heat of battle as well as in the calmer days of peace.

It all started on a bright Monday morning, when one of the keepers at the Zoo placed a little wooden chip, not on an ant's shoulder, but over the moat that separated two ant colonies—an old one that had been there for three years, and a new one just arrived. The chip served as a bridge, and for the first time made possible communication between the two nests.

A member of the old colony got curious. He sneaked across the bridge and penetrated into the new nest of ants. He never came back.

That meant war, the old ants decided. But they did not lose their heads and dash pell-mell across the bridge, only to be swallowed up in a possible ambush. Instead, they chose 10 of their best warriors and sent them out as scouts. These daring ants crawled across the chip of wood, with the muddy water of the moat menacing them from below, and crept cautiously into the enemy's territory.

They found nothing. All the new ants were hidden away in their nest, unaware of the catastrophe impending. The wise scouts went back home.

An excited council of war must have followed; for in a few minutes there issued from the old nest an imposing array of warriors marching in ranks as orderly and well defined as the Macedonian phalanx. A few scattered ants running alongside threw the white sand up into little mounds that could serve as fortifications in case "earthworks" were needed for defense. Then the whole band, now greatly augmented, swarmed across the bridge.

A lone ant of the new colony was out taking the air when he saw the hostile band come pouring toward him. He was brave, but he also was wise. Therefore he hurried back to the nest to warn the others. In a few seconds all his comrades were streaming out to the attack.

The carnage that followed was terrible. It sounds almost unbelievable, but the fight lasted for four days and nights.

On one occasion an armistice was arranged, but it lasted only a few hours. Evidently the terms were broken by one side or the other, for the battle was resumed, and more wounded lay quivering on the white sand or floating helplessly in the water beneath the bridge, while dead bodies lay strewn around everywhere. With their big mandibles, the warriors slashed at one another in individual combat. They tossed the weaker ones into the moat, or failing this cut off their opponents' limbs and left them helpless.

By Thursday afternoon the invaders from the old colony had been driven back across their bridge and practically annihilated. Their fortifications were useless for the rout was complete. The new ants took some of their captives for slaves, killed the rest, and then went back home. The workers cleared the dead from the field, and all was peace.

The intelligence and power of organization shown by the ant in time of war is no less marked in time of peace. This amazing little animal not only is an efficient warrior, he is also an architect, a mathematician, a perfect nursemaid, a professional strong man, a farmer, a doctor, and an undertaker of distinction. He displays teamwork and a force of will, equaled only by his fondness for gay life (including, alas! intoxication) and sports. Doctor Hermann Eidmann, famous entomologist, of Munich, Germany, assures us, too, that the ant can talk!

Consider, first, his skill as an architect. In East Africa may be found "all, slim towers of earth built up by the white ant, or termite. Some of these towers are 20 feet high. Imagine a creature only a quarter of an inch long constructing a piece of architecture 20 feet in height! It is as if the ancient Egyptians had built 12 pyramids, one on top of the other. And the Egyptians at least had primitive tools, while the ant works with nothing except the limbs that nature gave him.

In the mountains of Pennsylvania are found some of the largest "ant cities" in the world. Most of them are built underground, and the biggest one covers 30 acres. Think of 30 acres of ants! Think of the bewildering complexity of the subterranean passageways, and you will wonder how an ant ever finds his way back to his starting-place. Yet he does, by some mysterious sense of direction.

The ant is the most efficient builder in the world, for he carries all his "tools" and material with him. For instance, he can make a sort of millboard for his home by chewing up certain vegetable matter and causing it to stick together by means of a glue secreted in his glands.

Perhaps the most striking demonstration of the ant's intelligence is afforded by the manner in which he builds a shelter among the branches of a tree by "sewing" leaves together. The full grown ant can spin no "thread," but the larva can, for it has to make a cocoon. So the adults fetch up their larvae, which have been spinning their silk cocoons. A number of worker ants pull the edge of two

leaves together. An adult holds a larva in its mouth, pokes the latter's head down on the leaves and the little larva begins to emit silk at a good rate. The ant holding it draws it back and forth across the two leaves, and since the silk sticks and hardens almost immediately, a large number of such contacts have the value of stitches, and the "sewing" process soon is finished.

The ant was the originator of the cooperative institution. He knows more about teamwork than any 40 football coaches combined.

Just for callous curiosity, take a spade some day, find an ant hill, and cut it clean in two. Then notice what happens. For a few minutes the little

animals will run around in desperation, but soon as if some mysterious voice were commanding them, they will stop their aimless scutterings and get down to work, each doing the task nearest at hand. One will pick up the pupa, which cannot stand the light of day, and carry them into the deeper caverns; another will seize a grain of sand and start to repair the nearest breach; still another will carry away any debris that has fallen in the tunnels.

And the most peculiar thing about it all is that apparently no one ant directs the work. There is no leader, no boss. Yet they work like a machine.

THE SACRIFICE

BA SEETA DEVI

1

THE day had been fearfully hot, but a gentle breeze now started shaking the leaves of the neighbouring cocoanut tree. The door of the big bedroom of the Chakravartis opened noisily and a girl of twenty-five or thereabouts came out. She looked on all sides and then called out, "Kanu, O Kanu!"

She got no reply. She came down to the yard and saw that the front door stood wide open. She stood in the doorway looking anxiously out. A young girl, dressed in a striped red sari and a pair of tinkling anklets, came and asked "Aunt Sari, will you come with me to the tank?"

"How can I?" said Sari or Sarojini. "I don't know where that good-for-nothing brat of mine has run to. I wonder whether he could have fallen into a tank or pit!"

"How you talk!" said the young girl. "Why should he fall into a tank? I saw him just now playing in Chhidam's house with his grandchildren."

"The young scamp!" said Sarojini. "He is as wicked as he is ugly. He is born a Brahmin, but he cannot make friends with any but low-caste people. Ever since he came here, he got stuck at Chhidam's. I wonder what there is so attractive there. If my aunt hears about it, she will beat me with a broom. These people are Mahomedans; I wonder whether the child takes anything there!"

There is no strict observance of the purdah in village society, especially for the daughters

of the village. Sarojini did not even veil herself as she started out, saying, "Shrila, will you come out with me a little way?" Shaila objected a little, saying "But aunt, mother told me to return very soon."

"Why, madame?" asked the elder girl jestingly, "is your bridegroom coming to-day?" Shaila blushed deeply, but made no other answer.

"Very well, go back," said Sarojini, "it is not very far off, I can go alone." She let go of Shaila's hand and went off alone.

Chhidam's house stood at a little distance. As she came near it, she saw her four year old son Kanu sitting in their yard and feeding a kid with grass and new leaves. Chhidam's grandson was collecting these materials and his granddaughter was busy trying to put her anklets on the legs of the kid. The poor creature had very little taste for this adornment, but its objections were not at all listened to.

Sarojini slapped the child's face vigorously and then dragged him off home. The boy roared lustily all the way. As soon as she reached the house, the first person she saw was her venerable old aunt, who was sitting in the sun, nodding and yawning. "Why are you beating the child?" she asked her niece. "What else is to be done?" she replied; "he is a wicked young imp and will come to a bad end. I found him playing by the side of the big tank. He will get himself drowned one day."

"I did not go to the big tank," howled

Kanu, "I want the kid, O O. Oh." Sarojini slapped him even more soundly to shut him up. There would be a mighty to-do if her aunt came to know that the child had been to a Mahomedan's house.

"What a wretch you are," said the old lady, "you have got only one baby left, and yet you are beating him day and night." She began to yawn and nod again. Sarojini felt very depressed all of a sudden. She left the child and entered her bedroom.

Sarojini's husband's home was in a neighbouring village. At first, after her marriage she used to come home once a year, regularly. But after the children began to come, these annual visits grew less regular. This time she had come after five years. These years had brought her joys and sorrows with no niggardly hand. Of her three babies two had left her. Sarojini's heart was full of fear for the one that was left. Would God leave him to her, unfortunate woman that she was? She wanted to pour out all the wealth of her heart before the altar of this child-god but drew back in fear. So her treatment of the child was most inconsistent. Sometimes she would lavish an amazing amount of love on him, sometimes nothing but blows and scoldings would fall to his share. In his father's house Kanu did not have a very happy time, because he had no way of escape from his mother and had to submit to this capricious treatment. All the servants of the house were busy with him the whole day. If he made but one step out of the front door, he was at once captured and brought back.

But he breathed with relief when he came here. His mother spent most of her time gossiping and playing cards with her friends and sisters-in-law and had very little time to spare for him. The family was poor and did not keep any servants. So if he could once escape from his mother, there was no one to restrict his movements.

He made full use of this newly found freedom. He made friends with all the children of the neighbourhood, be they high-caste or low. His great favourites were Chhidam's grandchildren. Besides the children, there were puppies, kittens and a kid. He loved the kid most of all. He called the kid Panu, rhyming it with his own name Kanu, and presented it with the new coat, he had received from his parents this year as a Pujah gift. His mother, of course, retrieved the garment in no time. Kanu next tried

to make a present of his shoes, but had to give up in despair as he could not solve the problem of putting two shoes on four feet.

But the strict orthodoxy of his grandfather's house was a torture to him. Ever and anon he would be brought back in disgrace from Chhidam's house and washed and punished. Sarojini herself was not very orthodox, but she feared her old aunt and had to give way to their injunctions. But as she had come back after a long time, she spent a good deal of her time with her old play-fellows and so Kanu could roam about at large to his heart's content.

The few days of the Pujah festival passed away all too soon. Sarojini must go back now. She had obtained permission to visit her father's home with great difficulty. She had promised to get back before her husband's sister left for her own home. This sister-in-law had kindly consented to look after the house for the few days. Sarojini would be absent.

On the day they were to leave, Kanu was dragged back from Chhidam's house with great difficulty. He clasped Panu in his arms and nobody could loosen his hold. The old Mahomedan felt sorry for the boy and said, "Please let him have the kid, madam."

Sarojini turned up her nose at this impudence. "Why should he take it?" she said sharply. "Kanu, let go at once!" She dragged off the child by main force. "Take away your kid," she ordered the old man, "he will not stop, unless you take it away from before his eyes."

As Sarojini was about to enter the carriage, her aunt said, "Look here, my dear, don't beat the child too much. You have got only one left. And try to remember that you are born a Brahmin, and must act as one. Don't mix freely with all the low-caste people; it is a sin."

2

Kanu was very depressed for a few days after his return to his father's house. In the evening, as Sarojini went to give him his cup of milk, she found him sitting silent in a corner of the room. "Are you ill?" she asked anxiously. The child shook his head.

"Then why are you sitting with your face pulled so long?"

"I am hungry," roared Kanu all of a sudden.

Sarojini pushed the cup of milk to his lips and said, "Well, can't you ask for food, when you are hungry? You can talk like a parrot when nobody wants you to, but you are dumb, when you should."

Kanu pushed away the cup, after taking one or two gulps of milk. "Have you finished?" asked Sarojini.

"The milk is bad, I won't take it", said the boy.

"Bad indeed!" said the mother. "I don't know what has happened to you, you little nuisance, you are always sniffing and finding fault with everything." She went away with the milk.

As soon as her husband returned she went to him and said: "You don't take any care of the child at all. He is getting queerer every day. He won't take any kind of food, and how is such a young child to live without food?"

"Why are you here, may I ask?" said the husband angrily. "Am I to work at the office and look after the child, too? I have no objection to working as a nurse to your boy, if you would kindly look after the office."

She went back with his eyes full of tears. She had come for a little sympathy and she got this! Her heart was heavy, partly with fear for her child and partly with anger against her husband.

Kanu became more and more unmanageable everyday. He would not take food, he would not bathe or sleep. Before he used to fall asleep at eight and slept like a top all through the night. Now he woke up with a cry three or four times during the night and would sleep again only after a great deal of petting and cajoling.

A few days before the Kali Puja, Sarojini got up in the morning and found that Kanu was burning with fever. Bereavement had come more than once in her life, young as she was. She was almost petrified with fright. After a while she shook up her sleeping husband and said, "Kanu has got fever."

"Have you looked well?" asked her husband sleepily.

"I have, as much as I could", said she weeping. "You get up and see."

Kanu's father got up and examined him well. Then he began to put on his coat and said, "Don't feed him now, I am going for the doctor."

He went out. A black shadow seemed to

have descended over every thing and all seemed dark to her. She sat beside her child and felt too nervous to be afraid even.

Her husband Birendra returned after a while, with the doctor. He examined the child, wrote a prescription and went out. Birendra asked him something and he answered in English. Sarojini's heart grew cold with fear and she asked him anxiously, "What did the doctor say?"

"Nothing much," said Birendra; "the season is not good and he told us to be careful." He went out quickly as if afraid of her asking him anything more.

Sarojini could not attend to anything that day. She did not even take her meals. Luckily her sister-in-law was still there, or the whole family would have gone without food that day. Next day, in the morning, Birendra went to take the temperature of the child. "Has the temperature fallen?" asked Sarojini anxiously.

Birendra shook his head. This young couple had made the acquaintance of the god of death all too soon, and they sat silent now, without speaking to each other.

After a while Kanu opened his eyes and said, "I want fried rice, mother."

Sarojini passed her hand across his brow and said, "I have not got it now. I shall give it after a while. Take a little milk now; there's a good boy."

Kanu had not the slightest desire to be a good boy. He shook his head and cried, "I won't take milk, I want fried rice. Take me to grandfather's house, they have got fried rice there."

"All right, I shall fry it now, you take this milk first", said his mother, consolingly.

But Kanu would not be consoled; he pushed away the cup of milk and wept, "I want to go to grandfather's house."

"Very well", said his mother, "we shall go there, get well first."

But Kanu did not show any sign of getting well. His fever grew worse, and complications developed. Sarojini's constant weeping drove Birendra to the town, from whence he fetched a doctor of great reputation. He prescribed a good many medicines, but these did not seem to mend matters much. The child grew weaker and weaker. He did not even weep or talk.

An old man practised homeopathy in the village. Sarojini went to him and wept out her tale. He heard the history of the disease and said: "Well, little mother, I

can prescribe medicine, but my treatment will not go with the doctor's treatment."

"I won't give him doctor's medicine, I will give yours only?"

When she came home, she found that Birendra had already given the child its medicine. Sarojini decided that two good medicines would have double effect, and administered the homeopathic medicine also. This occurred more than once. The fever showed no partiality for either treatment, but went on increasing.

In the early morning, she dreamed an ill-omened dream and woke up in tears. She ran to her sleeping husband and said, shaking him, "Please look after the child a bit. I am going to Kali's temple."

"You need not go anywhere now," he said. "Prepare Kanu's milk first." Sarojini did not listen to him.

She came back after a long while. She had been praying before the goddess with all her heart and soul and had lost all count of time. She had forgotten even about the child's meals.

When she came back, she saw her husband sitting with an angry scowl on his face. "What on earth have you been doing?" he asked; "the sick child had been crying for food. Have you no sense at all?"

Sarojini shivered with fear, lest his anger should offend the goddess. She changed the topic at once and said, "I have promised the goddess a pair of kids, if my child gets well. Have you fed Kanu, or shall I bring his milk?"

Birendra's face still scowled disapproval. "Do you think he would remain without food so long? I have spoiled half the milk, it boiled over upon my hand. It is hurting me like the devil; see if you can give me something to put on it."

Sarojini sat up through the whole night. She felt overpowered with sleep now and then, but the memory of last night's frightful dream brought her back forcibly from before the gates of dreamland.

As the eastern sky grew rosy with the approach of dawn, her heart felt light all of a sudden. She ran to Kanu, and placed her hand on his brow. The fever seemed much less. She did not believe her own senses. Misfortune had made her mistrustful even of small pieces of luck. She placed her hand again on the child. This time too the fever seemed less. She woke up her husband. "Just put your hand on Kanu once," she said.

"Why, why?" he cried sitting up in fright, "is the fever worse?"

"No, no," said Sarojini; "it seems less to me, so I want to be confirmed."

Birendra left his bed and approached his son, thermometer in hand. Sarojini gazed intently at that small tube of glass, with her two eyes full of hope and fear. It seemed as if her whole life hung in the balance. Birendra took away the thermometer and went to the hurricane lantern. He examined it closely and long. His wife grew alarmed and asked, "What are you doing with it for such a length of time? Is not the fever less? Why do you not speak?"

Birendra looked up at his wife's face, which had grown pale with fear. "Don't be afraid," he said consolingly; "did fear ever help matters? Why do you weep like a child? Kanu's fever is much less. See for yourself," he held out the thermometer to her. Sarojini took it and saw that he had told her the truth.

She went and threw herself on her bed. All her anxiety and agony of mind flowed out in the form of tears from her eyes. Birendra understood. He sat silently by her, and stroked her head.

Kanu's fever had really left him. He began slowly to recover. He began to talk, to ask for forbidden things, to quarrel with his mother and even to try to run out of the room. Sarojini had been working like a giant all these days. She had passed most of her nights without sleep, still she knew no fatigue of body or mind. Suddenly all her strength seemed to have left her. She had to drag herself up forcibly from her bed in the morning. She felt sleepy and tired all the day. She sat by the kitchen fire and nodded with sleep. Her cooking grew too bad to be believed.

"You need not cook any more," said Birendra, after a few days. "One day you will fall into the fire. I have engaged a cook. The doctor had prescribed a change for Kanu. I see that Kanu's mother needs a change more."

Kanu grew better without any change of air. Sarojini had to be on the alert the whole day, lest Kanu would give her the slip and escape out of the house. Though the cooking was no longer her duty, yet she was still too tired to look after a convalescent child. So she would grow irritable now and then and her old habit of beating the child would possess her again. But the hand

raised to strike would drop by her side again. This one too had been about to leave her. But for the mercy of the goddess, there would not have been any one left to annoy the unfortunate mother. Kanu used to prepare himself for the blow with his head bowed down and his back arched, but when the impending blow would retire from half-way, he would become dumbfounded with astonishment and the howl he had kept ready to announce his disapproval of his mother's behaviour, would die in his throat.

A few days passed away like this. Then Sarojini said to her husband, "You are keeping mighty quiet, have you forgotten that our principal duty still remains undone?"

"What is that, if I may ask?" said Birendra.

"I have promised to sacrifice a pair of kids to the Goddess Kali. Must not we see to it now?"

"Alright," said Birendra shortly. That day in the morning, as Kanu came out of the bedroom after taking his morning cup of milk, he jumped with surprise and cried out with gladness ringing in his voice, "Panu, Panu, see mother Panu has come to us."

Sarojini ran out hastily. A man had been despatched to the weekly country fair to purchase the kids. He had returned with them and tied them to a post in the big yard, without her knowing anything about it. At Kanu's shout of glee, she ran out and then felt ready to sink down at the sight that met her eyes. Kanu had clasped Panu in his arms and was dancing with joy. He was feeding it, stroking its glossy back and trying to lift it in his arms. Panu did not seem to enjoy these proceedings much, but he was taking the grass and other food offered quietly. Sarojini grew alarmed. How would it be possible to take away the kid from Kanu? But what else could be done? The kid had been bought as a sacrifice to the goddess and sacrifice it they must. It would be a terrible sin to think otherwise. For the good of Kanu, they must give him a little pain.

She tried to deceive the child. "What a silly you are," she said, "this is not Panu. Panu is not so big."

Kanu laughed in scorn at his mother's ignorance. "Oh no, it is Panu. Do you think I don't know? See, here are the marks of anklets round his legs." The kid had white marks on the legs. Sarojini had hoped to convince Kanu, with her lies, but she had

to retire discomfited from the contest.

Kanu did not give any trouble to any one that day. He did not budge an inch from Panu's side. The kid was so well attended to, that it bleated in fear and discomfort. At night Sarojini found it on her bed by Kanu's side. This time Kanu received some good slaps, but that did not diminish his ardour a bit. He too went with Panu, to the yard, to share the bed of straw. Sarojini had to admit defeat again and she arranged for the kid's staying inside, close by the door. The sacrifice was to take place the next day. How was Kanu to be persuaded to give up his playmate? His mother began to feel very nervous about it. At last she decided to take away the kid very early in the morning when Kanu would be still asleep and to place it in some neighbour's house. From thence it could be safely transferred to the temple.

But Kanu was even quicker than his mother. His protective instinct warned him of danger beforehand. Sarojini got up early, but found to her dismay that Panu was no longer there. As soon as she had got up, she had found Kanu absent from the room. She knew that both the runaways would be found together. She informed her husband, then sent out a servant to look for Kanu and Panu. She herself stood at the front door, looking anxiously in every direction for a sign of the missing ones.

No sign could be found of them, but a messenger came from the temple and informed her that it was nearly time for the sacrifice and the priest had asked them to come soon with everything ready.

"We are just starting," said Sarojini to the man, but she could not think of any way of managing this. Unless Kanu and the kid were found, what could be done? She forcibly dragged herself away from the front door and made all the other arrangements for the ceremony. She bathed and dressed and Birendra too was driven into getting ready.

Just at this time a clamour at the front door was heard. The child's cry mingled with the kid's bleating. Everybody ran to the door. A servant was trying to take away Panu from the child's grasp. Kanu clung to the kid with all his might and wept loudly.

Sarojini ran to Kanu and caught hold of him. The servant at once snatched away the kid and disappeared in a hurry. Kanu

one beat and scratched like mad, weeping all the time and crying, "I won't let Panu be killed."

Sarojini could not imagine who could have given the child this information. She tried to take him in her arms and comfort him. "Who told you that Panu is to be killed?" she asked; "they are taking it only to bathe it, because it is very dirty."

Kanu struggled frantically to get away from her. "You are telling me a lie," he cried; "Bhola has told me that you will kill him. I won't let you."

Sarojini was very late for the sacrificial ceremony. She could not soothe Kanu and at last left him crying in her sister-in-law's charge and hurried to the temple. The priest had waited for her and began as soon as she arrived. The ceremony was over very soon.

Sarojini felt very nervous as she returned home. She wondered how she would find everything. She heard the sound of Kanu's weeping even before she had entered the house. As she entered, she was informed that Kanu could not be fed by any means; he had fallen down and cut his forehead while trying to run out of the house. She entered her bedroom and found her sister-in-law sitting by Kanu, trying to make him sleep. Kanu had a bandage round his forehead, through which a red stain was slowly making its appearance.

Sarojini's heart suddenly seemed to turn to ice with fright. The stream of blood, she had just seen in the temple, seemed to have rolled here and touched her child's forehead. She had offered blood to the goddess for her child's good, but her child's blood had flown in consequence. Her eyes filled with tears and she bowed down again and again in her mind to the goddess and asked pardon of her for her child's misbehaviour.

Birendra had been out for a walk. Coming back, he found his wife in tears and asked in surprise, "What is the matter?"

"Go in and see," said Sarojini. Birendra went in without a word. He came out immediately after and said, "Don't you know yet that one has to call a doctor if some one is down with fever? You have got three

servants in the house and they all know the doctor's house."

Sarojini's face turned white. "Has he got fever again?" she asked.

Birendra got annoyed and said, "You don't know even that? Then what on earth were you weeping about? Go in and see to the child. I am going for the doctor. You are all so supremely wise and needs must take away the kid by force from the boy. There were only those two kids in this world one would suppose."

"How can you talk so?" said his wife weeping. "The kid was purchased as an offering to the goddess; what could I do but take it?"

"Very well, you have taken it and now stand ready to bear the consequences." With this he walked out of the house.

The doctor came. "A relapse again?" he asked with a grave face. "This is rather serious. Such a young child, to have two attacks, within such a short time! Be extremely careful. Have this prescription made up at once and don't let the child get up at all. He must be kept well covered, too."

Birendra did not go to his office that day. He sat by the side of his son and attended to him. But the child was extremely restless. He would not lie down, he would not take any medicine and nothing could stop his loud weepings. His fever increased and gradually he began to sink.

On the morning of the third day he said suddenly, "I want Panu."

Birendra stroked his body soothingly. "Get well first, my darling," he said, "and I will bring you Panu."

The child pushed away his hand. "No, you won't," he wept, "you have killed him."

Sarojini was sleeping the sleep of utter exhaustion. She dreamed that goddess Kali stood before her, saying, "It is getting late, where is my sacrifice?"

At the agonised call of her husband, she sat up in alarm. But one little playmate had already departed in search of the other. The child started on his last journey, dressed in the new coat which once he had presented to Panu.

MRS. SAROJINI NAIDU

By M. P. SARANGAPANI

Of one who had tendered noble services to France, Anatole France wrote, "Such a life is a masterpiece." With equal justification, and no less truth, one might repeat the sentence in regard to the life of the late Dr. Aghorenath Chattopadhyaya, the father



Mrs. Sarojini Naidu
From a photograph given by Dorekan, 1924

of Mrs. Sarojini Naidu Aghorenath was born in the village of Brahmanagan, in the district of Dacca, in the year 1851. He was the youngest of four brothers. After a distinguished academical career in the Presidency College, Calcutta, he proceeded to England with the Gilchrist scholarship of £ 300 a year for further studies. He joined the B. Sc. classes at the Edinburgh University, studying under Professors Crum Brown and Tait. Having stood first in the B. Sc., he obtained the Baxter Prize

in Physical Science in 1875. Soon after, he won also the much-coveted Hope Prize in Chemistry, standing first in a competitive examination for which some of the professors from Cambridge and London also sat. He then went to Germany, and carried on research work for two years at the university of Bonn, and studied "Crystallography" under Prof. Vomerath, Heat and Electricity under Prof. Clausius, and Organic Chemistry—the Benzene Group—under Prof. Kekule. Returning from Germany to Edinburgh, he took his B. Sc. in 1877. After completing his foreign education he had just returned to India when his father died. The late Nizam of Hyderabad, who was keen on spreading education in his Dominions, and who had come to know of Aghorenath Chattopadhyaya's brilliant intellectual qualities, invited him to organise education in his State. Aghorenath accepted service under the late Nizam, and set to work with zeal immediately. In a short time, education began to make rapid progress in Hyderabad, all through the initiative and organising ability of the young, enthusiastic educationist. He first established the Nizam College, and then set about establishing schools both for boys and girls, all over the Nizam's Dominions. His pioneering work was at once recognised, and thereafter he was known as the 'Father of Education' in the State. More than all his educational work, however, was his exemplary life that extorted the admiration of all for its nobility and purity, for its embodiment of all great ideals, of truth, of love, of justice and patriotism. Aghorenath Chattopadhyaya and his wife (who wholeheartedly cooperated with her husband in all his activities) threw open their home to all who might choose to come without any the least distinction. There were many students who were practically permanent residents of their home, and who were all brought up, so to speak, with equal tenderness and solicitude, cared for equally, along with his own children, of whom Aghorenath was blessed with eight, four sons and four daughters. All the children in the house who were not his own called Aghorenath

Chattopadhyaya their "uncle". It was natural that in such a home no notion of caste, creed or race should have entered the mind of the young, who must have lived in perfect comradeship and love. In that delightful and perfect commonwealth of children, all social and credal and racial differences should naturally have vanished and they must have lived as one happy family of brothers and sisters. There were no distinctions. All had equal privileges of a common home. To a cup of tea and hearty and endearing talk even strangers were welcome, at all time of the day. The home of Aghorenath Chattopadhyaya was known as the 'Seat of Learning', because there met all men of learning and culture and distinction—moulvis, pandits, European scholars, lawyers, public men, and indeed everybody who had some pretence to scholarship.

SAROJINI'S CHILDHOOD AND EDUCATION

Such was the home into which Sarojini came. The fortunate circumstances of her life cannot be measured in terms of worldly riches but by other riches more valuable than gold, more lasting. Fortunate, indeed, she was to have been born of so great parents as Aghorenath Chattopadhyaya and his wife. There is no doubt whatever that the first influences in her life shaped her general attitude once for all, which stood many a test, in the future, when she was confronted with thorny problems in her personal as well as public life. Sarojini Chattopadhyaya, the eldest living of Aghorenath Chattopadhyaya's children, was born at Hyderabad on the 13th of February, 1879. True educationist that he was, Aghorenath allowed his children to grow in perfect freedom. There was no sort of 'don't do that, don't do this' code in the house. Thus she enjoyed unrestricted freedom in the home. She was also brought up, in a sense, in the lap of luxury. Her father employed an English governess and a French governess with a view to giving her an excellent training. She had the luxury of having her own room, her own library, her own furniture and her own wardrobe, even when she was but a child! Aghorenath showed special attention to all her requirements. Being an educationist himself, he took pleasure in giving lessons in nature study and science by means of simple conversation to all the children in his house.

And quite early Aghorenath laid the foundation of Sarojini's sound general knowledge. Though Aghorenath Chattopadhyaya and his wife spoke Bengali in the home, the children all spoke to their parents only in Urdu, which was no doubt due to the influence of environment. This had one excellent result, the children became all good linguists. As Sarojini grew a little older, she had a Persian



Dr. Aghorenath Chattopadhyaya

teacher, and she had to take up Persian as second language in her school course. Appearing for the Matriculation examination of the Madras University when she was only in her twelfth year, she passed that examination creditably. Quite early she had developed a taste for literature. By the age of fourteen she had read almost all the English poets, her favourite authors probably being Shelley, Tennyson and Browning, as she read them more than others. About this period she showed signs of a fast developing mind, a mind that responded most sensitively to the beauty of external phenomena. She had a

distinctly poetical bent. In her, as yet, the poetic soul was struggling for self-expression. In her letter to Arthur Symonds she speaks of how her inborn poetic instinct struggled for mastery over circumstance, and how it ultimately triumphed.



Srimati Haradasundari Devi,
(Mrs. Aghorenath Chattopadhyaya)

"One day, when I was eleven, I was sighing over a sum in Algebra. It wouldn't come right, but instead a whole poem came to me suddenly. I wrote it down. From that day my 'poetic career' began. At thirteen I wrote a long poem *a la* Lady of the Lake—1,300 lines in six days. At thirteen I wrote a drama of 2,000 lines, a full fledged passionate thing that I began on the spur of the moment without forethought, just to spite my doctor, who said I was very ill and must not touch a book."

It is not everyone who sits down to work a sum in Algebra, and gets disgusted with it, that could do the alternative feat of composing a whole poem on the instant, still less could one spout forth a drama, however short, on the spur of the moment, just to spite the doctor, who, in the ordinary performance of his duty, had pronounced the patient as too weak for any mental strain and advised stopping of book-reading. No surer evidence was required, after this amazing demonstration, to prove that Sarojini had the true poetic gift. The poet in her was all along struggling for self-expression, but the time was not come yet for the awakening of her full powers. That was still in the future. After passing her Matriculation examination, some time later, she wrote a little Persian play (in English) called "Meher Munceer". (It is not clear whether it is to

this one or some other that Sarojini refers in her letter to Arthur Symonds, just quoted.) This play was, probably, influenced by her Persian study, which she was then making. Aghorenath Chattopadhyaya, who had always encouraged his daughter's literary proclivities, got this printed in the local press, as a generous mark of his appreciation and further encouragement. A few copies of the little Persian play were distributed to a few friends, and one copy was presented to the late Nizam in the year 1895. On seeing the work, and having already learnt of young Sarojini's preoccupations with poetry, and sincerely desirous of encouraging true genius, His Exalted Highness sent a message to Dr. Aghorenath Chattopadhyaya to inquire what his daughter would have as royal gift. This little incident resulted in Sarojini being granted a foreign scholarship of £300 a year, with first-class passage, in 1895.

FOREIGN EDUCATION AND TRAVEL

Sarojini was then at the early age of sixteen, but of fears she knew none, though she was unwilling at first to go to England. She went to Bombay, and from there she sailed for England, with an old family friend to keep company during the voyage. In England she had the unique privilege of being the ward of the great Miss Manning, who was the pioneer worker for Indian students in England. To Miss Manning's salon some of the highest literary figures in England, and other highly cultured men in society, resorted. Here it was that Sarojini first met Mr. (now Sir) Edmund Gosse, who later stood sponsor to her in England, through the kind offices of Miss Manning. She met in the same place other literary critics of London who were to be her friends, met the late William Archer, the distinguished dramatic critic, who did so much to popularise Ibsen in England, met also Mr. Heinemann, her future publisher. As the rules of no college at Cambridge would permit the admission of a student before eighteen, and as Sarojini was then only sixteen, she attended lectures at King's College, London, until she could join Cambridge. Meanwhile, she had to be getting ready for her "Little-Go" at Cambridge. At eighteen she was admitted into Girton College, but obviously that kind of life did not suit her. She got tired of university life, with its routine and discipline. Her



MRS. SAROJINI NAIDU,
President, 40th Indian National Congress
(From a Photograph taken in England a few years ago)

contemporaries in Cambridge used to say of her: "You have a little Indian girl here, who does nothing but write poetry!" In a few months her health broke down, and her career at Girton came to an abrupt end. Leaving Cambridge, she travelled on the continent, sojourning in Switzerland and Italy for a few months in the year 1897. The grandeur and beauty of the natural scenery of Switzerland and of the beauty-spots in Italy, no less than the historic past of Italy, stirred Sarojini's heart to its very depths. Italy, the mother of the Renaissance, Italy the land of Dante, the home of Raphael and Michael Angelo, and Italy which produced a Mazzini and a Garibaldi, must have appealed to her imagination by the rich legacy of history.



Major M. G. Naidu, M.B., C.M., (Edin.) Retd. Principal Medical Officer, H. E. H. The Nizam's Service, Hyderabad

A TURNING-POINT

When Sarojini was in London, and after she got herself once introduced to Edmund

Gosse, she was a frequent visitor to that critic's house, and soon became one of the most intimate and welcome of his guests. She had then been writing a lot of poetry, and one day in one of her irrepressible moods blurted out the truth to her host. Mr. Gosse requested to be allowed to see her compositions, and a big-sized bundle of MSS. was placed in his hands by Sarojini, a slip of a girl, who had entertained



Miss Leilamani Naidu (Second Daughter of Mrs. Naidu, studying at Oxford)

ambitions of achieving poetic fame in a language that was totally foreign to her! He scrutinised the bundle, and was utterly disappointed with the stuff. He was in an embarrassment, but there was no way out of the difficulty. He knew that Sarojini was young, enthusiastic; he would take the risk and advise her. Let Mr. Gosse himself speak:

"I advised the consignment of all that she had written, in this falsely English vein, to the waste-paper basket. I implored her to consider that from a young Indian of extreme sensibility, who had mastered not merely the language but the prosody of the West, what we wished to receive was, not a rechauffe of Anglo-Saxon sentiment in an Anglo-Saxon setting, but some revelation of the heart of India, some sincere penetrating analysis of native passion, of the principles of antique religion and of such mysterious intimations as stirred the soul of the East long before the West had begun to dream that it had a soul. Moreover, I entreated Sarojini to write no more about robins and skylarks, in a landscape of our Midland countries, with the village bells somewhere in the distance calling the parishioners to church, but to describe the flow the fruits, the trees, to set her poems firmly the mountains, the gardens, the temples, to

due to us the vivid populations of her own voluptuous and unfamiliar province; in other words, to be a genuine Indian poet of the Deccan, not a clever machine-made imitator of the English classics."

Sarojini accepted the good-natured criticism of Mr. Gosse, tendered to her with the best of motives, and what was more, acted up to his suggestion and advice. The result was that, when ten years later she published

and loyal to the man to whom she had already given her love. And so in the December of the year in which she returned from England, she married Dr. M. Govindarajulu Naidu, the man of her choice, breaking through the bonds of caste, firm in her resolve never to desert her cherished ideals, though friends might fail her and her own community scoff at her and call her a renegade. It has been throughout a happy domestic life that Mrs. Sarojini Naidu enjoyed, though occasionally marred by illnesses caused by the general poor state of health which was her lot from the beginning. Her constitution was delicate, and any little cause upset her. In one of her dejected moods, she wrote to Arthur Symonds in 1901:

"Do you know I have some very beautiful poems floating in the air, and if the gods are kind I shall cast my soul like a net and capture them this year. If the gods are kind—and grant me a little measure of health. It is all I need to make my life perfect, for the very 'Spirit of Delight' that Shelley wrote of dwells in my little home, it is full of the music of birds in the garden and children in the long arched verandah."

Yes, "it (health) is all I need to make my life perfect." Dr. M. C. Naidu was the most loving of husbands that one could imagine, and Sarojini found in him the fulfilment of her soul's deepest yearnings. Of children she was blessed with four, two sons and two daughters. In worldly riches she was fairly endowed. The poet in her was just emerging, finding fuller expression. She had not yet realised some of her most cherished dreams. Would she be cut off in the prime of her life? That was the doubt that still lingered in her mind. That was the cause of her despondency, deep-rooted pessimism. Though frail in body, and delicate in her health, the spirit in her was defiant, self-willed and purposeful.

"THE GOLDEN THRESHOLD"

The period of despair, and the fear that "any tomorrow I might die," was soon over. The clouds that darkened the sky of her hopes, her aspirations, her ambitions, soon lifted. Next year, in 1905, Mr. Heinemann published the first volume of Mrs. Sarojini Naidu's verse, called "The Golden Threshold," with an introduction from her friend Arthur Symonds. The poetry in this volume had an 'Eastern magic' which at once extorted admiration and secured for it the unanimous verdict of the English press that it was



The eldest son of the family, Virendranath Chattopadhyaya, an exile from home since 1901, when he was only 21 years of age

her first volume of verse, and still later two more volumes, her poetry struck an individual note, not to speak of its matchless lyric passion. Her maturer work, especially "The Bird of Time" (1912), was of such quality that, in the words of Mr. Gosse himself, there was "nothing, or almost nothing, which the severest criticism could call in question."

MARRIAGE AND DOMESTIC LIFE

After a stay of three years in England, with an interval of a brief sojourn on the continent, in September of 1898 Sarojini returned to Hyderabad. Even before she had left for England, in 1895, when she was only sixteen, the great struggle of her life began. But she must be constant to her love,

"beautiful poetry." It was hailed by the literary critics of London as "pure gold," "surprisingly individual," "authentic poetry," and as expressing the "soul of the East". There was fundamentally something human in these poems, said one of them, which seemed to prove that the best song knew nothing of East or West. It might be said of Mrs. Sarojini Naidu, as it was said in the case of Byron, she awoke one fine morning and found herself famous. Then followed two more volumes, "The Bird of Time" (1912) and "The Broken Wing" (1917), the former being introduced by Mr. Edmund Gosse. The poetry in these volumes, especially "The Bird of Time," added to her already well-established reputation as a lyrical poet of fine sensibility. Sarojini, too, has had some sorrow, and a good deal of suffering, which her service in the cause of the country (which she passionately loves) brought in its train. But her lyric energy slackened not a bit, as even her last volume "The Broken Wing" will show. The experience gained, on the contrary, served only to give a richer, graver music to her poetry, though something of the youthful ecstasy has passed out and some stern purpose has stepped in. And that is all to the poet's advantage.

SOME PERSONAL IMPRESSIONS

Mrs. Sarojini Naidu's personal charms are many. Some of us who are privileged to know her intimately cannot but regard her with high admiration for some of her excellent personal qualities which endears her to one and all who come into contact with her. Her charms of manner, exquisite courtesy, child-like simplicity, these combined to make her the most lovable of friends and the most courteous of hosts. She is the embodiment of the very highest culture that one could think of, having been the product of both cultures, oriental and occidental. A sense of culture greets one on entering her drawing-room, where dwells the very spirit of beauty, while comfort has not been neglected. There is a happy combination of beauty and comfort, side by side, beautiful objects of Eastern craft, richly coloured carpets and curtains, flower vases containing clusters of flowers, seeking to please the aesthetic sense of a visitor, while lounges meant for comfort-loving people are also provided. Fragile in person, yet there is a dainty grace in Sarojini's personality. Of her eyes, it might be recalled, Arthur Symonds has said: "Her eyes were

like deep pools, and you seemed to fall through them into depths below depths." Mrs. Naidu is an engaging conversationalist. Her wit and vivacity adds zest to her conversations. Sarojini loves a company of friends more than anything else. When she was once under her doctor's orders that she should rest quiet and must not receive friends or visitors, she had dozens of them pouring into



Mrs. Naidu's youngest brother, the poet Harindranath Chattopadhyaya and his wife Srimati Kamala Devi

her room! It is a touching scene to see how she is adored by her children in the household. People who have seen Sarojini move from town to town, like some royal personage, and seen her only in public life, hardly realise that she has another side to her life. As wife, as mother and as the mistress of the house, she is an ideal person. Her conduct in domestic life is one of the most admirable aspects of her many-sided activities. Her devotion to her husband is exemplary, her

love for her children is limitless, and her treatment of her servants in the home is most sympathetic and kind.

FIRST ENTRY INTO POLITICS

For many years past, before she threw herself into the Non-Co-operation movement, Mrs. Sarojini Naidu had been taking some part, though she never entered controversial politics of the movement, both in social and political work as patriotic duty demanded. Her occasional public work, however, brought her into contact with many an eminent politician in the country. Of the early politicians who influenced her most, and who indeed might be said to have induced her to take to public work, was the late Mr. Gokhale. It was a long and intimate friendship that she enjoyed with him. Mrs. Naidu tells of how Gokhale would often speak to her of the joy and privilege of service for the country, of the unequalled opportunities for such service. When they were both alone, in the gathering twilight of one evening, stirred by some great emotion, Gokhale spoke to Sarojini.

"Stand here with me, with the stars and hills for witness, and in their presence consecrate your life and your talent, your song and your speech, your thought and your dream to the motherland. O poet, see visions from the hill-tops and spread abroad the message of hope to the toilers in the valleys."

These noble words of exhortation and noble counsel, at once solemn and inspiring, were in the nature of an imperative command, with perhaps a sting of admonition in it, that should have roused a quick response to the call of patriotic duty that was addressed to the poet. Those were the stirring times when national affairs seemed dark indeed, when the relationship between the Hindus and the Muslims was getting more and more strained, when the gulf of separation between the Moderates and the Extremists was getting wider and wider. Gokhale was sick at heart with such politics. It was an impossible task for any single politician, however great, to bring the country round to sane and constructive politics. Fortunately, however, the clouds that were threatening the political sky slowly lifted. The historic session of the new Muslim League met in Lucknow on the 22nd March, 1913, to adopt a new constitution which was to sound the keynote of loyal co-operation with the sister community in all matters of

national welfare and progress. Mrs. Sarojini Naidu had the unique privilege of attending and addressing the huge assembly of Muslims. Here it was that she first appeared on the public platform as the ambassador of Hindu-Muslim unity and concord. Then, in the Bombay Congress of 1915, held under the presidency of Sir (now Lord) S. P. Sinha, she spoke from the Congress platform, for the first time, in support of the Resolution on Self-Government, concluding her eloquent speech with a poem on the higher vision of a United India. It is from that day that her political career may be said to begin. At the Calcutta Congress, which was presided over by Mrs. Besant, in 1917, she made an impassioned speech, and concluded:

"I am only a woman and I should like to say to you all, when your hour strikes, when you need torch-bearers in the darkness to lead you, when you want standard-bearers to uphold your banner and when you die for want of faith, the womanhood of India will be with you as the holder of your banner, and the sustainers of your strength. And if you die, remember, the spirit of Padma of Chittora is enshrined with the manhood of India" (loud cheers.)

She also spoke at the Muslim League, held at the same time and in the same place, in support of the resolution demanding the release of Mahomed Ali and Shaikut Ali.

MADRAS PROVINCIAL CONFERENCE

The Madras Provincial Conference, held at Conjeevaram in May 1918, over which she was called to preside, proved one of the most stormy of sessions held in the annals of the Congress. But she showed conspicuous ability and tact in managing and conducting the proceedings of the Conference. She delivered an extempore speech calling upon young men to enroll themselves in the service of the empire. She then justified her entry into the political field, leaving her sanctuary of poetry and dreams. She said:

"Standing before you to-day, I feel a thrill of pride to say that henceforth I am not only with you but of you. For, in this great city, I have seen once more the Vision Beautiful to which my life is dedicated. Often and often have they said to me: 'Why have you come out of the ivory tower of dreams to the market place?' Why have you deserted the pipe and flute of the poet to be the most strident trumpet of those who stand and call the Nation to battle?" Because the function of a poet is not merely to be isolated in ivory towers of dreams set in a garden of roses, but his place is with the people; in the dust of the high-wars, in the difficulties of battle is the poet's destiny. The one reason why he is a poet is that in the hour of danger, in the hour of defeat and despair,

the poet should say to the dreamer: "If you dream true, all difficulties, all illusions, all despair are but *Maya*; the one thing that matters is hope. Here I stand before you with your higher dreams your invincible courage your indomitable victories." Therefore, to-day in the hour of struggle, when in your hands it lies to win victory for India, I, a weak woman, have come out of my home. I, a dreamer of dreams, have come into the market place, and I say: "Go forth, comrades, to victory."

JOINS THE SATYAGRAHA MOVEMENT

It was in the early months of the year 1919 that Mahatma Gandhi first inaugurated in India what was known as the Satyagraha movement, as a protest against the Rowlatt legislation Mrs Naidu was one of the earliest to take the pledge. It was wholeheartedly in support of Gandhi's method of protest that she went about exhorting the people to join Gandhi's movement during her tours in Madras and in other places in the north. She even sold prohibited literature in the streets of Bombay on the 6th of April, on the Satyagraha Day.



Standing (from left to right) Bhupendranath Chattopadhyaya. (till recently asst. accountant general in the Nizam's service, now secy. Bharat Insurance Company, Poona.) Ramendranath Chattopadhyaya (3rd son of the family), Srimati Sushila Devi (Mrs. A. S. Rajan).

Sitting (from left to right) Srimati Ushabala Devi (Mrs. B. Chattopadhyaya), Srimati Mrinalini Chattopadhyaya. (Moral Sciences Tripos, Cambridge, Editor, *Samita*, Madras.) Harindranath Chattopadhyaya. Srimati Suhasini Devi (Mrs. A. C. N. Nambiar)

FRANCHISE FOR INDIAN WOMEN & ON DEPUTATION

When the question of franchise for Indian women became a burning topic in political circles, she stood up as the spokeswoman of her sex in the All-India Women's Deputation to the Hon'ble E. S. Montagu, Secretary of State for India, during his historic visit to India in connection with a scheme of a future constitution for India. Earlier she had spoken on behalf of the Indian women in Fiji, but now she fully identified herself with the claim of Indian women for political enfranchisement. At the call of patriotic duty, Mrs Naidu went to England as a member of the All-India Home Rule League Deputation, to plead on behalf of her country before the British Parliamentary

Committee in connection with the formulation of the promised Reform Bill. Her Memorandum to the Parliamentary Joint Select Committee on Indian Reforms on the desirability, nay justice, of granting full franchise and perfect political equality to Indian women will stand as a "remarkable combination of the prose of fact with the poetry of idealism." It won a deservedly high tribute when the chairman, on behalf of his committee, said "If I may be allowed to say so, it illuminates our prosaic literature with a poetic touch".

FOLLOWER OF MAHATMA GANDHI

Returning to India after her deputation to England, she recognised in Gandhi her ideal of a political leader, one "great enough

to accept and sustain the leadership of India." Once she accepted him as her political guru and leader, nothing daunted her from following him through thick and thin. She accepted her master's lead in the matter of the Khilafat, the Punjab and Swaraj, which had been agitating the mind of the country. It is as the follower of Gandhi that she spoke henceforward. But while voicing Gandhi's creed, she always im-



Mr. A. C. Narayanan Nambiar, Editor, "Industrial and Trade Review of Asia," Berlin, and Srimati Suhasini Devi (Mrs Nambiar), youngest daughter of the family

parted to it her own poetic touch and fervour. She went to England again in April 1920, this time for the benefit of her health. All the same her country's cause claimed her first attention, and she took part in a meeting held at the Kingsway Hall, London, under the auspices of the Indian Khilafat Delegation. Later she spoke in the same Hall on "The Agony and Shame of the Punjab," over which speech there arose an exciting correspondence between herself and the late Mr. Montagu, who was then the Secretary of State for India. To Mr. Montagu's challenge, asking

for proof of certain statements of hers, Mrs. Naidu quoted the Congress Report and held her ground in a crushing reply. Allied to this, there was another incident in connection with the Martial Law episode during the Moplah rebellion in Malabar. Mrs. Naidu, in the course of a speech at Calicut in March 1922, spoke of the atrocious and brutal behaviour of the soldiery in Malabar and cited instances of shocking inhumanity. The Government of Madras called on her to give particulars, or to apologise, failing which she would be prosecuted. Hardly had the Government rushed out with their *communiqué* than an array of evidence was published in the press which corroborated the truth of Mrs. Naidu's allegations. The Government had an ugly exit from a muddle and the threatened prosecution of Mrs. Naidu never came, though she has not up till now withdrawn one clause or one word from her charges. When rumours about Gandhi's arrest became rife, Mrs. Naidu was in constant touch with her leader. The arrest of her leader on March 11, 1922 cast a gloom and depression over the country. Mrs. Naidu has given us one of the most vivid pen pictures of the historic trial on the 18th at Ahmedabad, she being present on the scene.

TRUE TO HER LEADER

After Mahatma Gandhi's incarceration, the Non-Cooperation movement was on the wane, partly due to the removal of a commanding personality and partly due to the bickerings among those to whom the leadership of the movement had fallen. The later history of the Non-Cooperation movement and the Civil Disobedience Enquiry Report will bear ample evidence with respect to that. But Mrs. Naidu has remained all along constant to her faith in her leader. That is the reason why she retains still her position as one of the principal leaders of the Non-Cooperation movement, while some of those who were with her in the early stages of the movement have gone into obscurity. It is in recognition of her steadfast services, and her magnificent services in the cause of her fellow-countrymen in Kenya and South Africa, rendered both in Africa and in India, that she has to-day been elevated to the highest position of honour in the gift of the country—the Presidency of the Congress.

HINDU-MUSLIM UNITY

But Mrs. Naidu's title to her country's

gratitude rests on stronger foundations. Her contribution to Hindu-Muslim unity and concord is one of the most valuable and cherished by her countrymen. Long before Gandhi, indeed before any politician sought to make it the principal item of national progress in the country, she it was that clung to it, urged the immediate need for it and insisted on the politicians of the country tackling it before any other problem. The circumstances of her life have caused her to be a living epitome of what she seeks to achieve. Born as a Hindu, brought up in constant association with Mahomedans in a Mohamedan city, and again in her wedded life making her home and friends in the same place, imbibing the culture of Islam, she cannot but now seek to unify the two communities in mutual bonds of love and tolerance. Even her criticism of the Sangathan

movement, which has been so much misunderstood, has its basis in that harmony of creeds and communities which she seeks to bring about, by mutual understanding, by mutual respect and concern for each other.

With but one extract from a speech by Mrs. Naidu we will conclude this sketch.

It used to be said with reference to Italian liberty, that Mazzini by himself was merely a dreamer and that Garibaldi was by himself merely a soldier and either of them separately could not have built what is one great liberated Italy of today. But it was the genius of Mazzini the dreamer Mazzini that became the deed of Garibaldi that made Italy free. And so in the evolution of our nation's history, the Hindus are the Mazzini and Mussalmans the Garibaldi. A combination of the visionary, the dreamer, with the statesman, the soldier, the mystic genius with the virility of manhood—that is what we want today in this great India of ours.

NOTES

Sir J. C. Bose's Scientific Career

Sir J. C. Bose is known to-day as so great a plant physiologist that young journalists and students of science are apt to think that his whole career as an original investigator in science has been concerned with plants. But in reality his researches were at first connected with light and electricity. It is not necessary to ransack the pages of inaccessible scientific publications to discover the details of some of his earlier researches. So well-known, authoritative and easily accessible a work of reference as the Encyclopaedia Britannica mentions some of them. For instance, the article on Electric Waves by Sir J. J. Thomson, F.R.S., in the Encyclopaedia Britannica, latest edition, Vol. IX, pp. 203-208 contains references to and descriptions of some of Bose's researches. *Re Cohorers*,

"Bose showed that with potassium there is an increase of resistance and great power of self-recovery of the original resistance after the waves have ceased."

Re Generators of Electric Waves,

"Bose (*Phil. Mag.* 43, p. 51) designed an instrument which generates electric waves with a length of not more than a centimetre or so, and therefore, allows their properties to be demonstrated with apparatus of moderate dimensions."

A description of the instrument and its working, with an illustration, follows, which we need not quote. Bose's researches on Electric Waves have been quoted, among other works, in Poincaré's *Wireless Telegraphy*.

Menschen Und Menschenwerke, an encyclopaedia in English, French and German, gives an extended account of Bose's scientific career (Vol II, 1925, pp 23-26), which says, in part:—

"Prof Bose's first researches were on the production of shortest electric waves and of the determination of the indices of refraction of various substances for the electric ray (1894), two problems which coming shortly after Hertz's discoveries and shortly before Marconi's invention, attracted more than passing interest. In pursuing these studies, Bose discovered the polarisation and selective absorption of the electric ray by various crystals, important facts in support of Maxwell's theory. At that time, too (1894), he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments, attempted also by many scientists in recent times, at using electric waves as transmitters of energy.

The same tri-lingual encyclopaedia writes:—

"Among the inventions of the great scientist, in addition to those already touched upon, the following deserve special mention. Apparatus for

Hindu University Convocation Address

In his convocation address delivered at the Hindu University in Benares Sir J. C. Bose observed:—

The life of the tree may be taken as a parable of our corporate life. The tree is not a mere congeries of unrelated parts but an organised unity. In our world organism, a shock from the most distant corner reaches all the rest and organises them anew. In the life of the tree also a provision has been made for the stimulus of external shocks to reach the interior, so that the organism may not die of inanition. It is essential that the different organs should be coordinated for the advantage of the community, for any disharmony means the destruction of the commonwealth.

The tree persists, because it is rooted deeply in its own soil which is the place of its birth. It is its own soil that provides its proper nourishment and endows it with strength in struggling against the waves of change and disaster that have passed over it. The shocks from outside have never been able to overpower it but have only called forth its nascent powers. It had met external change by counter change. The decaying and effete ones have been cast off as worn leaves, and changing times have called forth its power of readjustment. Its racial memory has also been an additional source of strength, every particle of the embryo within the seed may thus bear the deep impress of the mighty banyan tree. The sprouting seedling thus forces its roots into the yielding earth to anchor it more safely; the stem rises high against the sky in search of light and the branches with their canopy of leaves spread out in all directions.

What is the source of strength that confers on the tree its great power of endurance, by which it emerges victorious from all peril? It is the strength derived from the place of its birth, its perception and quick readjustment to change, and its inherited memory of the past. The efflorescence of life is then the supreme gift of the place and its associations. Isolated from these what fate awaits the poor wretch nurtured only in alien thought and ways? Death dogs his footsteps and annihilation is the inevitable end.

Is there any such strength for the constant renewal of our national life? Is the past to remain as a mere memory or is it to be a dynamic power to be wakened up once more in a new pulse of enthusiasm? That there has been such a latent power is proved by this ancient seat of learning with its unbroken history of intellectual efforts for nearly four thousand years. There is then something in Indian culture which is possessed of extraordinary latent strength by which it had resisted the ravages of time, and the destructive changes which have swept over the earth. And indeed a capacity to endure through infinite transformations must be innate in that mighty civilisation which has seen the intellectual life of the Nile Valley, of Assyria and of Babylon wax and wane and disappear and which today gazes on the future with the same invincible faith with which it met the changing problems in the past.

Let this not lead us into easy complacency; for our national life is now at its ebb, and the perils with which we are confronted are even greater than at any other time. We must find out what

has been India's strength in the past, and what is the weakness that has paralysed her activities.

Prof. Bose examined the assertions of those critics who have denied India's capacity to advance positive knowledge. That the ancient Hindus made some progress in some sciences and that some of their descendants have also done some original work in different branches of science prove that we do not suffer from innate or racial incapacity to advance positive knowledge.

It may now be asked whether theological bias in India obstructed the pursuit of inquiry. The fact is well-known that two different schools of thought flourished here side by side, one of which relied on faith and was supported by established authority. The other based itself on pure reason, and refused to accept anything which could not be substantiated by demonstrable truth. It is remarkable that the unorthodox were in no way persecuted for their heresy.

As regards the modern epoch, Sir J. C. Bose said:—

Knowledge is never the exclusive possession of any favoured race the whole world is interdependent and a constant stream of thought had through ages enriched the common heritage of mankind. India in the past had given out her best for the enrichment of the world. Is that power now lost for ever? Let us confine our attention to the advancement of exact scientific knowledge. The specific acquirements for making great discoveries are vivid inner vision, great faculties of invention and experimental skill of the highest order. Aimless experimentation brings forth no great result; unrestrained imagination, on the other hand, leads to the wildest speculation, subversive of intellectual sanity. A true enquirer has at every step to compare his own thought, with the external fact, he has to remorselessly abandon all in which these are not agreed. In this path of self-restraint and verification, he is making for a region of surpassing wonder. When the visible light ends he still follows the invisible. When the note of the audible reaches the unheard, he creates artificial organs of our senses, he creates artificial organs of unimaginable sensitiveness which require great genius of invention and skill of construction. It is enough to say that Indian workers have shown special aptitude in advancing science by their faculty of introspection, of experimental skill and power of invention.

WIDER SYNTHESIS

The excessive specialisation of modern science has led to the danger of our losing sight of the fundamental truth that there are not sciences, but a single science that includes all. India from her habit of mind is specially fitted to realise this wider synthesis. One of the greatest contributions in the realm of science would undoubtedly be the establishment of a great generalisation, not merely speculative but based on actual demonstration, that the life reaction of the plant was identical with that of the animal.

This great generalisation has been fully

established by the investigations which have been carried out in India. In other fields also great advances have been made by the labours of devoted workers in different parts of India.

With regard to the prevailing unemployment and severe economic distress Professor Bose observed:—

It is tragic that our country with its great potential mineral wealth and possibilities of industrial development should be in this plight. Mining and industrial development by our countrymen on which the prosperity of the country so profoundly depends, have so long been paralysed by an assertion, as ignorant as it is unfounded, that this country is incapable of producing great discoverers and inventors. These assertions have now been completely disproved. There are now a very large number of young men who could be specially trained in efficiently conducted institutes, the standard of which should bear comparison with any in the world. It should also be our aim, as of any self-respecting country, to be independent of foreign countries for our higher education and for our economic needs. For carrying out such a programme a far-fetched and comprehensive State policy would be required.

Objects of the Hindu Mahasabha

In the full text of Lala Lajpat Rai's presidential address, delivered at the Bombay Hindu conference and issued as a supplement to *The People*, the objects of the Hindu Mahasabha are quoted from its constitution—

"The objects of the Sabha are the following:—

(a) To promote greater union and solidarity among all sections of the Hindu community and to unite them more closely as parts of one organic whole.

(b) To promote good feelings between the Hindus and other communities in India and to act in a friendly way with them, with a view to evolve a united and self governing Indian Nation.

(c) To ameliorate and improve the condition of all classes of the Hindu community, including the so-called low castes.

(d) To protect and promote Hindu interests, whenever and wherever necessary.

(e) Generally to take steps for promoting the religious, moral, educational, social, economic and political interests of the entire community.

NOTE:—The Mahasabha shall not side or identify itself or interfere with or oppose any particular sect or sects of the Hindu community, or any political party, nor shall it interfere with the personal convictions of anybody."

In explaining these objects the speaker stated that

The Sabha aims at creating a spirit of unity between the different sections of the Hindu society, without any ulterior design against any other community or class of persons outside that society. Ours is a unifying and integrating function and in no way a disuniting and disintegrating one. The Hindu community is the largest and

the biggest in the country that goes by one name. Outside India the word 'Hindu' stands for 'Indian.' It may be a surprise to you to learn that even in Egypt a pre-eminent Muslim country, in the compound of the greatest Muslim University (that of Al-Azhar) in the world, Indian Muslims are called *Hindus* and the quarter reserved for their residence is known as the Hindu section of their Boarding-House. In America, both North and South, all Indians are called and described as *Hindus*. This would have been an ideal condition of things if the non-Hindu inhabitants of this country had adopted that name without giving up an iota of their respective religious faiths or departing in any way from their religious practices. The name of the country is Hindustan and all those who accept it as their home ought to be called or known as *Hindus*. But we know that is not so. There are large groups of humanity having their homes in this country who resent being called *Hindus*, and in its efforts to keep up these differences, the Government of the country has gone even so far as to divide the people of the country for all legislative and administrative purposes into Muslims and non-Muslims. The division, if any, should have been, into Hindus and non-Hindus. But the request for separate recognition having emanated from the Muslims, the Government adopted the present nomenclature, which threatens to become permanent. Some *Hindus* resent it, but I do not object to it as to me it signifies that except for the Muslims, the whole of political India is one and united. Recent developments, however, indicate that a time may come when every other community known by a separate distinctive name, may get special representation with separate electorates and the *Hindus* may be the only people in India left to be known as non-Muslims. It looks ridiculous, but nothing is ridiculous which has the approval and the sanction of the gods that be.

As the word 'Hindu' has both a regional as well as a credal meaning, there is some difficulty, though it is not insuperable, for all Indians calling themselves *Hindus* irrespective of religious belief.

As "organisation means power, influence and prestige, those who neglect to organise must give way to the organised." For this reason we think the Hindu Sangathan or organisation movement is justified. But caste, with untouchability as its worst symptom stands in the way. Lala Lajpat Rai is for making Brahminism synonymous with Hinduism by admitting into its fold all those non-Brahmins who are not doing the work of the Shudras. He is also for the abolition of untouchability. We have no quarrel with anybody who wants to do away with the numerous divisions and subdivisions of Hindu Society even to a small extent; we would rather support any such movement. But our own conviction is that half-measures would not be effective.

The following passage from Lalaji's address

supply necessary information on the subject of communalism and communal representation :—

In the *United States* there is a thick wall that separates the Jews and the Christians. In fact the division is not between the Jews and the Christians but between Jews and non-Jews. Nor is the distinction of the making of the Jews alone. There are Jewish hotels where non-Jews are not admitted, and there are non-Jewish hotels where Jews and blackmen are not admitted. The Government of the country, however, recognises no such distinctions and a time is sure to come when these distinctions will altogether disappear even from the social field. This might have been the case in India as well, if the Government had not intervened and created communal compartments for political purposes and out of political motives.

So far as secular interests are considered, why should any one claim any such rights as a Muslim or as a Hindu if the idea be to evolve a common Nationhood? The whole idea of the existence of such separate interest in a negation of Nationhood and it must be frankly confessed that those who desire a perpetuation of religious-communal distinctions in the secular line must be considered to be opposed to Nationalism. New York is the biggest Jewish City in the world and even there the Jews are in a minority as against the Christians, yet they have never put forward a claim for communal representation. The same may be said of the coloured people of the U. S. A. who socially form an entirely separate community with whom the white have hardly any social relations at all. The population of the United States is a polyglot population consisting of the British, the Germans, the Italians, the French, the Russians, the Spanish, the Arabs, etc. It is a standing complaint of American publicists that these groups keep up their separate communal existence for several generations. But no one has ever asked for communal representation. In fact of all great countries the idea is singular to India. Its acceptance is entirely due to the desire of the foreign rulers to perpetuate our differences and thus make impossible the evolution of a common nationality. The plea that it is a temporary phase and will cease after some time is untenable on the face of it, as experience has now abundantly proved that the principle is one which tends to perpetuate itself when put into practice even for a short time. I have already remarked that it is a principle of such a kind that if you concede it in favour of one community you cannot deny it in the case of others.

Lalaji thinks,

No educated Hindu possessed of a feeling heart and love for his community, can help being a social reformer. Social reform on an extensive scale is the greatest need of the community, and no political advance of a substantial nature can be secured without it.

He would abolish child-marriages, bring about the remarriage of child-widows, remove the ignorance and superstition that corrode the intelligence of Indian women, improve their food, give them the advantages of open air and exercise, impart proper education

to them, and make them more independent, more assertive, more self-reliant and physically more competent than they are now.

Lalaji is against University examinations, diplomas and degrees for women, though he would place no limitations on women's right to knowledge and scholarship. We are entirely in sympathy with his object, and we think that the more independent educational institutions of an improved type for women we have in the country the better. But just as Mahatma Gandhi's denunciation of the schools, colleges and universities started, maintained, aided or recognised by the Government did not bring into existence and keep alive a sufficient number of good and well-equipped "National" institutions, so severe and merely destructive criticism of the existing schools and colleges for women would, as things stand, practically result in placing "limitations on women's right to knowledge and scholarship" though the Lala is opposed to such limitations.

Christian Missionaries and Nationalism in Asian Countries

Some of the young nationalists in China, India, Turkey and other Asian countries are avowedly anti-Christian and opposed to all activities of Christian Missionaries. We are fully aware of the dark sides of missionary movements and their denationalising effects. But we must praise them for their systematic and well-planned work and the spirit of sacrifice shown by them. According to Dr. Harold Balme, President of Shantung Christian College, "Today, out of approximately 500 modern hospitals in China, 301 are connected with missions, and there are 800 missionary physicians and nurses caring annually for nearly two million Chinese patients." In China, Christian missions "maintain 7,226 primary and secondary schools offering modern instruction to 285,479 scholars and 186 colleges and universities containing 7,664 students." When we look into the contribution of the mission schools and colleges in India, we cannot but admire the result. The present tendency of Christian missions is to capture the educational field of the younger generation.

Let us frankly confess that there is no such national movement in India, which maintains such a large number of primary and secondary schools and colleges to promote the educational welfare of the nation.

Instead of merely condemning the Christian missionaries, it is very desirable that some systematic efforts be made so that the nationalist movement in India and other Asiatic countries may enter deeply and extensively into the field of national education. Christian missionary education has certain denationalising effects. But if the people of Asia do not do their share to awaken the people educationally, they cannot very well object to the activities of the missionaries, when they are of an educational and philanthropic nature.

T. D.

Admiral von Tirpitz's Opposition to the Locarno Treaties

Grand Admiral von Tirpitz, who stands high in the councils of the German Nationalist Party, formulated on November 14 last ten reasons for voting against the Pact in the Reichstag. His ten reasons are —

(1) That Article I of the Pact cannot be construed as implying no renunciation of German territory, because Article 6 expressly maintains the integrity of the Treaty of Versailles in all its points.

(2) That the Western Pact permanently sets up a demilitarized zone upon German soil, the voluntary recognition of which is beneath Germany's honour.

(3) That the Pact binds Germany permanently with regard to Danzig the Corridor and Upper Silesia, since Germany's enemies would always find good reasons to oppose any revision of these frontiers.

(4) That in accepting the agreements, Germany ties herself to the Western Powers against Russia and the ascendant political and military peoples that are behind her. This orientation of Germany towards the West would be fatal, especially as the idea is being toyed with in England of a contest between the Western Powers and Soviet Russia, which accounts for Tschitcherine's opposition to the Pact.

(5) That the Arbitration Treaties are worthless because in such questions physical force will decide as it always has done.

(6) That the League of Nations into which Germany is being compulsorily forced is a League of Germany's enemies because it does not include either Russia or the United States, and up to the present its actions have always been based on enmity towards Germany.

(7) That the agreements are permanent, as all possibility of terminating them in case of need is made practically impossible for Germany.

(8) That it is absurd to speak of a footing of equality between an armed and a disarmed nation and that the spirit of Locarno is only outward courtesy, of which the English especially are masters when they want to attain their ends cheaply.

(9) That alleviations in the Rhineland regime may be granted, as neither England nor France has any vital interest in refusing them to the Rhinelanders, but they may be expected to represent no more than the minimum.

(10) That even if they represented the maximum that Germany demanded, they would be dearly bought at the price of a fresh voluntary recognition of the impossible situation created by the Treaty of Versailles.

Times (London), Nov. 14, 1925.

League Slavery Convention

INVITATION TO THE POWERS.

Geneva, Oct. 20,

The League Secretary-General has forwarded to all the Governments represented in the League, as well as to those of Afghanistan, Germany, Ecuador, the United States, Mexico, Egypt, Russia, the Sudan, and Turkey, a draft convention on slavery the approval of which was recommended by the last Assembly.

In accordance with the resolution of the Council of September 28, the Secretary-General invites the Governments to adopt without delay measures conforming with the convention and to collaborate in abolishing the slave traffic, slavery, and similar conditions by all practicable means, and, in particular, by the conclusion of special agreements between themselves.

The above news item reminds us of the virtual slavery, existing in plantations of India, Ceylon and other parts of the British Empire, where Indians are treated as slaves. It would be interesting, if some Indian member of the Indian Legislative Assembly inquired into the actual efforts of the Government of India in giving accurate information regarding the plantation labor situation to the League of Nations. The Indian Legislative Assembly should demand that everything which concerns India's relation with the League of Nations and all foreign Powers should be presented before the Assembly for its consideration.

T D

An Asiatic League.

The New York Herald (Paris edition) editorially writes the following on the possible formation of an Asiatic League:—

The report may or may not be true that the formation of an Eastern League of Nations, in rivalry with that of Geneva, is seriously proposed. Turkish statesmen are said to have taken the lead in such an incipient movement, with a assurance of the support of Soviet Russia. The Western policy of treating the Asiatic peoples as inferiors, with the exception of Japan, and as managers of wholly managing their own affairs, not to be taken

into European counsels and as fit subjects of foreign exploitation, if long enough persisted in, would naturally and inevitably have an unpleasant, even dangerous result. Then, ultimately, the dreaded struggle between the Orientals and the Occidentals for dominance of the world might become a reality. If the East arms itself after the most destructive modern fashion, its formidable numbers would make this such an Armageddon as even the Biblical seer could not envisage in his moments of widest prophecy.

As things are today in Asia, there is no possibility for the people of Asia to outdo the Europeans in the manufacture of weapons used in modern warfare. Then again, the communal, tribal, national or fanatical religious spirit will also stand in the way of forming an Asiatic Alliance in the near future. The Arabs vs. the Turks, in the Near East and the Syrian Christians fighting with the French against the Arabs, the existing communal spirit in India and the civil war in China, make it clear that the European nations are dominating over hundreds of millions of people in Asia because the latter are not only disunited but are willing to fight for their foreign masters. We know that there are Indian patriots who hope for Asian independence through Asian co-operation. At the present stage of the political awakening of Asia, the only kind of Asiatic League, which will be of value, is the league to promote cultural understanding among the peoples of Asia; and this can be furthered through exchange of professors, students, scholars, and the intimate personal relations between the poets, artists, thinkers, scientists, journalists, business men and political leaders of Asiatic nations. So long as the spirit of communalism dominates Indian politics, it will not be possible for India to play her legitimate part in the world's political affairs. On the other hand, unless Indian political and communal leaders participate in world affairs, their present narrow vision will not be broadened beyond communalism.

T. D

Anglo-American-German Enmity to the Soviet Government in Russia

While the Soviet Government in Russia is doing its best to settle outstanding differences between Great Britain and Russia, it is now apparent that the British, American and German governments are following a determined anti-Soviet policy. This is evident from the following news items:—

Mr R. C. Wallhead, M.P., who, with four other members of the Parliamentary Labour Party, has

recently been engaged in investigating economic and political conditions in Soviet Russia, has received replies to the four following questions which, since the return of the delegation, he, on behalf of the delegation, had addressed to M. Rykoff, President of the Council of People's Commissaries, 'in order that no misunderstanding should exist in Great Britain as to the attitude of the Russian Government'—

1. Is the Russian Government prepared to compensate British nationals whose property or investments in Russia were sequestered?
2. Is the Russian Government prepared to enter into immediate negotiations to settle all outstanding questions between the two countries?
3. Can you state what classes and quantities of manufactured goods and machinery made in Great Britain could be immediately purchased by the Russian Government, assuming, of course, competitive prices and reasonable credit facilities?
4. Can you state the credit terms required by the Russian Government for the main categories of goods referred to above?

M. Rykoff, in the course of a communication, dated October 24, made the following replies to the questions.—

1. You ask me whether the Soviet Government is prepared to compensate British subjects whose property has been nationalized in Russia. The readiness of the Soviet Government to solve this question on the basis of mutual benefits is proved by points (Articles) 10, 11, and 12 of the General Treaty signed by Great Britain and the Soviet Union on August 8, 1924, which deal with the order of the examination of claims and the conditions of their settlement.

2. In reply to your second question—"Is the Soviet Government prepared to enter immediately upon negotiations for the settlement of all outstanding questions between the two countries?"—my answer is in the affirmative.

3. With regard to your third question as to the kind and amount of merchandise and machines of British manufacture which can be immediately purchased by the Soviet Government, provided there be favourable price and credit conditions, this question has been answered by M. Rakowsky, Charge d'Affaires of the Soviet Government in Great Britain, in his statement made in July last, regarding our intention to place orders for British manufactures to the amount of £15,000,000 sterling.

We looked upon this order only as a starting point in the creation of extensive and solid relations between British industrialists and Soviet economic organizations. I have given instructions that you be supplied with a list of our approximate needs in merchandise and machinery for which we would wish to place immediate orders in England. If the initial order had been placed, we were prepared, in the interests of developing our industry and agriculture, to place new orders. Unfortunately, this programme of ours has only been partially fulfilled. We were able to place only one-fifth of our orders for textile machinery in England. The failure of our attempt to get into closer touch with British industry is due to the refusal of the English banks to grant facilities to British industrialists ready to trade with the Soviet Government.

4. The expansion of Anglo-Soviet trade is closely

connected with the regulation of the question of credits which you mention in point 4. Credits, of which our industrial and economic organizations are in need for their trade operations in England may be divided into two categories: short-term credits for the purchase of commodities, and long-term credits for the purchase of machinery. Neither type of credits exceeds the facilities accorded by British merchants, industrialists, and banks to citizens or firms of other foreign countries.

The British attitude, to this effort of the Soviet Government for a friendly understanding, has been expressed unmistakably by the rude insult inflicted upon the representative of the Soviet Government in London. *The New York Herald (Paris edition)* Nov. 15, 1925 writes:—

LONDON, Saturday.—The British Government made it perfectly clear to-day that the famous spirit of Locarno does not apply to Soviet Russia when it permitted M. C. K. Rakowsky, Moscow's Charge d'Affaires here for the last two years, to leave London to take up his new duties as Ambassador in Paris without officials of the Foreign Office being present at the railway station to see him off. The deliberateness of this affront can be judged by the fact that hitherto the courtesy has been so invariably a rule of the Foreign Department that a British Government representative went to the station to bid farewell to the German Ambassador as he took his departure on the outbreak of the World War in 1914.

To-day's slight is the second act of rudeness recently shown to Mr. Rakowsky by Downing Street. When the Russian envoy held a reception at Chesham House on November 7, the anniversary of the birth of the Soviet Government, the British Foreign Office boycotted it, though many of the diplomatic corps here, including the German, Austrian and French Ambassadors, attended.

Though he was not given an official British adieu, Mr. Rakowsky was seen off by a large Labor contingent, including Mr. George Lansbury, Lady Cynthia Moseley and Mrs. Claire Sheridan, sculptress. The Foreign Office's discourtesy is certain to be the subject of an attack in the House of Commons next week by Laborites and Liberals.

American foreign policy is against the Soviet Government and that is clear from the fact that America is the only great nation which has not recognised the Soviet Government. Over and above this fact, the American attitude is made clear in the following news despatch from New York, published in the *London Times* of Nov. 12, 1925:—

'The former Secretary of State, Mr. C. E. Hughes, was the guest of honour last evening at a banquet in New York, which more than 1,000 leading citizens had arranged in recognition of his distinguished services in directing the foreign affairs of the United States through four critical years.

Mr. Elshu, proposing the toast of the guest of the evening, dwelt on the four chief achievements of Mr. Hughes—the Washington Conference on the limitation of armaments, "own sister to Locarno,"

his foundation of the Dawes Commission (above all, his refusal to be diverted from the view that it was the sole possible curative for the reparations muddle), the avoidance of the recognition of Soviet Russia, and his constant advocacy that the United States should join the World Court. The mention of the World Court was greeted with cheers."

The present German Government is apparently following the foot-steps of Great Britain and America and the following report on the recent speech of Dr. Stresemann is rather illuminating:—

An alliance with Bolshevism would be dangerous to German culture. Herr Stresemann, Foreign Minister, warned his hearers at a meeting of the German People's Party at Duisburg to-day. The Locarno Treaties, he said, carried into effect the principle of the German Government's Note of July 1925. Better international collaboration was necessary for economic prosperity in Europe, he urged. With regard to the existing negotiations, he said the confidence of the German delegates in the words of Briand, Chamberlain, and Vandervelde had been in no way disappointed.

New York Herald (Paris edition), Nov. 17, 1925.

T. D.

Nov. 17, 1925

Indian Clerks

As clerks in Bengal are, on the whole, neither better nor worse than clerks in other provinces of India, we have Chosen to give this note the caption of 'Indian Clerks,' though it is concerned mainly with Mr. I. B. Sen's presidential address at the All-Bengal Clerk's Conference.

Mr I. B. Sen, M.A., B.L., Barrister-at-Law, was, we learn from his address, a clerk for some time. Subsequently also he has had experience of clerks, and of their failings, grievances and disabilities. He, therefore, spoke from experience. As clerks form a large proportion of literate Indians, particularly of those Indians who are literate in English and as the work and life of clerks touch Indian life at many points, we have thought it right to devote some space to Mr. Sen's address, published by himself. Says he:—

During my short experience as a clerk, I witnessed and keenly felt how their official superiors behaved towards my brother clerks often without sympathy and occasionally with rudeness. Since then in the course of my practice of the law, I have come across hundreds of clerks, not all of the right type, and a few unscrupulous office masters who have not hesitated to get rid of their subordinate clerks whom they disliked, taking the fullest advantage of the clerks' timidity and helplessness before an exacting and unjust but otherwise capable task-master clothed with authority.

In the following passages Mr. Sen points out the worst features in the relation of clerks to the public they deal with.

When I become a clerk I knew as an unsophisticated member of the public that I was joining a branch of public service where corruption was the general rule. That unenviable reputation is not on the wane yet. If anything, it has affected other branches of clerkdom. Only a few months ago I was discussing the subject with a very successful solicitor who is known far and wide throughout India not so much as a lawyer as an eminent public man. Speaking of the clerks being ill paid, we could not say that the clerks of the offices of the original side of the High Court were ill paid judged by the standard of wages which obtained in India. And yet my friend remarked that, whereas corruption was unknown among such clerks in his younger days, it was tending to become more and more prevalent in these days. Whatever might be the cause of the infection spreading, we could not say it was not. I wish it could be said of other offices that they were free from the infection.

Mr. Sen then states and deals with the excuses brought forward to extenuate, if not to justify, corruption among clerks.

I know that our social traditions and institutions imposing obligations on us as to joint family, marriage of daughters, festivals and ceremonies, are often pleaded as excuses for corruption in ill paid clerks. Other excuses are put forward which are not quite without foundation in truth. It has been said by way of excuse that the standard of rectitude among higher officials whose duty it is to check corruption among clerks and to set example by their official conduct is not a very high one. If the Burra Sahibs receive presents for their wives from persons who are about to enter into a big contract for supply of coal by such persons to the firms which the Burra Sahibs represent, how can their clerks be expected to have clean hands in their dealings with the public?

If a member of the Board of Revenue by his conduct encourages however indirectly the litigants in distant districts to believe that by engaging a near relation of his to represent their case before him, their case will have a better chance of being properly considered than otherwise, can he expect his subordinate clerks not to yield to temptation? Why should not the subordinates of Calcutta Corporation be permitted to excuse their shortcomings by pointing out that some of their high functionaries enrich themselves in a round-about process which may not be direct bribery, but is very near it and almost indistinguishable? No. No argument of social tyranny, no fact of corruption in high places can justify corruption among clerks. The public look down upon them because of their corruption, just as the public while outwardly bowing low, at heart look down upon men in high position because of their encouragement to dishonesty, even though such dishonesty may not in every case directly enrich the high functionary.

The clerks by excusing their conduct only accuse themselves of corruption and it is an accusation which draws sure condemnation from the public.

Mr. Sen has also pointed out what clerks and other people say of some High Court judges. We, too, have often heard of such things. And in a recent issue of *The Statesman*, the following 'legal notes' were published.

The anniversary of the death of Sir Gooroodas Bannerjee recalls to mind a characteristic trait of that distinguished judge which, perhaps, is not known outside the profession. He made it a point never to allow his son (now the President of the Improvement Trust Tribunal), or his son-in-law (now a judge), to practise in his court, lest it might be felt that he would be prejudiced to their favour. It must be regretfully admitted that the excellent precedent has not always been followed even in the High Court. It would appear from a case reported in the *Statesman* of December 2, that a junior counsel, who was a near relation of the Master, was engaged to conduct a reference before him. The point of professional etiquette involved in such cases was recently considered by the Calcutta High Court, where Newbould and B. B. Ghose, J. J., observed that "it is undesirable that a member of the legal profession should practise in a court presided over by a near relation;" while, in England, the Bar Council, whose duty it is to see that the fine traditions of an honourable profession are scrupulously observed, were of the same opinion. The Council came to the conclusion that in such cases "it is almost inevitable that partiality will be suspected, even though there may be no real ground for such suspicion. The practice might even lead to briefs being delivered to the barrister because it is believed that his client would have an unfair advantage over his opponent."

In this connection, the dictum of Lord Hewart, L. C. J., may be appropriately quoted. "It is important," he said, "that justice should be done; it is hardly less important that it should manifestly appear to be done;" and the same view was often expressed by Mr. Justice C. C. Ghosh in the Calcutta High Court.

In the abstract, it may be unjust to restrict a litigant's right to engage any lawyer he likes; but concrete cases have to be dealt with on their merits, particularly when it is found that some lawyers who, it is said, used formerly to charge senior counsel's fees when appearing before a particular judge are now almost briefless. But let us hear what Mr. Sen has to say.

If a judge of the High Court allows a general impression to grow among litigants and their legal advisers that by briefing a particular counsel law will be stretched, discretion will be exercised and even facts will be weighed favourably to the litigant represented by that counsel, so that that counsel while practically without a brief before other judges, has a super-

abundance of briefs in the court of that judge alone, his clerks cannot be expected to be just without the incentive of extra valuable consideration in their dealings with the litigant public. The High Court judges who are guilty of such dereliction from the high standard of rectitude expected of them may not be influenced by a desire to fill their own pocket. They may be helping only a friend or a relation to get into practice. But argue the clerks, their dereliction is equally dishonest and is only less excusable than that of the poor clerks who are less able to withstand the tyranny of social institutions.

Another ugly feature, says Mr. Sen, of the relation between the clerks and the public they deal with is the injustice which cannot escape the notice of persons who have seen clerks in Europe and America

A poor ill-clothed man who has to get service from a clerk across the counter is attended to after a man in European clothes or a man in decent Indian dress even though the poor man may have presented himself earlier than the latter. The peons and chaprassis are made to wait while the well-dressed man is being attended to. It is time to introduce in right earnest the system of standing in a queue in all crowded offices, so that the rule of "First come, first served" may be observed in every case. I have always felt ashamed and resentful and sometimes openly protested when preference in treatment has been offered to me, keeping others waiting. I am not saying that the clerks by themselves can remedy this injustice. The co-operation of their office masters is necessary. Co-operation from the public is equally necessary. The school ought to teach boys and girls to stand in queues without any compulsion from outside.

My last remark on this topic of relation between the clerk and the public they serve is their want of a spirit of helpfulness and of courtesy. It is one thing to point out to members of the public a defect in their procedure and another thing to tell them the way to set the defect right. They go to the clerk to get some thing done. They do not want merely to learn that it cannot be done. They want to know how it can be done correctly. In European countries a clerk dares not be discourteous to the public across the counter. He will not be retained in service if he displeases the public, as such displeasure may mean loss of a customer to his employer. He is expected to attend to and serve the members of the public at the counter in preference to attending to his office work which may be done when he is by himself. The public must not be kept waiting at the counter. And as for courtesy, courteous words take no more time and consume no more energy than discourteous words. No clerk can afford to be discourteous to the public across the counter without risk to his reputation as an efficient clerk.

The speaker did not overlook the sterling merit of the Indian clerk.

Lord Curzon publicly bore testimony to their good points and did not hesitate to claim for them that the best Indian clerk was the best clerk in the world. If the average Indian clerk is less

quick and has less sustained energy, he is more careful as to detail than his American and English brother and sister. He is quicker than his Japanese brother, though he would be considered very slow in New York and slow in London.

Mr. Sen regrets to have to admit that instances of petty corruption are more common and conspicuous in our country than elsewhere.

When in October, 1923, after an absence from India of nearly 20 months in a dozen countries I landed at Bombay, in spite of the intensive campaign all over India for national self-purification, I was made to feel at once that I was back to my own country of corrupt practices. I became aware that corruption had spread even among porters carrying baggage. I have already said that men in high offices are sometimes not free from it. I do not want you to assume that I was or am myself above the temptation. But if we want our nation to be great, corruption must be stamped out. The clerks must first resolve to eradicate the evil before they can expect the public to help them in improving their relation with their employers. And they must remember that the strength of a nation depends upon the efficiency and honesty of its average units. Much depends, I know, upon the terms of employment and the surrounding atmosphere where the employers or the public want efficient and honest clerks. The public must come forward to help the clerks to be efficient and honest. The public must be no party to creating an atmosphere of corruption or inefficiency.

Mr. Sen refers to the poor starting pay of some clerks and the other unjust and grievous terms of employment. It must also be added that we, members of the public, often offer the expected bribes to clerks to save some time or trouble. This we ought not to do.

After advising the clerks to set their house in order, the speaker said that the will of the exploiters to exploit brain-workers must be resisted and restricted. And for that resistance and restriction a "well-organised and living federation of trade unions is a necessity."

Let us try to set our own house in order and purge it of corruption and injustice and illuminate it with a noble ideal nationalism which shows in their true perspective the different component economic parts of the vast Indian nation. Let us then combine into Federation of trade unions, conscious of the indispensable character of the services rendered by the clerks to administration, industry and commerce. We are not combining with the objective of preparing for general strikes. Let us hope that no strike will be necessary. We believe that Dalhousie Square and Clive Street also have a soul, though this crave for exploitation seldom allows their soul to function normally. To curb that crave for exploitation, it is necessary that the clerks should gain strength individually and collectively, so that vigour confronted by vigour will lead to recognition of the divine manhood, that

is in clerkdom. Then and only then shall we have any right to call ourselves the sons and daughters of Bharatavarsha.

Dr. Murari Lal's Welcome to Congress Delegates

Doctor Murari Lal, Chairman of the Reception Committee of the Cawnpore Session of the Indian National Congress, delivered a short speech in welcoming the delegates.

He said at the time of extending invitation to Cawnpore, they had great hopes and high aspirations about accordng reception befitting the dignity of the representatives of the National Assembly, but a combination of causes stood in their way. Besides the difficulties which faced the country, they had to contend with local difficulties.

After referring to the deaths of Mr. C. R. Das and Sir Surendranath Banerjee he mentioned the Hindu-Muslim tension which in Cawnpore, however, led to no untoward happenings. The opponents of Indian National progress, seeing their temporary weakness had begun to talk disparagingly of their policy and programme, but they had not grasped the full significance of their peaceful methods of work. Mutual recriminations had led many a seasoned soldier to relax his interest in healthy national activities. Their workers were handicapped for want of adequate financial aid owing to depression in trade. The economic policy of Government was one of heartless and cruel exploitation. The organised pillage of the disarmed nation had undermined their manhood and deadly evil of poverty had made the lives of millions unbearable. Despite these and several other discouraging factors like obtaining a site for the Congress they worked undaunted and there was the Kakori trial which had snatched away many of their ardent and sincere workers, many of whom had not been even admitted to bail. These incidents painfully reminded them of the low value that was attached by the bureaucratic Government to their right of liberty and citizenship, but he was confident about the success of their struggle. The gospel of non-co-operation had shaken off their frightful terror of coercion and intimidation. To say that the movement was dead was to ignore facts. They might have temporary set-backs, but at no distant date the movement would bear fruit.

Cawnpore Congress Session

The fortieth session of the Indian National Congress held at Cawnpore in the last week of December was well attended, the pandal having been filled to its utmost capacity. It is estimated that there were fifteen thousand persons present there, including visitors. Among the latter, there were about a thousand ladies, some sitting behind the purdah.

After the singing of welcome songs and

recitation of a poem in Hindi, Dr. Murari Lal, Chairman of the Reception Committee delivered his brief speech in Urdu in an impressive manner. The substance of his speech has been given above in English.

After finishing his speech Dr. Murari Lal requested Mr. Girdhari Lal to read the messages of good wishes and regret for absence sent by distinguished persons and public bodies. Among these was one from the poet Rabindranath Tagore, who expressed a hope that the President, as a poet and a woman, would be able to direct the Congress activities to love and service of the cradle of the people where our Great Mother's milk for her children had run dry through poverty, ignorance, disease and disunion, where life was waning and the light of joy was nearly extinct.

Sita Basanti Devi (widow of Mr. C. R. Das) asked the President to light up an undying fire and let the united nation rise out of smouldering ashes purified and strong. India's freedom's battle must be made a worthy fight for which Deshabandhu Das gave his life and for which two hundred of their sons were abiding their time behind prison bars.

Mr. B. Chakravarti urged a policy by which to consolidate national forces and make national demand irresistible.

Mr. C. Vijayaraghavachari (Salem) suggested constitution of a committee for drafting Indian constitution to be adopted in a special session of the Congress.

Mrs. Annie Besant said to the President "May Congress be guided by you along the path to Home Rule by union of all parties who work for India's freedom and revive her splendid past."

Hon. Mr. G. S. Khanolkar wanted Mrs. Naidu to restore the Congress to its truly political character with responsive co-operation as the settled policy.

Lord Sinha sincerely hoped there would be a great gathering and a successful session.

Mr. Jinnah said the immediate issue was securing the revision of the present constitution, but any action on the principle of direct action would be fraught with serious consequences and imperil political advance.

The Indian Congress Committee of Nairobi said, unless the whole of India was united and attained to Swaraj, all efforts to secure equal status for Indians in British colonies and foreign countries would be futile.

Transvaal Indians, through their committee, asked the Congress to support the South African Deputation. Pretoria British Indians' Association made a similar request.

Hon. Syed Reza Ali from Mairatburz wired appealing for modification of the constitution to admit all parties.

Dr. Abdur Rahaman, leader of the South African Indian Deputation, in a short speech said the Deputation was presenting to one of the greatest women of the world (Mrs. Naidu) her photograph. The South African Indians had given India the greatest living man (applause). Mahatma belongs

to us (Aplataas), Mrs. Naidu also belongs to us. You will have to give us at least one of the two to go to South Africa and fight our battle. If we take the greatest woman of India, we are leaving behind her photograph so that you may look at it and be satisfied. We present this photograph to our mother and our aunt in token of love of the South African Indians."

Mrs. Naidu then delivered her presidential address. She did not read it out as printed but delivered it extempore, amplifying what she had written

Mrs. Naidu's Presidential Address

In her succinct and beautifully worded presidential address Mrs. Naidu said that she was aware that the nation had bestowed upon her the richest gift in its possession, "not merely as gracious recompense for such trivial service as" she "may have been privileged to render at home or abroad, but rather in generous tribute to Indian womanhood and as token of your loyal recognition of its legitimate place in the secular and spiritual counsels of the nation"

In electing me to be the chief among your chosen servants, through a period so fraught with grave issues and fateful decisions, you have not created a novel precedent. You have only reverted to an old tradition and restored to Indian woman the classic position she once held in a happier epoch of our country's story: symbol and guardian alike of the hearth-fires, the altar-fires and the beacon-fires of her land. Poignantly conscious as I am of my own utter unworthiness to interpret so exquisite, so austere an ideal of wisdom, devotion, and sacrifice, as embodied through the ages in the radiant heroines of our history and legend, I trust that to the fulfilment of the lofty task you have allotted me, even I might bring some glowing ember of the immortal faith that illumined the virgins of Sita in her forest exile, and bore the feet of Savitri undaunted to the very citadels of Death.

Mrs. Naidu holds that "our abject helplessness [is] born of our foolish disunion and nourished by our long dependence upon the caprice or the compassion of Imperial policies." She asks:—

What means shall we devise, what schemes shall we evolve to deliver ourselves from the manifold dangers that encompass us? How shall we combat the deadly forces of repression that challenge our human rights of liberty, how defeat the further encroachment of ruthless and rapacious Imperialist exploitation that despoils the remnants of our moral and material heritage? How circumvent the insidious and ingenious aggression of other foreign races, eager to profit by the conditions of our economic and intellectual servitude? How shall we avert the implacable doom that menaces our unfortunate kindred in the Colonies, how quell

the rampant forces of reaction or divert the disaster of our internecine feuds?

In her opinion,

The answers that we need are fully enshrined in the magnificent Gospel of sacrifice enunciated by Mahatma Gandhi, in which he vainly strove to teach us the heroic secret of national redemption. But we, so long disinherited from the epic faith that sustained our brave forefathers, were too weak and unworthy to respond for more than a brief period to the demands of that noble and exacting creed. Whatever may be the verdict of history, it cannot be gainsaid that the movement of non-violent non-co-operation that swept like a tempest over the country shook the very foundations of our national life, and though to-day it is quiescent and its echoes are almost still, it has irrevocably changed the aspect of our spiritual landscape.

However remote may be all our programmes for the future from the principles and ideals of Mahatma Gandhi, they must inevitably be permeated by the influence of these recent years which have permanently shifted the currents of our political thought and altered the direction of our political destiny.

She thinks that,

We need to-day some transcendent miracle of intrepid and enduring statesmanship to enable us to remobilize, reconcile and discipline our scattered and demoralised energies to a supreme unanimous effort for the final deliverance of India from the last shackles of her political subjection; and to devise a comprehensive scheme that shall act as a natural and indispensable auxiliary of political emancipation, and include within the scope of its interest or benediction all the enterprises and endeavours that substantially contribute to the social, economic, industrial and intellectual advancement of India, consistently with the requirements of her own peculiar conditions and in accordance with the finest ideals of modern progress.

Mrs. Naidu adds

To give concrete expression to our decisions in regard to these ancillary activities, the Indian National Congress should create definite departments to be governed by groups of men and women specially qualified by their capacity or enthusiasm to administer to the vital and divergent wants of the people. The main divisions might be few but should include within their sphere of responsibility all cognate matters.

The main divisions, as formulated by her, are twelve in number. The first division relates to village reconstruction.

To my mind it is of paramount importance to formulate a practical scheme of village reconstruction on the lines of Deshbandhu Das's dream. For this purpose we must try to enlist a large land of missionary patriots of burning zeal who set free from material wants by the pious charity of the householders of the country as in ancient times, should carry through the length and breadth of the land the beneficent evangel of self-reliance and self-respect, taking the immemorial twin symbols of the plough and the spinning wheel as the central

text of the teaching that shall liberate our unhappy peasantry from the crushing misery and terror of hunger, ignorance and disease.

Long before Mr. C. R. Das merely formulated a scheme of village reconstruction, others had not only formulated but have been carrying on the work with unremitting zeal. This fact should not have been and ought not to be lost sight of.

The workers may not care whether they get any credit or not. But what is of practical and vital importance is that the experience gained by them may be of use to those who may begin the work afresh in new fields and in untried ways.

To make the workers depend on "the pious charity of the householders of the country" may on the one hand lead to their losing some of their independence and self-respect, and on the other to the creation of a new class of idlers like the professional beggars who call themselves *sadhus* and *sannyasis*. Perhaps, therefore, some other means of subsistence for the village workers, devised on modern lines, may be preferable.

The next division of work to which Mrs. Naidu draws attention is meant for the welfare of the industrial workers in crowded cities.

Closely allied to the task of village reorganisation is the task of organising the industrial workers in the crowded cities, who are so often compelled to live under conditions that degrade and brutalize them, and who, dislocated from the steadying influences of the familiar traditions and associations of the rural homes, they leave in search for bread, are so hopelessly exposed to the temptations of immorality and vice. It should be our endeavour to assist in securing for them improved human conditions, better wages and a cleaner atmosphere and to establish an equitable and harmonious co-operation between Capital and Labour as a valuable joint asset of national progress.

The third problem which has received the President's attention is Indian education, on which she observes :

I am appalled at the criminal apathy of our general attitude towards the urgent problem of Indian education. The surpassing evil of foreign domination has been to enslave our imagination and intellect and alienate us from the glorious tradition of our national learning. We are to-day no more than the futile puppets of an artificial and imitative system of education, which, entirely unrooted to the special trend of our racial genius, has robbed us of our proper mental values and perspectives, and deprived us of all true initiative and originality in seeking authentic modes of self-expression. It is preeminently our duty towards the young generation to so recreate our educational ideals as to combine in felicitous, and fruitful alliance all the lovely regenerating wisdom of

of our Eastern culture with all the highest knowledge of art and science, philosophy and civic organisation evolved by the younger peoples of the West.

There is much truth in Mrs. Naidu's indictment of our present system of education, though its evil effects appear to have been somewhat exaggerated. Of course, the lines along which our educational ideals are to be recreated have been rightly enunciated. This re-creation has been going on.

The fourth problem is that of military training, on which the speaker observed —

In addition, I would insist with all the force at my command on including a complete course of military training as an integral part of national education. Is it not the saddest of all shameful ironies that our children whose favourite lullabies are the battle-songs of Kurukshetra and whose little feet march gaily to the stirring music of Ruput ballads, should be condemned to depend for the safety of their homes, the protection of their sanctuaries, the security of their mountain and ocean frontiers, on the fidelity and strength of foreign arms. The savage Masai, the primitive Zulu, the Arab and the Afridi, the Greek and the Bulgar may all carry their tribal weapons and claim their inalienable right to defend the honour of their race, but we whose boast it is that we kindled the flame of the world's civilization are alone defrauded of our privilege and have become cowards by compulsion, unfit to answer the world's challenge to our manhood, unable to maintain the sanctity of our homes and shrines.

The next division also relates to allied matters and has been thus elaborated :

Whatever the experiments recommended by the Commission now sitting to explore the avenues of military advancement for our people, it is incumbent upon the Congress to form forthwith a national militia by voluntary conscription, of which the nucleus might well be the existing volunteer organisations. Further we should also carefully consider the question of nautical as well as naval and aerial training to equip the nation for all purposes of defence against invasion or attack.

On this topic we wish to draw the attention of our readers to the observations of Professor Ross of America in the December *Century Magazine*, which will be found extracted in the Foreign Periodicals section in our present issue.

This is neither the place nor the occasion to raise the pacifist issue or to lay stress on the principle of non-violence, on which point, by the way, Mrs. Naidu does not seem to be a follower of Mr. Gandhi. But without denying the need of military training it may be observed that, as military training given to our educated young men will make them weapons in the hands of aliens as our uneducated sepoys have long been, it is worth pondering over whether that will make for

self-rule to a greater extent than the military training of our Gopeys has done.

There is no harm in bringing the pressure of arguments and criticism to bear on the British rulers of India in order to secure military training for the educated classes in all provinces. But it would be wise to recognise that in this matter the ultimate decision rests with aliens. We may decide to have a national militia by voluntary conscription. But the Government will not allow them either to purchase arms or to undergo military drill. Nor will the Government allow any private bodies or agencies to possess aeroplanes or ships for giving training in aerial or naval warfare.

For these reasons, we should devote greater attention to cultivating friendly relations with all our neighbours and also with distant peoples than we have hitherto done. It is prudent to be always on guard; but we need not always assume, as people subject to war hysteria do, that foreign people are always thinking only of attacking India. Even if that be a fact, there is no harm in trying to obtain their love and respect by cultural and other means.

The sixth question to which Mrs. Naidu draws attention is our duty towards those sisters and brethren of ours who have settled in South Africa and other foreign countries and are subject to many disabilities and indignities. On this subject she said:

Let it not be said of us, however, that our selfish absorption in our own domestic affairs has made us oblivious of the distress and difficulty of our kinsmen in foreign lands. Our adventurous compatriots, who have crossed the seas to seek their livelihood in the dominions and colonies have from time to time been subjected to restrictive and repressive legislation. The White Paper still stands as a reproach against our failure to redress the wrongs of the Indian community in Kenya. But in the whole chronicle of civilized legislation there has never been so cruel and relentless an outrage against humanity as is deliberately embodied in the anti-Asiatic Bill, which is calculated to exterminate the Indian community from South Africa.

Shall we not send across the seas a loving and ready response to their heart-rending cry for succour, and, through their ambassadors whom we welcome to-day, offer to our harassed and afflicted brothers in South Africa the assurance that India stands behind their courageous struggle to vindicate their inherent civic and human rights against the onslaught of such terrific injustice and oppression?

Never before has our duty to our kindred in foreign countries been so vividly brought home to our minds nor the necessity of establishing a close and living contact with all their changing fortunes. We should not lose a single moment

in forming an Overseas Department in the Congress manned by those who can keep themselves vigilantly aware of all the legislations and enactment that adversely or otherwise affect Indian settlers abroad.

We may not be able to do all that we wish to for our countrymen abroad, before we have won self-rule, but that is no reason for cessation of activity as the result of a *non possumus* attitude.

On the plight of political exiles Mrs. Naidu observed with feeling—

Here my heart pleads with me to remember those sorrowful and lonely exiles, pining in strange and far-off corners of the earth, consumed with a desperate hunger and nostalgia for a glimpse of their motherland, to which they cannot return because, once they sought to serve her and win her freedom in ways unrecognised by the common law. But many amongst them surely have made fullest atonement for all the fervent folly of their too impatient youth. Surely they, who have been chastened in the searching crucibles of dreadful suffering and privation have been refashioned to become consecrated vessels of selfless service for the amelioration of the poor, the fallen, and the depressed.

She next laid stress on the need of an efficient publicity and propaganda department.

I cannot conceive how we have allowed ourselves to be so heavily handicapped by the lack of an efficient publicity which is the first essential of any campaign. We should therefore take immediate steps to form a department for widespread political propaganda and for the education of the masses in all matters pertaining to their civic and social interests, to the wrongs under which they labour, the struggles in which the nation is engaged, the iniquitous and unstable fiscal and financial policies so ruinous to the prosperity of the country. I am confident that we could secure the willing co-operation of those who otherwise prevented from active participation in public affairs, would gladly place their expert knowledge at our disposal, to advise us on questions connected with the revival of cottage industries, on commerce, railway, shipping, cooperative banking, and all other branches of development necessary for our material welfare.

Mrs. Naidu proceeded to add:

The national press both vernacular and English should be amongst the accredited channels of our propaganda. Above all, a reliable foreign news service should be established to transmit to all the chief centres of the world the correct version of Indian affairs, and friendly embassies appointed to foster feelings of goodwill and understanding between India and the people of other lands.

The tenth problem, not in order of importance, to which she addressed herself was Hindu-Muslim relations.

And now I approach with the utmost hesitation and regret the most baffling and most tragic of all the problems before us, I, who have dedicated my life to the dream of Hindu-Muslim unity.

cannot contemplate without tears of blood the dissensions and divisions between us that rend the very fabric of my hope. I have tried to arrive at a just appreciation of the many unfortunate causes that have brought about so deep a gulf between the two communities, and tended to quicken such a sharp and importunate sense of aloofness on the part of my Muslim brothers, which, to the profound alarm and resentment of the Hindu community, manifests itself in a growing and insistent demand for separate and preferential rights and privileges in academic, official, civic and political circles of life. Though I am convinced that the principle of communal representation, whether through a joint or a separate electorate, frustrates the conception of national solidarity, I am compelled to recognise that, situated as we are to-day, in an atmosphere so tense and dark and littered with unreasoning communal jealousy, suspicion, fear, distrust and hatred, it is not possible to reach any satisfactory or abiding readjustment without the most earnest and patient collaboration between Hindu and Muslim statesmen of undoubted patriotism to whom we should entrust the delicate and difficult task of seeking some sovereign remedy for so devastating a disease.

I beseech my Hindu brothers to rise to the height of their traditional tolerance which is the basic glory of our Vedic faith and try to comprehend how intense and far-reaching a reality is the brotherhood of Islam, which constrains seventy millions of Indian Mussalmans to share with breathless misery the misfortunes that are so swiftly overtaking the Islamic countries and crushing them under the heel of the military despotism of foreign powers.

In their turn I would implore my Muslim comrades not to permit their pre-occupation with the sorrows of Syria, Egypt, Iraq and Arabia, to obliterate the consciousness of their supreme duty to India their motherland, who must always have the first claim upon their devotion and allegiance.

If Hindus and Mussalmans would both learn to practise the divine qualities of mutual forbearance and accord to one another perfect liberty of worship and modes of living, without the tyranny of fanatical interruptions of one another's appointed rituals and sacrifices, if they would but learn to reverence the beauty of each other's creeds and the splendour of each other's civilizations, if the women of the two communities would but join together in the intimate friendship of their common sisterhood, and nurture their children in an atmosphere of mutual sweetness and harmony, how near we should come to the fulfilment of our hearts' desire!

The people and princes of the Indian States were not forgotten.

We should grossly fail in our duty to our neighbours were we to omit to try and foster cordial ties of sympathy and trust between ourselves and the princes and people of the great Indian States, scrupulously refraining from all interference in their internal concerns but always ready to serve in their wider interests.

The last subject which she spoke upon was the Frontier Provinces.

Nor can we afford to ignore the claims of the Frontier Provinces, which owing to their peculiar geographical and strategic position on the map, are

governed by a form of perpetual martial law. We should render them all the assistance in our power, in their efforts to obtain the normal, civic and social amenities which are so abundantly enjoyed by their sister provinces.

These twelve labours she spoke of as "accessory features of our work". "The real function however of the Indian National Congress is the speedy attainment of Swaraj."

Mrs. Naidu spoke of the Swaraj Party's "striking record of success". That party certainly succeeded on many occasions to capture the imagination of a sensation-loving public; but we cannot call its record one of striking success. There are many discreditable and sordid episodes in its history which ought not to be forgotten, blinked or whitewashed. Moreover, it has not followed any consistent principle.

Nor do we agree that the Swaraj Party "invites" all other parties to the Congress "with open doors." Of course, those who may choose to walk into its parlour with eyes open and knowing the conditions, may do so.

It is true of all the principal political parties in the country that

All of them have openly acknowledged that the Reforms of 1919 which were to have created a new era of progress have proved nothing but a mirage and the powers they professed to transfer to the people nothing but a deceptive myth. All of them, surely, are tacitly agreed upon some common maximum of the wrongs they are still prepared to endure, some common minimum of the rights they are now determined to enforce. And whatever be my own personal conviction, they at all events, are all in favour at least as an initial form of self-government, of the ideal of Dominion Status, so elaborately expounded in the Commonwealth of India Bill, and more succinctly and emphatically embodied in the National Demand which has been endorsed by the representatives of all political schools in the Legislative Assembly. Below the limits of that demand the Indian nation cannot descend without irretrievable damage to its dignity and self-respect.

Leaving aside the question of dignity and self-respect, which may appear a merely sentimental consideration to hard-headed men, what is to be seriously considered is whether any constitution which England may agree to our obtaining will be largely futile like dyarchy or will really make for self-rule and be practically synonymous with self-rule to a large extent. If the latter be not the case, we do not want such a constitution.

Mrs. Naidu wants the Government to make a responsive gesture. We do not expect that it will.

If the response be sincere and magnanimous, with ample guarantees of good-will and good faith on its part, it will necessitate an immediate revision of our present policy. But if by the end of the Spring Sessions we receive no answer or an answer that evades the real issues, or proves unworthy of our acceptance, the National Congress must clearly issue a mandate to all those who come within its sphere to vacate their seats in the Central and Provincial Legislatures and inaugurate from Kailas to Kanyakumari, from the Indus to the Brahmaputra, an untiring and dynamic campaign to arouse, consolidate, educate and prepare the Indian people for all the progressive and ultimate stages of our united struggle and teach them that no sacrifice is too heavy, no suffering too great, no martyrdom too terrible, that enables us to redeem our Mother from the unspeakable dishonour of her bondage, and bequeath to our children an imperishable legacy of Peace.

As this sort of ultimatum has been often given before, though not in such beautiful language, without any perceptible result, so far as the Government is concerned, and as civil disobedience may not be within the range of practical politics, the British people may consider such an utterance as mere bluff, or what may appear as bluff.

Mrs. Naidu closed her address with the immemorial Indian prayer,

Lead us out of the Unreal into the Real
Out of the Darkness into the Light.
Out of Death into Immortality.

So far as the general outlines of the problems before the Congress are concerned, nothing, which is of the greatest importance has been left out in the presidential address delivered at Cawnpore

The So-called German Corpse Factory

During the last world war many stories of German barbarities and atrocities were circulated by their enemies to make them hated and loathed by all mankind. Some of these stories contained such obscene details that nothing but the exigency of war could have led any newspaper to print them. To have these there is no need to revert. But there are other war lies, which did their work during the war and have recently been exposed, which require and will bear repetition.

One of these relates to the alleged factory where the Germans manufactured fat, etc., from the dead bodies of their own soldiers. This lie has been exposed in consequence of a speech which General Charteris made in

New York on October 19th last. We need not dwell here on all the comments and discussions caused by that speech in the American and British journalistic world. We will quote here only a part of the summary given in *The Nation and the Athenaeum* of London, dated October 31, 1925.

The gruesome tale of the Corpse Factory in our Press begins on April 16th, 1917. On that day the daily column of the Times, "Through German Eyes," contains a section with the headline, "Use of Dead Bodies; Callous Admission." A paragraph is taken from the correspondence of Karl Rosner, representative of the Berlin *Lokal-Anzeiger* on the Western Front. It is described as "the first definite admission concerning the way in which the Germans use dead bodies." Next day the paragraph is repeated in italics. The Times remarks that it corroborates the Independence Belge, which, on April 10th, had copied from *La Belgique de Leyden* a description of trains "arriving full of bare bodies," and being unloaded at the Deutsche Abfall-Verwertungsgesellschaft, in the Eifel district, south-west of Coblenz. Two days later (April 19th) the Times prints a facsimile of the passage from Rosner's dispatch, as it appears in the *LOKALANZEIGER* of the 10th, with a translation. Here are the essential sentences.—

"We pass through Evergaucourt (north of Reims). There is a sickly smell in the air, as if glue were being boiled. We are passing the great Corpse Utilization Establishment (Kadaververwertungsaustalt) of this Army Group. The fat that is won here is turned into lubricating oils and everything else is ground down in the bones mill into a powder which is used for mixing with pigs' food and as manure. Nothing is permitted to go to waste."

On April 20th the Times gives a German wireless message in which it is stated that "the English Wireless Service is spreading the loathsome and equally ridiculous report." The message goes on to say that, as everybody conversant with German knows, the word *Kadaver* is never used for human bodies, but only for the carcasses of animals. The Times thereupon begins a discussion, which continues for some days, on the meaning of the crucial word. It cites two famous German dictionaries (Meyer and Muret-Sanders), and insists that *Kadaver* is applied to ordinary human corpses in addition to its acknowledged use, like *cadavre*, in anatomy. Other pieces of evidence are gathered in, and on May 5th the Times completes its case by printing the photograph of a typewritten document, described as an order of the day from the headquarters of the Sixth German Army, with a short paragraph referring to deliveries at the Corpse Utilization Establishment. And, while this has been going forward in the news columns, readers of the Times have been doing their part. On April 15th, the day after the first reference, there appears a letter from C. E. Bunbury, dated the Royal Automobile Club. To this person, it would seem, belongs the credit of first suggesting that the *Lokal-Anzeiger* had afforded Britain an opportunity for propaganda "that should not be missed" among the Eastern peoples.

In Parliament the corpse factory is first heard of on April 25th, when Mr. Ronald McNeill withdrew a question of which he had given notice

He asked it, however, on the 30th, whether the Prime Minister would take steps to make known "as widely as possible in Egypt, India, and the East generally" the fact that the Germans were boiling down their dead soldiers into food for swine. Mr. John Dillon followed, had the Government any solid ground for believing it? Lord Robert Cecil, Minister of Blockade, replied. He said he had no information beyond the extracts that had appeared in the Press, but "in view of other actions taken by the German military authorities, there is nothing incredible in the present charge against them." He added:

"His Majesty's Government have allowed the circulation of the facts as they appeared through the usual channels."

Pressed further by Mr. Dillon, Lord Robert admitted that he had not seen the *Frankfurter Zeitung's* explanation, and said it was no part of the Government's duty to institute inquiries as to what went on in Germany. On May 17th we have the German Foreign Secretary, Herr Zimmermann, commenting upon Lord Robert Cecil's statements. The story of the corpse factory, he said, had appeared first in the *French Press*, which was misled by the uses of the word *cadavre*. The *Frankfurter Zeitung*, a fortnight earlier, had assumed that the French deemed it "not worth while to go on bearing the disgrace of such a grotesque lie."

The foregoing summary traces the corpse factory as propaganda only in a single journal, and within the space of one month in 1917. Its proliferations in the British Empire, the United States, and the Far East could not be described. The memory of them staggers the imagination. It should, however, be noted that in the British Press references to the corpse factory came speedily to an end. General Charteris and Mr. Masterman have doubtless indicated the sufficient reason

And that sufficient reason was that it was a lie.

Other War Lies

We have quoted above from the *London Nation*. Let us now give two more examples of war lies from the *New York Nation*. Nov. 25, 1925. It is to be borne in mind that both England and America fought together against Germany, neither being pro-German.

The first lie is about the *Baby of Courbeck Loo*, which baby never existed. The *Nation* of New York writes thus about it—

The Charteris incident has stirred people's men ories as well as their ire. Thus the *Glasgow Forward* is disgusted by the hypocritical comment of the *London Daily Mail* upon the Charteris case that "The special feature of the British propaganda was that it told the truth. Great care was taken in obtaining facts and rectifying them." It reprints a delightful statement by a former *Daily Mail* correspondent, a Captain Wilson. This appeared in *The Crusader* of February 24, 1922, as follows.

The *Daily Mail* telegraphed out that they wanted stories of atrocities. Well, they had not

any atrocities at that time so then they telegraphed out that they wanted stories of refugees. There was a little town outside Brussels where one went to get dinner—a very good dinner too. I heard the Hun had been there. So I wrote a heart-rending story about the baby of Courbeck Loo being rescued from the Hun in the light of the burning homesteads. The next day they telegraphed me to send the baby along, as they had about 5,000 letters offering to adopt it. The day after that baby clothes began to pour into the office. Even Queen Alexandra wired her sympathy and sent some clothes. Well, I couldn't wire back to say there wasn't a baby. So I finally arranged with the doctor that took care of the refugees that the blessed baby died of some very contagious disease, so it couldn't have a public trial.

And he got Lady Northcliffe to start a creche with all the baby clothes, concludes the account.

Since the end always justifies the means in war time, the baby creche undoubtedly paid for the invention of that touching baby of Courbeck Loo. And now the *Daily Mail* and all the Rothermere-Beaverbrook newspapers, which were the chief hars during the war, are howling for a parliamentary inquiry into General Charteris's allegations.

The other lie concerns a British nurse both of whose breasts were alleged to have been cut off by the Germans. The *New York Nation* relates the incident in the following paragraph—

The town of Dumfries, which is represented in Parliament by General Charteris, also writes the *Glasgow Forward* has before this had some experience with war lies. Early in the war much publicity was given to the case of a Dumfries nurse in the army. The press said the poor thing had had both her breasts cut off in Belgium by some bestial "Huns." Naturally, all Dumfries saw red and its boys flocked to the recruiting stations—until the outraged nurse in question, who happened to be not in Belgium but in the good British town of Huddersfield, read the story of her mutilation and telegraphed a denial. That was bad taste we admit, had she been a true patriot, she must have acquiesced in the loss of her breasts. Some curious personal pride in the perfection of her anatomy kept her from assenting. But the *London Times* was equal to the occasion. It pointed out that this outrageous journalistic carving-up of an entirely complete British woman was due to a story circulated by a German spy.

The comments of the American paper run as follows.—

Even the *New York Tribune* now concedes that the atrocity business was faked. At least in its issue of November 15 it allowed its *London* correspondent to say that a few months ago General Charteris's indiscretion would have been bluffed out on the ground that all is fair in war. Today, he declares, "with a more or less shame-faced recognition that all the bellicerents told a pack of lies during the war there is anxiety that this country should not stand out as the champion liar of the war." Hence there is even the belated admission of the truth of Admiral Sims's statement that stories of German submarine atrocities were

greatly exaggerated. Thus truth, crushed, rises again.

An Unearned Certificate

Mr. Edward Thompson—the Rev. E. J. Thompson, sometime principal of the Bankura Wesleyan College,—has announced in his recently published book, entitled *The Other Side of the Medal*, his discovery of a serious Indian rival to the British manufacturers of lies, and to him he has given a glorious certificate. Says he in his aforesaid book :—

"Our misrepresentation of Indian history and character is one of the things that have so alienated the educated classes of India that even their moderate elements have refused to help the reforms. Those measures, because of this sullenness, have failed, when they deserved a better fate. And Indians misrepresent us, taking revenge in their turn. The most widely read of their monthlies has always seemed to me a study in steady, conscienceless misrepresentation." Pp. 133-124, 'The Other Side of the Medal.'

To be without conscience is a very high qualification indeed. But as the editor of the monthly referred to above never had to make any efforts to get rid of that troublesome encumbrance, he feels that he has not earned the certificate Mr. Thompson has been graciously pleased to give him. We shall tell Mr. Thompson the reason why.

There is a theory that it is only persons belonging to conquering and ruling nations who have a conscience. Another theory is that it is only white (or pale pink) persons who have a conscience. A third theory is that conscience is the monopoly of Christians, particularly of British Christians. A fourth theory is that Christian missionaries alone have conscience. There is a last theory which states that ex-missionaries alone have a monopoly of it. Of course, all persons belonging to conquering and ruling nations, or all white men, or all Christians, or all Christian missionaries, or all Christian ex-missionaries do not subscribe to the theory which would credit them with the sole possession of conscience. But as there are so many classes of monopolists in the market, and the editor of the monthly referred to above does not belong to any of them, he readily admits that he never had any conscience—he was born without it. And, therefore, being naturally conscienceless, he had not to try to get rid of that inconvenient excrescence. It is for that reason that he feels that he has not earned Mr.

Thompson's certificate, though there is no doubt he does not possess a conscience.

However, as so great an authority on the subject of consciencelessness as Mr. Edward Thompson has given him such a splendid certificate, the editor in question will not fail to take advantage of it when occasion arises for his doing so. In fact, he has already resolved to apply for the post of Director-General of the British War Lies Department, when war breaks out again between Britain and some other nation or nations.

Hindu-Moslem Unity

In our search for stable foundations for Hindu-Moslem unity we have found that a sure basis for such unity would be a common love and respect for India. That India is worthy of love and respect is self-evident to those who are aware of the ancient achievements of our ancestors. As a large proportion of Indian Musalmans are descended from Indian ancestors, they are as much entitled to be proud of these achievements as those in India who are Hindus, Buddhists and Jains by religion. That these Musalmans are not proud of them is not wholly their fault. We Hindus have often denied them that privilege by thinking and speaking of them and treating them socially as *mlecchhas* and *yavanas*. The modern Greeks and Italians, unlike the ancient Greeks and Romans, are Christians, and do spiritual homage to the prophets and messiah of Palestine. But they are not on that account the less proud of the achievements of their ancient non-Christian ancestors of Greece and Rome, or do not for that reason exert themselves the less to cultivate and conserve the ancient arts and literatures of Greece and Rome. Such should likewise be the joint attitude and endeavour of the modern Hindu and Musalman descendants of the ancient Indians with regard to the ancient culture and civilisation of India.

Coming down to medieval times, we find that the fine and industrial arts of that age owed at least as much to the Musalmans as to the Hindus for their development. Indian Musalmans still excel in music, in architecture, in painting and in many of the crafts which have come down to us from earlier ages. Whether Urdu literature may be considered almost entirely a Musalman achievement, need not be discussed.

here. But Hindi literature and Bengali literature, not to mention some other literatures, owe not a little to some early Moslem writers and patrons of learning.

Why then should not Indian Mussalmans be proud of the medieval culture of India like their Hindu brethren?

We know it is religious doctrines and practices which are thought to divide Hindus and Mussalmans. But if we

do not confine our attention wholly to externals but devote some thought to spiritual endeavour and realization, we shall find that saints and seers have sprung from Indian Moslem society as they have from Hindu society. We do not refer here to those who were considered strictly orthodox but to those mystics who were noted for their spiritual vision. Among these some bear evidently Moslem names. It is to be hoped that Professor Kshtrimohan Sen will be able to find time to make them known to contemporary seekers of truth. There are others, more distinguished, who cannot be claimed to have been indubitably Hindus. For instance, it cannot be said that Kabir was beyond doubt a Hindu. Most probably he was a Mussalman by birth. Similarly the saint Dadu, whom Hindus have made their own and whose teachings and hymns are in Hindi, like Kabir's, was probably a Mussalman by birth. Probably his name was Daud, of which Dadu is a diminutive of affection. But whatever they may have been by birth, Kabir and Dadu and a good many other saints were spiritually Indians and are glories of our common Hindu-Moslem race. Of the Baishnab singers of Bengal and of the *Baouls* many have been Mussalmans by birth.

his salutations of love and respect to India through the small group of young writers who conduct the Bengali magazine "Kallol". His sentiments found expression in the following words, translated from the French

"TO MY FRIENDS OF INDIA—

"Asia and Europe form parts of the same vessel, of which the prow is Europe and the



Romain Rolland

watch-chamber India, the Empress of Thought, with eyes innumerable. Glory to thee, mine eyes! Thou art mine and my soul is thine. We are but one and the same being.

Romain Rolland"

Greetings to Romain Rolland

In January last year Romain Rolland sent

A mes amis de l'Inde

L'Europe, l'Asie sont un même vaisseau. L'Europe
est la proue. La chambre de veille est l'Inde; empire de
la pensée aux yeux innombrables. Dans à vous, mes gens!
Car vous êtes tous. Et non exprès. Vous ne sommes
qu'un seul être.

Romain Rolland

29 janvier 1925

Calcutta Session of the National Liberal Federation of India

There is a passage, relating to deterioration of public life, in the presidential address of Sir Moropant Joshi, delivered at the last Calcutta session of the National Liberal Federation of India, which should receive the attention of all of us. He calls it a matter of great importance and says—

We find a wrangle of political parties and an internecine war of mutual recrimination instead of united or at any rate confluent action towards the realization of the common political goal. In the eagerness to emphasize their own superiority of policy and method, fierce attacks are made not only on the policies and principles of rival political parties but upon individuals and there is very little attempt made to understand the respective view-points. Leaders of parties as also responsible editors of newspapers who are expected particularly to discourage such an attitude, are, I repeat, not always careful in guarding themselves against it. Again, very little sanctity attaches to age, experience, self-sacrifice, or recognized moral worth found in leaders of other parties. The interests of party are not unoften placed above national interests and this has made political life in this country a tangled skein of camouflage and dissimulation. Is it too much to hope that the evils of such tactics will be perceived and the tactics avoided?

It is to be regretted that the matter to which Sir Moropant draws attention in the

Romain Rolland's sympathies and appreciation know no bounds of race or clime. He belongs, therefore, not only to France, but to India and all the world. He has been able to love and respect even Germany, which has been looked upon by his countrymen as the enemy country for decades. A people are to be judged not by the worst that they have done but by their ideals and aspirations. Hence we take Rolland to be a truer representative of his people than those who recently perpetrated the barbarities at Damascus. We are aware that few of us have realised in our lives the ideals and aspirations of India which have won for her the love and adoration of a master spirit like Rolland. But his words are to us a fresh reminder of what India stands for in the minds of men who belong to all the world. For this reminder and for all that he is and has done, we salute Romain Rolland with love and respect on the occasion of his completing his sixtieth year, when there is to be a celebration of the event in Switzerland by his friends and admirers. May we not on our part be totally unworthy of that India which the great ones of our country and of the world have seen in their visions!

above passage has not received strict attention even in the address of the Chairman of the Reception Committee of the Federation, in which certain bantering expressions have been used to describe Mr. M. K. Gandhi, his followers and his political methods and teachings, though Mr. Krishna Kumar Mitra's speech has some merits of its own.

We need not consider whether the achievements of the Liberal Party recounted by him are great or small.—what is material is that they are achievements.

But in claiming credit for them, he has omitted to consider two things. Some of these achievements relate to a period when Indian political life did not know any division of parties, no distinction between Moderate and Extremist, Non-co-operator, Swarajist or Independent. Therefore, the credit for them belongs not merely to the Liberals, but to the other parties as well, just as Englishmen and Americans may boast equally of the achievements of Shakespeare and Milton and Cromwell. Again, the Government made some concessions to the Moderates in former years partly, if not mainly or wholly, to "rally the Moderates"—a phrase which is certainly known to present-day Liberals. Therefore, the credit for obtaining these concessions or reforms belongs partly at least to those who were not Moderates.

Mr. Krishna Kumar Mitra claims that the school of politics to which the Liberals belong "has never been found wanting." It cannot be said that historically this is a strictly accurate statement.

Again, Mr. Mitra claims Raja Ram Mohun Roy as a Liberal. But what have present-day Liberals to say to the Raja's well-known declaration that, if the British Reform Bill of his days were thrown out by the House of Commons, he would sever all connection with the British empire? Was it not Non-co-operation in intention? And was the Swadeshi *cum* Boycott agitation of the Bengal Partition days 'constitutional agitation' in the sense in which the Bengal Liberals of to-day understand the expression?

We do not think that Mr. Mitra was quite accurate, or just to his opponents when he indited the following sentence ;—

The novelty of the new cult, and the irresistible fascination of getting Swaraj within three months by making no sacrifice whatsoever in men or money,—in life or limbs,—but simply by turning the wheel of a peaceful Charka,—in fact by performing a magic in point of which Aladdin's performances were as nothing,—and the very simplicity of the process of getting Swaraj so

cheap, and so quickly, had practically turned the heads of our countrymen

For our part we have never believed in fixing a date by which Swaraj can be won by any means or process whatever, and have never made a secret of our scepticism. But we cannot say, have never said, that Mr. Gandhi ever stated or suggested that Swaraj could be obtained without any sacrifice in men or money, life or limb. On the contrary, he has all along demanded the utmost self-purification and sacrifice from Non-cooperators. And as a matter of fact, many of them have made great pecuniary sacrifices, and some have become invalid for life, and some others died, in consequence of imprisonment.

Mr. Krishna Kumar Mitra's defence of his party against the charges of being service-seekers and place-hunters, of hating to mix with the people, and of merely supporting and carrying out the mandates of the Government without rendering any services to the public, etc., is good so far as politics is concerned. But it is somewhat irrelevant to claim the scientific, medical, juristic, commercial and other non-political work of Sir J. C. Bose, Sir P. C. Ray, Sir Ashutosh Mukherjee, Sir Nilotkan Sircar, Sir Rajendranath Mukherji, etc., as achievements of the Liberal Party.

As regards direct action, the present-day circumstances of India are not suitable for such a policy; and even the Non-cooperators have pronounced that opinion after appointing a committee which toured through all the provinces and reported against the starting of civil disobedience even in the near future. But when Mr. Mitra appears to state or imply that direct action produced no beneficial results whatever in Russia, Ireland, Italy, Austria, and Portugal, and that "it was at last by the tried road of constitutional progress that the countries [named above] were saved and restored to their legitimate share of independence," he seems to have partly forgotten his history. Sir Moropant Joshi appears to have given a better indirect interpretation of the principles of the Indian Liberal Party when he said in his address:—

Another question to which an answer is expected is what is the method which the Liberals are prepared to adopt to put pressure on Government and to enforce the national will to be free. The Liberals have always had an abounding faith in the people. They believe that it is quite feasible to bring adequate pressure to bear on Government to grant India dominion status if the electorate and the people as a whole take much keener interest in matters political. The will to be free must be infused in the

masses, and intensity of feeling secured by constant reiteration of the birthright of Indian citizens. The Liberals have still faith in constitutional methods which they believe have not been adequately tried. *As extreme measures nothing is ruled out for achieving political emancipation—not even revolutions, much less civil disobedience and obstruction.* But the Liberals firmly believe that, without adequate preparation of the people, little pressure can be put on Government. Mere gasping of teeth and stamping of feet is neither dignified nor expedient. As soon as we concentrate on the preparation of the electorates, a stage must arrive when the rulers must find it prudent to yield rather than risk civil disobedience and revolution. Without adequate preparation of the people no compelling pressure upon Government is possible; and once they are prepared, civil disobedience will be unnecessary.

The means and methods advocated by Mr. Mitra for harmonising the conflicting interests and attitudes of landlords and tenants, capital and labour and of "high-caste" people and the depressed classes are worthy of support. And we believe with him that we "cannot achieve anything great or good unless through the path of truth and righteousness," and that,

Whether you are a Co-operator or a Non-co-operator,—whether you are a Socialist or a Swarajist, whether you are a Liberal or an Independent, we are all of us, brethren, children of the same Mother, and working for the same cause. Do not create confusion of tongues by coming new words and magnifying the old and forgotten differences. Let us put our heads and join our hands together and march on steadily to the common goal.

Not having received any advance copy either of Mr. Krishna Kumar Mitra's or of Sir Moropant Joshi's address, we are unable to deal with them properly.

The latter dealt with the following topics in his statesmanlike address: constitutional reform; Lord Birkenhead's speech, the Secretary of State's objections; diarchy, the Nagpur Flag agitation; the civil services; the demand, its nature and justification; communal disturbances; excise duty on cotton goods, Indians in South Africa, Non-political work by Liberals; the Liberal party and Government. Liberals and other parties; plea for unity; party organization; deterioration of public life.

To Lord Birkenhead's speech he has devoted much space and characterised it as "a curious blend of light and darkness, of half truths and fond misconceptions, of rays of hope and a dismal trail of disappointment." His criticism of the speech is weighty.

Though he has pointed out what good has been done by elected legislative councils,

he has no hesitation in saying: "If diarchy is found to have failed in its main purpose, as it has failed, little doubt remains of its failure."

With regard to the Civil Services, he says, in part:

The Secretary of State has praised the civil services in India. Nobody grudges them praise where they deserve it, certainly no Indian who had to deal with the services as a member of Government. Indians, however, want to be responsible for policies, and this causes resentment in a service used to take the initiative and to the formulation of policies, and this again reacts on the Indians. Nobody grudges the services just and fair treatment, but it is expected that they will perform functions similar to those of the civil services of other countries. What strikes people in India is the extraordinary rapidity with which the question of the interests of the services was taken up and decided.

Not only have their emoluments been increased but allowances which have been subject to the vote of the Legislature have been made non-votable. Not only has the financial burden of the taxpayer been considerably increased but a backward constitutional move has been taken, the limited power of the Legislatures being further curtailed, and the 'steel-frame' has been further strengthened. While a comparatively small interest, because it is concerned with the continuance of British domination, is thus dealt with promptly and generously, larger questions of great public importance which concern the entire Indian nation have evoked little sympathy and powerful opposition. The contrast is so great, and it is painful.

In the matter of minority rights and communal disturbances, he observes:—

No Britisher, I hope, expects to be here for all eternity. The fear of minorities being unfairly treated comes with ill grace from the Britishers. What of the intolerable position of the Catholics in England for so long a time? A country that can undertake the responsibility of planting a Zionist minority amongst adverse Bedouin surroundings ought surely to be capable of securing provisions for the reasonable claims of minorities in this country.

In his opinion, "Kenya and South Africa emphasize the need of Swaraj."

In his observations on the Liberal Party and Government, Sir Moropant clearly brings out the fact that though the Liberals co-operated with the Government whenever they could do so conscientiously, the Government has not treated the Liberals fairly and considerably "to all outward appearances the cry of the Liberal and the Non-cooperator, the friend and the obstructionist, is treated with equal indifference by Government."

Sir Moropant's "Plea for unity" is well conceived.

Whatever a Britisher may think, the Liberals have no reason to reckon themselves enemies of

the parties that do not agree with them in the methods adopted to secure the goal. However unfortunate and deplorable their methods might happen to be, the Liberals realize that all are working for a common objective. Circumstances which drive persons like Mahatma Gandhi and Messrs. Das and Nehru into a mentality that spurns cooperation and advises obstruction are certainly unfortunate and deplorable, and the Government responsible for them must reconsider its attitude. From our national point of view, the union of all political parties is extremely desirable at this juncture. It is quite conceivable that the Liberals, Independents, Conventionists and Responsive Cooperators would not find it difficult to have a common platform.

—

Is it Government by Shopkeepers and for Shopkeepers ?

The British Government of India began as a commercial undertaking, and although later developments covered things up with the imperial mantle, British interests in India are mainly commercial and the Government and its officials have, ever since the beginning of the British occupation of India, always kept this fact in mind. We do not blame them for this weakness in view of the fact that we have always accepted, and advised others to accept, British avowals, in relation to their imperialistic ventures, their deepest attachment to philanthropy and the uplift of humanity, with an addition of salt. The ex-Dewans of the Moghuls never sacrificed the "economic" arts to "Christianity" no more than to the doctrine of *Maya*. They have done good to humanity no doubt, for are not the British human beings? But they have not proved themselves to be unadulterated Benthamites, in so far as their efforts had always been directed to the greatest happiness of the greatest number of Englishmen and women only. If by what they have done they have caused much unhappiness to fifty times more people in India, they may be excused because they have never fully realised that Indians are just as much human beings as Britishers. Why we assumed such a sub-human character before our rulers is out of the question. Suffice it to say that it is always very important from the point of view of human happiness that India should have a stable exchange for the facility of the British Indian trade, and British officials to keep "law" and "order" wherever British goods sell, and British surgeons wherever Britishers have to open shops, and railways wherever there are Indian goods to be re-

placed by British goods, and British armies wherever they can be trained up at the cost of the Indians. Do not ask, what about Indian happiness, for that is that and human happiness is human happiness. In view of the history of British rule in India, should we wonder that Indian Government officials always make it a point to sympathise much more with British commercial interests than with things which have a deeper relation with India's national well-being but little to do with the happiness of the British? Indian education or Indian sanitation and health never occasion such demonstration of official interest and sympathy as do meetings of chambers of commerce or dinners organised by British tradesmen. The highest officials in the land take what would be called unusual interest in other lands in the affairs of avowed money-makers. Of course, it is one of the functions of the State to look after the commercial prosperity of the land and Government officials never go beyond their rights in expressing sympathy with business men. Still to one who is not well versed in the psychology of the rulers of India and who has studied the national problems of India, official love of business men of British or allied origin as found in India, appears a bit out of proportion. The whole thing savours of a deeper governmental attachment to British shops in India than to the needs of the millions whom they are proclaimed as uplifting. In the West, too, one hears of the capitalistic nature of the State and of government officials abusing their powers to help their mates in their work of exploitation of the lesser members of society. But as one does not see such palpable misery in the West as in India and as the State officials seldom go out of their way to proclaim their sympathy with (let us say) either the boot and shoe or the coal trade, one does not attach much more importance to such statements than to classify them as expressions of class jealousy. But here, in India, where millions die every year of preventable and curable diseases, where practically all people live through a life of dire poverty and bestial ignorance, if government officials wax eloquent in expressing their keenest interest in the prosperity of a few foreign shopkeepers, one cannot help questioning oneself, is the government of India a government by shopkeepers and for shopkeepers?

A. C.

Associated Chambers Anti-Japanese

Japan was an outstanding figure during the meeting of British business men (with a sprinkling of sympathetic and official Indians) and British officials where they discussed the well-being of "India". One of the main items on the agenda was a motion recommending abrogation of the Government of India's convention of 1905 with Japan. According to this convention, India has to treat Japan as a most favoured nation in levying import duties. The contention put forward by a Bombay representative, who moved the motion, was that on account of the (unfair) competition of Japan, the Indian cotton mill industry was suffering badly. Hence the convention of 1905 should be abrogated and a duty, heavy enough to save the cotton mills from Japanese competition, should be imposed on textiles imported from Japan. (The Japanese competition is unfair in this sense that Japanese workmen are made to work for longer hours for low wages and thus the Japanese producers can undersell producers in countries where shorter hours are enforced by law.) It was also mentioned that the Britishers' "hard-earned Lancashire trade" was also badly hit by Japan. Nevertheless Indian Mills received the place of honour in the order of naming the victims of the Japanese competition.

The discussion which ensued, following the motion, revealed the fact that it would not be very safe to do away with the convention of 1905 in an offhand way, for Japan could and most certainly would retaliate against such action by putting heavy duties on Indian goods entering Japan. One of the things that the Japanese would very much like to tax is Indian steel. Japan has no Iron and Steel of her own, but she has considerable interests in the rapidly growing Iron and Steel industry of China. India is a serious competitor of the Chinese Iron and Steel industry, the profits of which mainly go into Japanese pockets. If India taxed Japanese textiles, Japan would most certainly not lose the opportunity to tax Indian Iron and Steel. So that the chances are that by abrogating the convention of 1905 India will lose more than gain. Bengal and Madras voting against the motion, the motion was dropped.

When we go into the details of the case and through the statistics of Japanese and other textile imports into India, we find

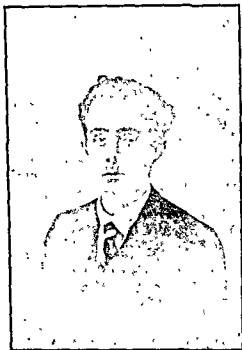
that Japan is probably hitting Lancashire harder than she is hitting India. This is all the more probable in view of the greater differences between Japanese and British costs of production as compared with Japanese and Indian costs. Another argument in support of this view is the fact that British business men have taken so much trouble to have the situation redressed. It is not usual for members of the British business community to spend time and energy to serve Indian mill-owners. Moreover, they themselves admit that Lancashire is suffering from the Japanese competition. Whatever that may be, we are told that the Indian mill industry has a serious rival in Japan and that if proper and timely steps are not taken against this menace, things may end in a tragedy. The suspension of the Cotton Excise Duty go to prove that the Indian mills are really in a bad condition. But the suspension of the Cotton Excise Duty will help Indian mill-owners to lower prices and thus injure the cottage weavers of India. The cottage weaver's well-being is of much more importance to India's economy than the prosperity of the mill-owner. The, better policy, therefore, would have been to do something which would not enable Indian mill-owners to lower prices, but at the same time serve to reduce foreign competition.

If the Indian Government had further increased the duties on all textile imports, (including those from Lancashire), the Japanese would still receive the treatment afforded to the most favoured nation, but would be less of a competitor to Indian mills. And the convention of 1905 remaining intact, there would not be so much fear of retaliation. Of course, such a course would hit the British shopkeepers hard, and that is why nobody thought of it. But when we discuss our own affairs, selfish people as we are, we naturally think of all sorts of absurd ways of improving India's fortune.

A. C.

The Professor of Italian in Visva-Bharati

Dr. Giuseppe Tucci, deputed by the Italian Government to initiate Italian studies in Rabindranath's Visva-Bharati has opened his lectures in Santiniketan. The public of Calcutta have already had the pleasure of listening to the learned discourses of the two eminent Italian savants in the All-India



Dr Tucci

Philosophical Congress, held under the auspices of the Calcutta University. While Prof Formichi communicated a strikingly original paper on the corroboration of the Upanishadic idealism from the latest researches of the world-famed Prof. Planck of Germany, Dr. Tucci read a learned discourse on "Indian Materialism", showing the lines of reconstructing that much-neglected chapter of the history of ancient India. Dr. Tucci is not only a keen student of Sanskrit, Pali and Indian Prakrits, but a sound scholar in Chinese and Tibetan as well. To mention only a few of his outstanding contributions, we may point out that he has published studies on Kalidasa, on the Sundarananda Kavya of Asvaghosa, and on the Divyavadana. He has published an edition of the Saptasatika Prajnaparamita as well as the Satashastra of Aryadeva from Tibetan. But the versatility of Dr. Tucci is even more wide-ranging. Not stopping with Tibetan, he goes forward to master the difficult yet none the less indispensable Chinese Buddhist texts, making a comparative study of the Chinese and the Sanskrit versions of the Lankavatara sutra and in the course of this year publishing another monograph on Aryadeva's *Chatuh-shatuka*, studied in its Sanskrit, Tibetan and Chinese

versions. So Dr. Tucci is specially endowed with the capacity for writing a comprehensive history of Mahayana Buddhism, which claims so many races, languages and climes as its dependencies. We hear that a preliminary study of Dr. Tucci on the history of Mahayana is already going through the press in Italy and we hope that he would soon publish an English version of that work for the benefit of our Indian students. Indology apart, Dr. Tucci has published a volume on the "Apology of Taoism" and a "History of Ancient Chinese Philosophy". So it is only natural that his researches would bring him the honour of occupying the chair of "Religion and Philosophy of India and the Extreme Orient" in the University of Rome. We are thankful to Signor Mussolini for having sent such a versatile scholar to represent the Italian Science in the republic of Indian letters.

K. N.

Indian Art and Art-critics

We still clearly remember the days when our young ladies were taught "art" by mensalubs and produced oil-paintings of a cucumber, a crescent-shaped slice of melon, one or two pomegranates and a bunch of grapes and other real and unreal sort of fruits in baskets and fruit dishes of various shapes. These generally decorated the walls where the parents could see them always and dream of the matrimonial prospects of their fast-growing daughters. In those days the stomach was the pivot on which our thoughts revolved, and we cannot say now that we did not like those appetising paintings as they came into our vision on our return from school. Then came days when everybody painted fat women and doubtful flora and fauna for a change. But the climax came when Germany flooded the Indian market with oleograph reproductions of the late Raja Ravi Varma's paintings and of those of his followers and imitators. The womanhood of India seemed to go mad all of a sudden and began to "dress" those cheap prints. "Dressing" meant cutting up pieces of silk and snipping off locks of hair to sew these on to those parts of the picture which represented clothing and hair. They did it well with silk, brocade, locks of hair and tinsel; but what waste of labour and what a stupid thing to do! We do not remember what name they gave "art" in those days; it was not "art". Anyhow,

the whole business was silly in the extreme and as artistic and beautiful as darned old socks or making an album of newspaper cuttings. Of course, "drawing" was taught in the schools and some of us could copy eagles and reindeer, objects as familiar to us as the Chinese dragon, and draw ink or tea pots with only a few defects. That was the road we were following under the guidance of nobody who knew anything of art, either Eastern or Western. Some will ask, what about the Government Schools of Art? Did not people learn something good at least there? We do not know. These schools did not enter our life as does the Indian art of to-day. The schools still exist and turn out artists, some of whom paint very well.

But Indian art, with which we are connected by bonds deeper than school instruction and which appeals to us through a thousand associations, was revived and reinstated into national life by the effort of idealists who were not "art" teachers and who travelled in the right direction instinctively, groping in semi-darkness, guided by faint signs and urged by the dissatisfaction of serving an "art" which did not mix with their life and abounded in motifs and technicalities evoking no pleasant reaction in their heart. There were a considerable number of non-painters who helped in this revival by their writings and by encouraging the movement in other ways. The name of Dr Abanindranath Tagore will stand out in the history of this renaissance like that of Giotto in the history of European art. S. J. Nandalal Bose is another outstanding figure. They have been the guiding spirit of the movement since its beginning and will, we hope, be so for many years to come. Round them have grown up many artists of fame. Some, like S. J. Devi Prasad Roy Choudhury, have shown great originality and have opened out fresh avenues of progress in painting and sculpture.

Ever since the beginning of the movement, critics have cropped up to hamper its growth as do weeds round most useful plants. Practically all their criticism was based on false assumptions regarding the principles of art in general and Indian art in particular. In turn, Indian art lacked technique and expression and meant nothing to its critics. Among the first lot of critics were disappointed drawing masters, photographers, poster designers, jute brokers, members of the Indian Civil Service and many England-returned gentlemen of erudition. In their opinion, as

in the opinion of all self-confident people, Indian art was following the line of least resistance and was approaching perfect degeneration; for it painted things as they never are in reality, and ascribed meanings to paintings which they never expressed, and so on. They forgot that

"...art does not believe in the reality of anything at all... (and) the artist incorporates an incident in his work not because it is true but because it is appropriate by aesthetic, that is, imaginative standards."

(*Spectulum Mentis*, Collingwood)

Also that Indian art was not a "suburb" of European art, that its technique had a different evolution in a different environment and that its further progress meant going back (at first) into the past where it was woven into the life of the people and picking up the lost threads of technique and tradition in order to retain the wholeness that it would otherwise lose by tearing itself away from Ajanta, Bagh, Sanchi, Konarak, etc., etc., and approaching Messrs Thos. Cook and Sons for Steamer, Railway and Tube-railway tickets to the "National Gallery." It would not do for us to reject the Ramayana as a source book of ideas and to find inspiration in the Gospels or in King Arthur. For even if some of us may cram up enough information of foreign affairs to work out a solution to our London, Paris, Berlin or Vienna-inspired creations, they would still puzzle our brethren and yield us only that joy in the field of art which translators feel in the field of creative literature. Hence it was the right policy to revert to our art-life of days which saw it flourishing and to start the old process anew. It would have been mad to cut off the tree and ship it to Europe as lumber for turning out "Indian style" objects of art. (We have not been able to stop this from taking place altogether) We have done well to wait and grow proper roots in the original soil. The foliage, flowers and fruits would follow. There is an eternity all round us to inspire life and progress in our art.

To return to our critics. Dr. Ananda K. Coomarswamy has well answered those who find no expression in the face of figures representing all sorts of things in Indian art. Referring to a statue of Yogi Buddha he says it is a

"dramatic image of withdrawal, of complete independence, of involution." "The likeness of the seated Yogi is a lamp in a windless place that flickers not" (*Gita* VI 19)

"It is just this likeness, that we must

look for in the Buddha image, and this only. For the Buddha statue was not intended to represent a man, it was to be like the unwavering flame, an image of what all men could become, not the similitude of any apparition.

"A like impersonality appears in the facial expression of all the finest Indian sculptures. These have sometimes been described as expressionless because they do not reflect the individual peculiarities which make up expression as we commonly conceive it. When however we look to those qualities which in their literature were held up as the ideals of life' (Flinders Petrie, *The Arts and Crafts of Ancient Egypt*) we begin to understand the facial expression of Hindu images.

In each, emotion is interior and the features show no trace of it, only the movements or the stillness of the limbs express the immediate purpose of the actor. That it is this body, not the inmost self, that acts, that slayeth or is slain is as clearly expressed in the Indian sculpture of the golden age, as anywhere in Vedic literature."

The expression-mongers bother us no more. They have been effectively silenced and may be passing their time in company with highly expressive salon pictures.

But there has grown up a new school of critics (such as one who recently wrote all sorts of meaningless things in the *Statesman* over the signature St K), mostly foreign experts and "authorities" who have dabbled long and short enough in Indian art to acquire an imperfect knowledge of it and allied subjects, who are showing symptoms of acute "dysentery", the usual product of cerebral inflation. They have started by subdividing the whole field of art into mutually exclusive areas, and a school of art to them is like a Leibnizian monad. Eclecticism is branded a sin and their theosophæsthetic interpretation of Indian art has reduced it to something of an *Acharya* (the hermetically sealed city within whose outside-proof walls Rabindranath Tagore enacts his drama of the same name). Right through its history, India has assimilated the world's art and learning and has created greater things by harmonious fusion. But here we are face to face with a spiritual protectionism whose absurdity is only surpassed by the foolishness of those who thought of it. Eclecticism, like everything else (such as impressionism), can be carried to an excess and cause harm to true art, but it is nevertheless, if properly used, a great vehicle of progress. As a matter of fact there has never developed any great art without borrowing the best from other spheres. The arts of China, India and Europe are good examples, so that those who understand by Indian art an inflexible attachment to classical Indian technique and motifs want

the living soul of India to be a mere museum of the past. But Indian art will progress, by eclecticism as well as by intuition. It will not thereby lose its Indian character, but Indian art will acquire a richer significance. Indians do not look at India and things Indian in the way that some foreign theosophists would like them to do. That is why the influence of Dr. Abanindranath Tagore is often misinterpreted. Revival means setting life in motion anew. And this means the awakening of fresh ideas and the yearning to explore new fields. Some critics who would concede us this much would strongly disapprove of any developments which in their opinion are not sufficiently "spiritual" and "intellectual". That is to say, if Indian art is allowed to venture beyond limits of its past experience, it must do so along paths beaten by Hebraic, Slavic or Teutonic explorers of the world of art. Some would like us to see creation as a crazy China floor, some as composed of cubes and some as an analysis of component colours. But Indian art looks at creation, not from a descriptive standpoint but from the emotional point of view. The pictures may not express emotion, they evoke emotion in the artist and in the sympathetic seer. Here there is no hard brain-work for the artist to think out queer ways of looking at things. He leaves his heart open to feelings and that is all. This is where the art of Dr. Abanindranath Tagore and his school differs fundamentally from the "intellectual art" of modern Europe. And we think that as art is fundamentally intuitive and not a conceptualistic process, Indian art is more artistic than the "creations" which have reduced modern European art to the state of a New Geometry. Art is a statement, not an interpretation. May the Almighty preserve us from reducing art to a geometric rendering of philosophical fads!

A. C.

Indian Currency and its Future

One of the fundamental virtues of a good currency is steady and fixed relations between its various coins. Supposing one could get sixty-four pice for a silver rupee or for sixteen anna bits, but only three pice for one anna bit, or if the number of annas that one got for a rupee changed from day to day, one would hardly call the rupee-anna-pice currency a sound currency. And the disorder that would ensue as a result of such discord

would cause the greatest harm to the economy of the area which is served by this currency. An economic area (that is, an area within which people usually exchange goods and services on the money basis) must have for its progress and well-being, a system of currency of which the component parts are definitely related to one another. Such an economic area may include more than one geographically or politically distinct area within it. With the growth of international trade and its facilities, the whole world is fast becoming one economic area. There are, of course, countries which are more intimately linked with one another than with others. For this reason fixity of the exchange rates of the currencies of different countries has become highly necessary nowadays. Internal trade and international trade are also very closely related. For example, a thing sold as produced within the country very often has foreign components. The demand and supply of foreign and home-made goods are related in many ways. So that for the economic prosperity of a country it is no longer sufficient that its own currency should be sound internally. It is also required that this currency should bear steady and definite relations with the currencies of such other countries as have commercial dealings with it. The ideal in this respect is never realised on account of the changefulness and peculiar mechanism of international exchange; but preventable conditions also very often go to make the situation worse. One such condition and a very potent one, is difference between the standards on which the different currencies are based. For example, some countries have gold standard currencies, while others may have a silver standard (or a bimetallic standard). Currencies based on the same metal have more chances of keeping stable relations with one another than if they were based on different metals. In the case of India of to-day, we find a peculiar circumstance in that the Indian currency is based on silver, while the Indian government attempts to maintain its exchange value stable by fixing an artificial relation between the silver rupee and the gold pound. This has, of course, never worked with any great success. As a result of this, India has suffered in two ways. First, on account of the instability of the exchange, which has a detrimental effect on India's well-being in so far as it depends on the smooth working of her

trade with other countries. Secondly, through intentional or unintentional abuse of the official system of keeping the exchange at an artificial ratio. There have been cases not very long ago of India losing crores through doubtful management of the Gold Exchange Standard whereby foreigners (mainly British) have profited correspondingly. Moreover, fluctuations in the exchange are also reflected on internal prices as the latter are closely related to the demand and supply of foreign goods.

The arguments that the British authorities in India and England have put forward in support of maintaining this system are mainly: (a) that gold is too costly a medium to serve as currency in a poor country like India, where transactions are mainly made in terms of annas and pice, (b) that gold will be hoarded and not used as money by the people of India, which is a veritable sink for precious metals, and (c) that the cost of maintaining a gold currency would be too heavy for the Indian exchequer. The arguments are not convincing, because if crores of rupee worth of ten-rupee, twenty rupee and higher denomination notes could freely circulate in India, one cannot very well believe that a ten, fifteen or twenty rupee gold coin would be too costly for circulation. The second argument also is wrong. People hoard sovereigns at present, because they are scarce. Gold coins have actually circulated in India in the past. It is because gold has been taken out of circulation that people have developed a morbid love of hoarding gold coins. This will disappear with increasing familiarity with gold coins. Moreover, the Government need not put actual gold coins into circulation. The gold can be kept in the treasury and notes circulated on its strength. Gold should be freely obtainable and evidently no more people would take the trouble to get gold from the treasury and hoard it than there are at present who buy sovereigns in the market for the same purpose. This will also do away with the third argument.

This is not the place to discuss the real reason why Britain kept India a silver standard country, although she had extensive trade relations with gold using countries. One reason may be that the warring nations of Europe have always found it expedient not to part with their gold in view of its importance as supplying the sinews of war. At the present moment the Western nations are faced with the problem of an all-round rise of prices

owing to the accumulation of too much gold in the West. This fact may account for the recent enthusiasm even among Westerners to introduce the Gold Standard in India.

Supposing India did have a Gold Standard, one thing should be kept in mind. It is to keep all reserves in India. It would not be very nice for India, if she had a paper currency backed by "Gold in London".

A. C.

Herr Luther's Views on the Locarno Pacts

In Germany popular opinion is sceptical about the value of the Locarno Pacts. The German people even distrust the motive of other Governments interested in the promotion of the Locarno Treaties. On November 23, 1925, Herr Luther, the German Chancellor in his speech before the Reichstag gave the reason for the popular distrust in German in the following way:—

With the conclusion of the Pact, the Chancellor continued, the occupation of German lands had lost, even in the view of the other side, its inner justification. The mere fact of the occupation was felt by Germany as an expression of mistrust, and the German people counted upon the French, inspired as they were by their own national feelings, to take this into account. Since even to-day it was not possible to foresee when the hopes of Germany for the end of the occupation would be realized, foreign opinion must not be surprised if there was a lack of rejoicing among those in Germany who were quite prepared to give their full support to the Pact. A nation which had followed the thorny path traversed by Germany in the process of her reconstruction could not be expected to get up enthusiasm at each separate step, even when it was plain that the step constituted an unmistakable advance. It was quite understandable that the German people would find it difficult to appreciate the Pact at its full value so long as the occupation and the repression it involved were continued. The evacuation of the Cologne zone was independent from the alleviations. It was Germany's right since January 10, and the German people had never been able to see why the occupation of a third of the whole area should be made dependent upon an insignificant remainder of the disarmament demands.

However, Herr Luther made it clear that on the whole Germany will be benefited by the Locarno Treaties and pointed out that "discussion on the air restrictions had already been begun."

According to Herr Luther, the greatest gain of Germany by the acceptance of the Locarno Pact is as follows:—

At Locarno the assurance had been secured that Germany should have a permanent seat on the

Council of the League and that her right to colonial Mandates should not only be recognized but should be given practical effect. Though the question of Germany's responsibility for the war had not been settled, the German view had been brought to the attention of the Governments concerned, and the German delegates had re-affirmed it in the discussion at Locarno. It would be adhered to also in the League of Nations.

Herr Luther holds that Art 16 of the League of Nations would not work against German interest, if Germany entered the League and he presented the following argument:—

At the same time, Germany must secure herself against possible future political dangers inseparable from her geographical position, and was, therefore, at once confronted with the question of Article 16 of the Covenant. From the many discussions that had taken place on this Article, there was no doubt that no binding decision could ever be taken against the will of a country—in this case, Germany—as to whether the preliminary conditions for the application of Article 16 against a particular State as a disturber of the peace were present.

The possibility that Germany might be required to take part in an action against a State she did not regard as the aggressor was, therefore, excluded. The question of Germany's participation in such action arose only when Germany herself had decided that it was quite clear who was the aggressor. From this it followed that in no case could another member of the League acquire the right to force Germany to take action against her will, even to the extent of tolerating the march of troops through her territory. Germany could, therefore, enter the League in all sincerity and without secret reservation.

There were, nevertheless, special limitations to her capacity under Article 16, notably her disarmed condition and her central position. It was necessary to clear up this point in advance so that accusations of disloyalty and the consequent moral isolation might not subsequently ensue, hence the declaration agreed upon in Locarno that Germany was only committed to an extent consistent with her military and geographical situation. This applied both to the economic and to the political measures. It was thus expressly admitted that Germany was herself entitled to decide whether and in how far she would take part in executive measures. He did not hesitate to declare that in accordance with this new interpretation of Article 16, no dangers now remained for Germany as a result of entering the League.

He further emphasised the point that Germany has not in any way committed herself against Russia.

"Moreover, Germany attached the greatest importance to the maintenance of her relations with States which did not belong to the League, and was determined that, as far as Russia was concerned, she would not allow the conclusion of the Locarno Agreements to disturb in any way the friendly relations between the two countries."

Once Germany entered the League of Nations, as a member of its Council, she would work for (1) disarmament, (2) revision

of the Treaty of Versailles and (3) for enforcing the claim of self-determination of German minorities in Poland and Czecho-Slavia

* Within the League Germany would be able to co-operate in the work begun at Locarno. For example, the question of investigation of armaments would be the more easily dealt with when Germany had a seat upon the Council. General disarmament had been one of the problems discussed at Locarno. It was absurd to talk of real equality between nations when one was disarmed and the other bristling with armaments. It would be Germany's part to keep alive the idea of general disarmament which had been agreed to in principle by all parties to the Protocol and the Pact. It must not be forgotten that this question had gone beyond the stage of ideals and Utopias and now formed part of the practical politics of all Cabinets.

* * * * *

Nothing had thereby been morally or politically or legally changed with regard to the German attitude to the individual clauses of the Peace Treaty. What it did mean was that the policy of sanctions and ultimatums had been rendered impossible by the arbitration clauses of the Pact. This was an extraordinary achievement in the interests of the maintenance of peace. From the Pact there had resulted a regrouping of the Powers. All five countries now stood on an equal footing and the danger of a Pact directed against Germany had disappeared for ever.

* * * * *

The League made provision for revising treaties, the maintenance of which in view of changed international conditions might endanger the peace of the world. One might be sceptical of the practical application of the article, but the principle was beyond doubt, and the right of self-determination was in no way prejudiced or abandoned by the German Government.

We wish to emphasise the fact that according to Herr Luther's statements, two definite promises have been made to Germany by the other signatories of the Locarno Pacts and they are : (1) Germany will get a seat in the council of the League of Nations and (2) Germany will get some colonies as mandates. These are positive gains of Germany, while others are debatable and even may become liabilities.

T. D.

Sir Moropant Joshi

Sir Moropant Joshi, President of the

Calcutta Session of the National Liberal Federation, was a member of the legal profession. According to *The Leader* of Allahabad,

He soon achieved success at the Bar and his eminence at the profession was recognised by his being enrolled as an advocate, first of the old Judicial Commissioner's court in Berar and next of the court of the Judicial Commissioner of the Central Provinces. He had commanded extensive and lucrative practice, first at Amraoti and next at Nagpur, for many years before he was appointed a member of the Government. Sir Moropant Joshi, who is now sixty-four years of age, joined the Congress at Allahabad in 1888 when he was twenty-seven years old. In 1890 he went to England with Messrs Hume, Surendranath Banerjee, Norton and Mudholkar as a delegate of the Indian National Congress to press for the expansion and reform of the legislative councils, but owing to ill-health he had to return earlier than his colleagues. Ever since he has been an ardent nationalist and patriot attending many of the annual sessions of the Congress and taking part in their deliberations, working in his own province and contributing generously to Congress and other public funds. He was treasurer of the reception committee of the Congress held at Amraoti, his native place, in 1897. He was among the many old Congressmen who in 1918 severed their connection with the Congress owing to differences of opinion on fundamental questions and among the earliest to join the Liberal party which was organized to continue the work of the old Congress. He took part in the proceedings of the first session of the Liberal Federation at Bombay in November 1918. In December 1920 he was appointed a member of the Executive Council of the Central Provinces and he will complete his term of office in the third week of this month (Dec., 1925). As Home member of the Central Provinces Government, Sir Moropant Joshi has shown moderation and discretion combined with firmness and independence. Last year he dissented from the Governor (Sir Frank Sly) and the other I.C.S. members of the Government and in a brief but telling note of dissent from the dispatch of the Governor in Council, sent for the information of the Madras Committee, pleaded for complete provincial autonomy. Throughout these years Sir Moropant Joshi has been a convinced and consistent advocate of social reform. He has spent nearly a fortune on the education of his daughters, the eldest of whom is Dr Joshi practising at Bombay after having received the highest medical education in Bombay, England and Ireland, and the second is the Miss of Sangli. Simple and straightforward, clear-headed and sincere, Sir Moropant Joshi is one of our most disinterested patriots.



ASOK AND UPAGUPTA
Artist—Pulin Behari Datta

THE MODERN REVIEW

VOL. XXXIX.
NO. 2

FEBRUARY, 1926.

WHOLE NO.
230

THE PLACE OF NON-COOPERATION IN INDIAN NATIONALISM

By K. NATARAJAN

NOW that Mahatma Gandhi's influence is on the wane and the country 's being roused up to a different line of action from that suggested by him, it is just the time when an attempt should be made to judge the movement adumbrated by him. When his power was felt most, there was a possibility of opinions being biased. Freed now from the oppressive influence of his personality and the frothy wave of enthusiasm that swept the people on, his work and the ideas that he attempted to work out can be subjected to an impartial review in a proper perspective.

The cry is heard on many sides and from many quarters that non-cooperation is dead; that it is a thing of the past; that it is not likely to revive even with the fervent advocacy of its sponsor, Mahatma Gandhi. Those who talk in this vein can have but a narrow grasp of what non-cooperation means and stands for. The cry of non-cooperation as a political slogan is only a minor cry; that cry may have assumed a feebler note. But non-cooperation, in its essence, is not a political weapon but a spiritual discipline, is not a destruction of Governmental institutions but a strengthening of soul force. Men with titles may not have renounced them; lawyers who gave up their practice may have resumed it; students who discarded their studies may have gone back to their colleges; khadi-clad youngsters may have taken to the trammels of fashion. But the lawyer and the student are not the same as they were before the renunciation. Their outlook on life is different, their habit or

thought has suffered a transformation, they have a better appreciation of the correct values of things. The trousered and collared gent does not strut about with the same swaggering air of superiority as of yore. They look apologetic for what they do. If they did not 'stick on,' it was not because they were convinced of the irrationality of non-cooperation but because their power of endurance was exhausted, the weakness of the flesh told. It was a confession of *their* failure, not that of the movement. For to say that the movement has failed is like saying that truth has failed or righteousness has failed. There may be individual instances of deviation from truth or aberrations from righteousness but truth or righteousness, as such, can never die.

The movement aims at making the people lead a better and a purer life. It is a course prescribed for the individual for the attainment of self-realisation. The means adopted is that of simplicity in raiment and food, of sincerity in thought and word, of sweetness in disposition, of fortitude in suffering, of non-violence in action. It is a programme of high ideals. Its efficacy is based not on numbers but on quality, not on brute strength but on moral excellence, not on temporary spectacular successes but on abiding capacity for endurance and sacrifice. It requires great courage for a man to stand shoulder to shoulder with his comrades-at-arms on a field of battle and march against the foe to the beat of drums. His courage is sustained by the feeling of security engendered by being one among myriads of

men. It requires rarer courage for a man to stand his ground when panic has overtaken his comrades and he sees them fleeing before a pursuing enemy. The courage that Mahatma Gandhi calls upon the Indians to exhibit is of a piece with this, distinguished only by being on the moral plane instead of in the physical sphere. He wants to build a nation of men of moral force—men who seeing a thing to be right and essential, stand for it as for truth unheeding any consequence. When that wish is consummated, the attainment of self-government is easy of achievement.

For what do the rulers rely on for the maintenance of their power over an alien people, if not upon the weaknesses of the subject nation? They win the people with smiles and sweet words; they bribe them with offices and titles; they incite them to inglorious actions by temptations of rewards and emoluments. The baser instincts of man are appealed to, their moral sensibility is insidiously sapped. Their physical deterioration is nothing compared to the moral corruption that corrodes their manliness, their finer promptings. And the longer the yoke is allowed to remain, the surer is the grip of vice, the swifter is the process of demoralisation; and the uphill task of regeneration of the fallen becomes increasingly arduous. With rare insight Mahatma Gandhi saw the danger of cooperating with a system of Government which does not result in the moral uplift of the nation. The only remedy was to dissociate the people from an atmosphere which draws out the basest instead of the best in them and put them to a course of discipline which would strengthen their moral fibre, their soul force. Men should have a sure grip of themselves in the face of trials and temptations and when there are a few who have attained the capacity to resist the allurements of power and pelf, they would set a glorious example to others in leading the nation to its cherished goal of freedom.

Freedom is a beautiful ideal to work for; and the motive force should likewise be true and beautiful. It is love of country that should inspire, not hate of the enemy. The means adopted should be clean and worthy of acceptance. It should not only help the nation to attain its freedom but to retain it when attained. It should not only lead the nation to success but should avoid the possibility of brutalising it in the

process. No physical victory can compensate for spiritual surrender. Freedom will not be worth the winning if it should be at the cost of moral debasement. The process of attaining self-government should likewise be the process of making men the fittest citizens, when it is attained. A deep study, a large outlook, a generous sympathy, a capacity for work and a subordination of the need of the individual to that of the society—all qualities that would go to make a good citizen are required of a true non-cooperator. He should not be impatient of criticism nor scornful of opposition, neither boastful of his virtues nor contemptuous of others' weaknesses. He should not have a fine conceit of himself as having a monopoly of wisdom. Humble in demeanour, simple in habit, courteous in behaviour, his acts more than words should speak for him. He should be ready for sacrifice and suffering at the call of duty to the country. The policeman's baton should not frighten him into submission; the prison should not cow him into an apology. He is a soldier of freedom marching on heedless of dangers and unmindful of consequences until victory is won.

But there were men of feeble faith who were sceptic of the programme leading up to self-government. They argued, "how can the renunciation of titles by title-holders or of practice by lawyers or of studies by students affect Government? How can the filling of prisons with persons or the wearing of Khaddar force the Government to yield?" The question betrays the extent of degradation. Are not titles, law courts and colleges the agencies by which the nation is imperceptibly drawn into the net of slavery more deadly in its strangle-hold, because of the delusion of the victim that he is being embraced? One cannot have the cake and also eat it. Men cannot hold on to titles and curse the giver; they cannot help the Government in the administration of law and expect to be free from its domination; they cannot allow boys to read books which make heroes of the Westerners and wish them to entertain an undiminished love for their country. But the real prompting of the doubting Thomases was not an honest disbelief in the efficacy of the programme but cowardice to face the ordeal of sacrifice and suffering. Some made honest admission of their weakness; others sought to hide their trepidation by finding fault with the movement; and yet others built in heroic mould, though fit and ready to

face dangers themselves, were shaken from their purpose by love for their kith. No country has won its freedom without passing through fire, and when faced with an enemy at its door, if considerations of filial and domestic ties were to affect a man in joining the army of fighters, that nation is doomed. The woman is there to help a man to play his part worthily. Love of country and desire for freedom is as much her longing as his. Can she, will she, then, keep back a man in the hour of crisis caring more for domestic happiness than for national honour? A nation's life is not counted in years but in generations and men, if they wish to win their country's freedom, cannot hold back from the struggle because the goal will not be attained in their lifetime. There is the glib tongue to say that the need now is not to die for the country but to live for her. To slip apologetically through existence is not life; and if such a mean philosophy were to prevail, the country would soon be full of shivering creatures without the capacity to live or the courage to die. Mahatma Gandhi's programme was to knock all pettiness, meanness, craven cowardice out of men and make of them real standard-bearers, faithful to the flag unto the last. It was to make men and women realise that privation with self-respect is preferable to comfort with contempt; that life of want in glorious struggle is better than the splendour of a parasite; that individual obsequiousness should be driven out, if national servitude is to be got rid of.

Non-violence which is the chief plank of the Mahatma's programme is not the passive submission of a weakling. It is the courageous resistance of the strong to acts of iniquity without physical retaliation. To submit to a wrong in fear of a superior power betrays, in the words of Bernard Shaw, 'the mind of a servant'; to give blow for blow in the face of provocation is the act of a man on whom the grip of servility has not yet taken a fatal hold; to rise above retaliation and to face an unjust authority with head erect and tense muscles held under leash is the strength of the superman. When the Mahatma calls upon his countrymen to rise to such heights of courage and fortitude, he is not asking for the moon. The brave Akalis when they allowed themselves to be felled down by the lash of the pigmy preservers of law and order proved that heroism was not dead but was only dormant, waiting for the sympathetic

stirring touch to galvanise it into play. Their bodies were smeared with streaks of blood but their souls shone with the splendour of the molten gold. Brutal force could not pit itself against such spiritual strength for long and the Akalis won their point. At Nagpur, a passing patriotic pastime was raised to the dignity of a consummate plot of revolt and law was vindicated by clapping men into jail until the show had to be abandoned in despair. It is needless to multiply instances to show that non-violence wins in the end, if practised in the right spirit and for a right cause.

And what a unique example would it be in the history of the world for a nation to gain its freedom without shedding the blood of the ruling race? The people have so long been habituated to silent suffering that, even from a practical view-point, it is easier far to tune them to stand the strain of a non-violent resistance than to rouse them into violent activities. The religious susceptibilities of the majority are against the use of force; their natural bent is for peace, not for war; their training has been to foster their mind at the cost of their physique. To give physical training to the whole nation and provide them with arms is a difficult feat besides the fact that an open advocacy of violence is sure to be nipped in the bud. The only alternative is the surreptitious supply of arms and the carrying on of revolutionary propaganda through secret societies. What chance had such a method in the past when it was tried in Bengal and what greater chance has it in the future for the achievement of a larger purpose? It is futile to think of any means other than a non-violent one to reach the desired end.

The other insistent appeal of Gandhiji for people to wear Khaddar has come in for a good deal of sneering criticism. Men pretending to move with the times, air out their views that to depend on the charka and the hand-loom in these days of machinery and mass production would be to put back the hands of the clock, to cripple our power to compete with the West in the race for wealth. But it is forgotten that the race for wealth by a few is a race leading to the misery of the many, that the machine which presses the cotton and draws out the thread crushes as well the body and draws out the spirit of men leaving them their skeletons with just a breath of life, that mass production

is mass concentration with its attendant evils of over-crowding, scanty enjoyment of God's light and air, drunkenness and debauchery. In copying the West, we need not be such whole-hoggers as to copy it in its evils. India is a spacious country and can nurture her sons without huddling them like cattle. The call of the land is not heeded because of the lure of the cities with their specious temptations of riches. It is charka that is to wean men away from disease and misery to health and comfort by providing them with work and the means of clothing in their hours of enforced idleness.

And the economic effect it will have on the foreign manufacturers is not to be minimised. In the first two years of the increased use of khaddar, it had an adverse influence on the English mills which could not find a market for their productions and in the long spell of years before then, when the mill products were the only competing elements, the English manufacturers did not feel the strain of competition. Nothing tells on the westerner so much as the enforced emptying of his bloated purse and the cry

that was raised at the time for preferential treatment is an eloquent commentary on the extent of the deprivation of their earnings which were legitimately turned over to the pockets of Indians.

More than all, khaddar is an emblem of simplicity, the common bond of unity between the classes and the masses, the breaker of the barrier between the rich and the poor, the outward visible link of brotherhood between the highly placed and the lowly. That is why the Mahatma wants the leisured classes also to spin for half an hour a day so that it might bring home to the toiling millions of their countrymen their kinship with the favoured few, besides affording them an incentive to follow. The country's salvation cannot be attained without carrying the masses with us and the common dress of home-made khaddar will be more stirring in its appeal than platform harangues. It is not for nothing that a scientist of repute like Mr Roy is charka-mad. If we have not the calibre to follow a great man, let us at least be given the understanding to know his worth.

BRITISH EXPANSION IN TIBET

CHAPTER I

By TARAKNATH DAS, M.A., Ph.D.

Anglo-Tibetan Relations from the days of Warren Hastings to Lord Curzon

SINCE the days of Warren Hastings, Great Britain has had relations with Tibet with the ultimate object of bringing the country under its control. But the nature of the British policy towards Tibet, to an ordinary observer, seems to be somewhat vacillating and slow. In reality, however, it has always been steady and well calculated, leading to success—"taking the opportunity, striking while the iron is hot, not letting the chance go by, knowing our mind, knowing what we want, and acting decisively when the exact occasion arises".¹

In 1772, the Bhutanese attacked Kuch Behar, a part of Bengal, and the king of

Kuch Behar was taken prisoner. Warren Hastings, representing the East India Company, took energetic steps to clear the enemy out of Bengal. The Lama of Tibet then interceded in favour of Bhutan and wrote to Warren Hastings to be considerate in dealing with Bhutan. Warren Hastings was polite to the Lama, but he had his own policy.

"Warren Hastings's policy was, then, not to sit still within the borders, supremely indifferent to what occurred on the other side, and intent upon respecting not merely the independence but also the isolation of his neighbors. It was a forward policy and combined, in a noteworthy manner, alertness and deliberation, rapidity and persistence."

assertiveness and receptivity. He sought to secure his borders by at once striking when danger threatened but also by taking infinite pains over long periods of time to promote ordinary neighbourly intercourse with those on the other side.²

Bhutan's attack on Kuch Behar and the Tibetans' appearance on the scene in her favour, gave Hastings, "the greatest of all the Great Governors-General of India" (from the standpoint of extension of British imperialism), an opportunity to further his forward policy, and he sent a mission to Tibet. This mission is known as Bogel's Mission (1774). Bogel was clothed with the widest possible power to negotiate with the Tibetan Government to further trade relations between Bengal and Tibet. Bogel, with boldness, started his negotiations with the Tashi Lama even to the extent of establishing an alliance with Tibet.

"Bogel then hinted at the advisability of the Tibetans coming into some form of alliance with the English so that the influence of the latter might be used to restrain the Gurkhas of Nepal from attacking Tibet and its feudatories."³

The Tashi Lama was rather willing to consider the proposition but it failed because of the opposition of the Regents at Lhasa and the Chinese authorities.

"The Lama said that the Regent's apprehensions of the English arose not only from himself, but also from his fear of giving offence to the Chinese, to whom Tibet was subject. The Regent wished, therefore to receive an answer from the court at Peking."⁴

The attitude of the Regent against any relation with the British was strengthened by the attitude of the king of Nepal toward Tibet, as well as the English. The Gurkha Raja of Nepal assured the Tashi Lama and the Regent at Lhasa of his friendly attitude towards Tibet and his intention of keeping the English out of his territory, and asked the Tibetans "to have no connection with the Feringies (English) or Moghuls and not to allow them into the country, but to follow the ancient custom, which he has resolved likewise to do." He even suggested that the Tibetans should send Bogel back, as he was going to do with an English agent who came to him.

According to the report of Bogel, as early as that time the Tashi Lama had certain ideas about the importance of Russia and Russo-Chinese relations affecting Tibet. Bogel was told to leave the country, although Bogel's formal petition to the Regent contained

only this request: "I request in the name of the Governor, (Warren Hastings), my master, that you will allow merchants to trade with this country and Bengal." This request was not granted and it only became an accomplished fact after a century and a quarter when the British entered Tibet by armed forces.

From the report of Bogel's mission it became evident that, as early as 1774, the British authorities found three distinct obstacles in the way of establishing Anglo-Tibetan relations, to the interest of Great Britain: they were —(1) the anti-English attitude of the border States like Nepal and Bhutan which wanted to draw Tibet with them; (2) the attitude of the Chinese Regent at Lhasa who represented strong Chinese opposition to British penetration in Tibet, (3) growing Russian interest towards Tibet.

After Bogel's mission had returned to Calcutta in 1775, Warren Hastings did not give up his ideas regarding Tibet and in 1780 again appointed Bogel as a Special Envoy to proceed to Lhasa. But the death of both Bogel and the Tashi Lama in 1781 marred the progress of the mission. In 1782 Captain Samuel Turner was entrusted with the responsibility of the mission. The new Tashi Lama was somewhat willing to establish some commercial relations with the British, but owing to Chinese opposition no satisfactory arrangement could be reached in spite of all the British efforts. According to Turner

"The influence of the Chinese officials overawes Tibetans in all their proceedings, and produces a timidity and caution in their conduct more suited to the character of subjects than allies."

At this time Tibet was really a Chinese protectorate. In 1792, when the Nepalese invaded Tibet and defeated the Tibetans, the Chinese Government sent armies to the aid of Tibet and defeated the Nepalese forces and concluded a peace treaty by which Nepal agreed to pay an annual tribute to China, and a friendly relation of co-operation was established between Tibet and Nepal.

Between the period of Turner's mission and the Manning Mission, which was despatched in 1810, the British Government in India refrained from taking any aggressive step in the Tibetan question. In 1810, Lord Minto provided all facilities to Mr. Manning, an accomplished scholar of the Chinese language, to go to Tibet. He started with a Chinese servant, and after a great deal of

difficultly reached Lhasa. But he could not accomplish anything of political consequence because of the opposition of the Chinese Regent, and returned to India in 1812.

It must not be supposed that the British Government showed laxity in carrying out its Tibetan policy. She was forced to postpone her forward policy in that area, because she had, at that time, to concentrate her whole strength on the solution of important problems. She had her hands full of wars in the eighteenth and nineteenth centuries. The question of the conquest of India proper and the establishment of British supremacy there was much more important. The European situation, until the fall of Napoleon, kept England quite busy. The Anglo-French war in Southern India was not an insignificant affair. Then the British conflicts with the Marhattas (1797-1806), the Burmese wars (1823-26; 1852), the Sikh Wars (1845; 1848-49), the Afghan Expedition (1839-42), the Sepoy Rebellion (1856-1858), and also the Russian encroachment towards the Mediterranean, resulting in the Crimean War, kept the British Government too busy to bother with Tibet. However, Britain was engaged in indirectly solving the Tibetan problem by attacking and weakening China, the overlord of Tibet (the Opium War 1839-42; the Arrow War 1857-1860). Until the Treaty of Berlin in 1878, Britain was more concerned with coping with these situations, and her attention could not have been seriously concerned with Tibet. Statesmen, empire-builders must exercise a sense of proportion in their adventures and game of extending boundaries, and the plan of operation should be tackling one problem at a time—gaining strength through acquisition, consolidating gains already obtained, while attempting to secure fresh booty; and this has consistently become the British policy in building up her world-empire.

To ultimately reduce Tibet into virtually a British province, the British Government followed the path of least resistance, eliminating each one of these three obstacles already cited, viz. resistance of border States, Chinese opposition, and Russian influence, in a masterly fashion. The first step was to detach the border States of Bhutan, Sikkim and Nepal from Tibet. The British Government not only succeeded in winning the confidence of these States, she even reduced them to British protectorates, although Bhutan and Sikkim really were Tibetan dependencies.

It has been noted that Bhutan attacked Kuch Behar successfully and the British had to intervene. Nepal was strong enough to defeat Tibet single-handed and it was through Chinese aid that Tibet retained her position and Tibetan-Nepalese friendship was established. If all these three States had combined with Chinese support, then the British march towards Tibet might have been checked.

After the unsuccessful mission of Manning, Great Britain directed her attention to Nepal. This State, situated along the northern frontiers of Bengal and Oudh for about seven hundred miles from the Sutlej to Sikkim, and running back with an average breadth of about a hundred and thirty miles up the snow-clad slopes of the Himalayas, inhabited by the war-like Gurkhas, was getting stronger every day in that region. In 1814, the British Government sent an expedition of about 34,000 men, which was opposed by a Gurkha army of about 12,000 men. The Gurkhas at first virtually routed the British, but later, in 1815 and 1816, the British won a victory after protracted battles.

A treaty (Treaty of Sagauli) was signed in March, 1816, whereby a British Resident was allowed to reside in Katmandu, the capital of Nepal. The Nepalese "gave up their claims in the Tarai or lowlands along their southern border. The Province of Kumaon and Garhwal at the extreme west were surrendered, and the site of Simla, the future hot weather capital of British India, was acquired; the northwest frontier of the Company's possessions was carried right up to the mountains. A pathway was opened up to the regions of Central Asia."⁵

Nepal was virtually reduced to a semi-independent State. Since then Great Britain, instead of annexing Nepal outright, has followed the policy of friendly co-operation, keeping guard against her having any independent foreign relations with any other nation. Nepal's support was utilized by Britain to suppress the Sepoy Mutiny (1857), to facilitate Younghusband's expedition against Tibet and to fight the World War. In case of British territorial expansion toward Chinese Turkestan or Central Asia, Nepal's support would be invaluable, and thus a new treaty was signed in 1924 between the British Government and Nepal.

In 1826, the British march towards the eastern frontier of India reached beyond Bengal, and Assam was annexed. This brought the territories of Bhutan in contact with the

British possessions and constant friction arose regarding the border. The British authorities, for strategical reasons, wanted to secure the control over the Duars, "passes" between the two States. The Bhutanese were charged with raiding the British territories. At first, the British policy was to make Bhutan a virtual protectorate, suggesting that it should pay a tribute to the British and, in return, keep possession of the Duars. When this failed, Great Britain annexed the Duars and gave the Bhutanese an annual subsidy. Later on, when the time was ripe, in 1865, to avenge the insults inflicted upon the Hon. Ashley Eden, a British official, a campaign was started against Bhutan. Bhutan was made a British protectorate and Great Britain agreed to give an annual subsidy to the ruling prince on condition of tranquillity and cooperation with the British authorities.⁶

The significance of Sikkim in relation to Tibet and the British expansion towards her cannot be over-estimated. The most important and practicable route from India to the Chumbi Valley, a part of Tibet, passes through Sikkim over the Himalayas.⁷ Thus, from the standpoint of protection of the Indian frontier as well as an eastward expansion from India, it was essential that Sikkim should be brought under the British Government, which, as a preliminary step toward its march to Tibet, reduced this country to a British protectorate.

The method adopted by the British Government, to establish a protectorate over weak nations is exemplified by Sikkim. This can be divided into three successive stages: (1) coming in contact with the weak nation, giving assurance of friendly relations while making plans for absorbing it; (2) making some advantageous treaties to pave the way for establishing British supremacy with some semblance of legal sanction; (3) taking steps that the responsible native high officers should be those who would serve the British interests in every way possible.

The first step of the British policy towards Sikkim is clearly explained in the following despatch of Hon. A Eden, Envoy and special Commissioner to Sikkim, to the Secretary of the Government of Bengal (dated 8th April, 1861):

"Paragraph 35 :-The instructions under which I acted enabled me from the very first to give the most solemn assurances that we did not wish to retain possession of any portion of Sikkim territory: and I attribute it entirely to the confidence which was placed in these assurances that

the surrounding States held aloof altogether from the quarrel. Nepal is tributary to China, Tibet is tributary to China, and Sikkim and Bhutan are tributary to Tibet, and therefore, secondary to China. Had these States not distinctly understood that we were not advancing with any intention of annexation, it is impossible to believe but that with such combination of interests, they would all have joined to oppose us."

But the real motive of the British was to take steps for eventual annexation of Sikkim. The following articles of the treaty concluded between Great Britain and Sikkim (April 16, 1861) will illustrate the second step of the method generally adopted by Great Britain to spread her imperial power in a peaceful way, if the poor and weak nations fail to fight the British Empire successfully:

"Art. 17. The Government of Sikkim engages, to abstain from any acts of aggression or hostility against any of the neighboring States which are allies of the British Government. If any dispute or question arises between the people of Sikkim and those of neighboring States, such disputes or questions shall be referred to the arbitration of the British Government, and the Sikkim Government agrees to abide by the decision of the British Government."

"Art. 18. The whole military force of Sikkim shall join and afford every aid and facility to British troops when employed in the hills."

"Art. 19. The Government of Sikkim engages not to give lease of any portion of its territory to any other State without the permission of the British Government."

"Art. 22. With a view to the establishment of efficient government in Sikkim, and to the better maintenance of friendly relations with the British Government, the Raja of Sikkim agrees to move the seat of his government from Tibet to Sikkim and reside there for nine months in the year. It is further agreed that a vakeel shall be accredited by the Sikkim government, who shall reside permanently at Darjeeling."

The third stage of having one of the high native officers serve as a British agent was successfully carried out, as shown by the following extract from the report of the Hon. A. Eden, April 1861:—

"In conclusion, I must place on record the great obligations under which I am to Cheebou Lama who supplied a large number of coolies and accompanied me throughout. He is universally respected by the Pazcha population and trusted by the Rajah. Without his aid, I should have had very great difficulty in dealing with the people of the country. He is the most intelligent and enlightened native whom I have ever met. He has travelled much in Tibet. He is the most influential adviser of the present Raja, and it is mainly through his good counsels that the Raja has agreed to throw the country open. He is now the Raja's Dewan (Minister) and his employment in that position is an ample proof of the future good conduct of the Sikkim Government. So long as he remains in

that post, there is no fear of any policy being adopted hostile to British interests.

This absorption of Sikkim took place after China was defeated in war with Great Britain and France in 1857-1860, and thus Tibet could not, single-handed, give any effective opposition to the British by aiding Sikkim. Thus it is evident that the British methods of peaceful penetration and spreading British influence, undermining Chinese sovereignty, has been no less ingenious and pernicious than those of Russia, Germany, France or Japan. Britain evidently had an early start in the game, and she certainly surpassed others in carrying out her policy more subtly and coolly without arousing much international opposition or agitation.

It is enough here to say that the British fought with Nepal, Bhutan and Sikkim and brought them under her protecting wings, before decisive efforts were made against Tibet. Before China recovered from the effects of the Taiping Rebellion, in 1873, attempts were made to open up trade with Tibet, and a good road was constructed through Sikkim to the Tibetan frontier in 1876. The British Government planned that a mission to Tibet might also be sent through Peing, thus coming from the side of the Yangtse region. So, in the Chefoo Convention, concluded between China and Great Britain, a clause was inserted that China should assist in securing the protection of the mission in Tibet.

About 1886, Great Britain signed agreements with the Chinese Government regarding sending Missions to Yunnan and Tibet.

The mission to Tibet was given up, because it was found that the Chinese Government was not anxious to allow the British Government to undertake this work. So, in the Convention between Great Britain and China relative to Burma and Tibet, in August 25, 1887, the Tibetan mission programme was abandoned. Art IV of this Convention reads

"Inasmuch as inquiry into the circumstances by the Chinese Government has shown the existence of many obstacles to the Mission to Tibet provided for in a separate article of the Chefoo agreement, England consents to countermand the Mission."

After the British annexation of Burma in 1886 and the consequent temporary settlement of Anglo-French rivalry, and after the failure of the proposition of sending a mission to Tibet, there arose a misunder-

standing between Tibet and Sikkim. The Tibetans held that they were exercising their right in Sikkim which existed before, whereas the British held that the Tibetans were encroaching upon the right of Sikkim, a British protectorate. After considerable unsuccessful negotiations, the British started the expedition and the Tibetans refused to fight, retired and were defeated.

The British version of the case has been admirably summed up in the following way:

"It was in the autumn of 1886 that a party of Tibetans crossed the Jelep La and dug themselves in-walled themselves in, would be the more accurate description at Lintu. By so doing they violated the sanctity of Sikkim and challenged our authority as the suzerain power. We referred the matter to the Chinese, and waited patiently for a year for redress, which never came. Then we took action. We wrote a letter to the leader of the raiders, ordering the evacuation of Lintu. This was towards the close of the year 1887. We were precise—almost meticulous—in our language. We said that the evacuation must be effected by the fifteenth day of the following March. Immediate developments were not promising. The letter was returned whence it had come—unopened. A representation to the Dalai Lama like-wise remained unanswered; and on March the 20th, a British force advanced upon Lintu. The Tibetans retired without fighting, and the punitive force took up a position at Gaatong. Twice more during the year 1888, in May and in September, did the Tibetans return, and twice more they were driven back over the Jelep La.

"This seemed to the authorities to be a suitable occasion for setting in motion once more the complex apparatus of diplomacy, and another year of desultory negotiations with the Chinese rolled by. And then an unexpected thing happened—the stock of British patience was exhausted. This not only surprised, but alarmed the Chinese, who with characteristic perverseness and with an altogether (?) alacrity, pressed for a diplomatic settlement on the points at issue. Out of this new-born enthusiasm for agreement came the Anglo-Chinese Convention of 1890 and the subsequent trade regulations of 1891."

The above passage shows great magnanimity instead of any spirit of opportunism on the part of the British Government. But a careful analysis of the situation will throw a different light on the subject. There is no doubt about the fact that Sikkim, Bhutan, Nepal as well as Tibet, were parts of the Chinese Empire. And Tibet directly used jurisdiction over Bhutan and Sikkim. The establishment of the British protectorate over Sikkim is a clear usurpation of Tibetan rights. The Tibetans knew that they were acting in Sikkim within rights as a suzerain power, and did not want to have anything to do with the British authorities in matters pertaining to

Sikkim. It was, therefore, necessary for Britain to go slowly. For it would have been very poor diplomacy on the part of Britain to start an expedition against the Tibetan Government without asking China to remedy the situation, because Tibet at that time was undisputedly within the Chinese jurisdiction. It would have wounded the Chinese pride and would have hurt British interests. About this time Russian influence was gaining preponderance in the court of Peking, trying to replace British ascendancy there. Britain, by giving China an opportunity to settle the Tibetan question, not only tried to please China, but wanted to thwart any possible move of China to cooperate with Russia. Britain about that time had to face French rivalry in Siam and the Burmese borders and was busily engaged in Egypt. It was also good diplomacy on the part of Britain to make an attempt to see China committed one way or the other regarding the Tibetan question. If China refused to take action, then it would strengthen the position of Britain to take independent action, and if China agreed to stop Tibet from asserting her rights in Sikkim, then it would mean alienating Tibet from China and, at the same time, result in Chinese recognition of the right of the British to establish independent treaty relations with Sikkim, which, according to the Chinese understanding, was remotely a Chinese dependency.

The result of the Anglo-Tibetan war was the defeat of the Tibetans, and in 1889 the Chinese Resident at Lhasa appeared on the scene to make a settlement. The Indian Government was not anxious to press the question of settlement, except asserting supremacy in Sikkim and securing rights for the British traders in Tibet. But the Chinese pressed the matter and asserted, "China will be quite able to enforce in Tibet the terms of the Treaty", and thus an Agreement was signed in 1890 by Lord Lansdowne and the Chinese Resident in Calcutta on March 17, 1890, by which, among other things, the British protectorate over Sikkim was recognised.

The terms of the Agreement are as follows:—

Article 1. The boundary of Sikkim and Tibet shall be the crest of the mountain range separating the waters flowing into the Sikkim Teesta and its affluents from the water flowing into the Tibetan Mochu and northwards into other rivers of Tibet. The line commences at Mount Gimpochi on the Bhutan frontier and follows the above-mentioned

waterparting to the point where it meets Nepal territory.

Article II. It is admitted that the British Government, whose protectorate over the Sikkim State is hereby recognised, has direct and exclusive control over the internal administration and foreign relations of that State, and except through and with the permission of the British Government, neither Ruler of the State, nor any of its officers shall have official relations of any kind, formal or informal, with any other country.

Article III. The Government of Great Britain and Ireland and the Government of China engage reciprocally to respect the boundary as defined in Article II. and to prevent acts of aggression from their respective sides of the frontier.

Article IV. The question of providing increased facilities for trade across the Sikkim-Tibet frontier will hereafter be discussed with a view to mutually satisfactory arrangement.

Article V. The question of pasturage on the Sikkim side of the frontier is reserved for further examination and future adjustment.

Article VI. The High Contracting Powers reserve for discussion and arrangement the method in which official communications between the British authorities in India and the authorities in Tibet shall be conducted.¹²

Regarding the unsettled questions mentioned in the articles 4, 5, and 6, quoted above, further negotiations went on, and on the 16th of January Mr. J. H. Hart, Secretary to the Chinese Ambassador, on behalf of the Chinese Government, agreed to the British point of view. The outline was worded as follows:—

"First. Pasturage.—Such privileges as Tibet enjoys on the Sikkim side of the Frontier will be enjoyed by Sikkim on the Tibetan side.

"Second: Communication.—Communication shall be between the Chinese Resident in Tibet and India and shall be transmitted through the medium of the officer in charge of trade in the Chumbi Valley.

"Third:—Trade.—Place of trade or trademark, yet to be designated, shall be opened under regulations and with tariff yet to be arranged."

The final agreement on these disputed points was not arrived at until the 5th of December, 1893, the terms of which are:—

"Regulations regarding Trade, Communication and Pasturage to be appended to the Sikkim-Tibet Convention of 1890.

"I. A trade-mart shall be established at Yantung on the Tibetan side of the frontier and shall be open to all British subjects for purposes of trade from the first day of May, 1894. The Government of India shall be free to send officers to reside at Yantung to watch the condition of British trade at the mart.

"II. British subjects trading at Yantung shall be at liberty to travel to and fro between the frontier and Yantung, to reside at Yantung, and to rent houses and godowns for their accommodations and the storage of their goods. The Chinese Government undertake that suitable buildings for the above purposes shall be provided for British

subjects and also that a special and fitting residence be provided for the officer or officers appointed by the Government of India under Regulation I to reside at Yantung. British subjects shall be at liberty to sell their goods to whomsoever they please, to purchase native commodities in kind or in money, to hire transport of any kind, and in general, to conduct their business transactions in conformity with local usages, and without any vexatious restrictions. Such British subjects shall receive efficient protection for their persons and property. At Lan-ho and Ta-chun, between the frontier and Yantung, where rest-houses have been built by Tibetan authorities, British subjects can break their journey in consideration of a daily rent.

"III. Import and export trade in the following articles—arms, ammunition, military stores, salt, liquors and intoxicating or narcotic drugs, may, at the option of either government, be entirely prohibited or permitted only on such conditions as either Government on their side may think fit to impose.

"IV. Goods, other than goods of the descriptions enumerated in the Regulation III, entering Tibet from British India across Sikkim-Tibet frontier or vice versa, whatever their origin, shall be exempt from duty for a period of five years commencing from the date of the opening of Yantung to trade, but after the expiration of this term, if found desirable, a tariff may be mutually agreed upon and enforced.

"V. All goods on arrival at Yantung, whether from British India or from Tibet, must be reported at the Custom Station there for examination, and the report must give full particulars of the description, quantity and the value of goods.

"VI. In the event of trade disputes arising between British and Chinese or Tibetan subjects in Tibet, they shall be inquired into and settled in personal conference by the political officer for Sikkim and the Chinese frontier officer. The object of personal conference being to ascertain facts and do justice. Where there is a divergence of views the law of the country to which the defendant belongs, shall guide.

"VII. Despatches from the Government of India to the Chinese Imperial Resident in Tibet shall be handed over by the Political officer for Sikkim to the Chinese frontier officer, who will forward them by special courier.

"Despatches between the Chinese Imperial Resident in Tibet to the Government of India will be handed over by the Chinese frontier officer to the Political Officer for Sikkim, who will forward them as quickly as possible.

"VIII. Despatches between the Chinese and Indian officials must be treated with due respect, and couriers will be assisted in passing to and fro by the officers of each Government.

"IX. After the expiration of one year from the date of the opening of Yantung, such Tibetans

as continue to graze their cattle in Sikkim will be subject to such regulations as the British Government may from time to time enact for the general conduct of grazing in Sikkim. Due notice will be given to such regulations."

These articles of the Convention are of supreme importance in view of the fact that at a later date the British Government contended that the agreements were not lived up to by the Tibetans. It may be said in fairness, that by enacting the free trade clause Tibetans lost revenue, and it seems that the Tibetans had to make everything agreeable so that the British subject could trade in Tibet. By Article VI, the theory and practice of extra-territorial jurisdiction and the idea of mixed courts was established. By Article IX, it was expressly stipulated that the Tibetans would not enjoy similar privileges in Sikkim, even in the case of the privilege of pasture, but they will have to abide by the regulations that will be inaugurated by the British authorities from time to time.

During the period of 1894 to 1899 there were constant irritations between the British officials on the one side and the Chinese and the Tibetans on the other side.

In 1895, the British Government approached the Chinese Government regarding the demarcation of the border between Tibet and India. British, Chinese and Tibetan envoys assembled for the purpose; but the Tibetans, as a matter of protest, destroyed many of the pillars erected on the border, because they thought it to be an intrusion in their territory. The British Government did not take any decisive action at that time. But with the advent of Lord Curzon, the attitude of the Government of India changed considerably. Indeed, it may be said that the Government of India from the time of Warren Hastings to 1895, was anxious to extend India's boundary lines towards Tibet. But Downing Street which had to look after the interests of a far-flung Empire acted only in opportune moments, to avoid intentional complications, and exercised a moderating influence upon these energetic British "empire-builders" in India.

REFERENCES

1. Younghusband, Sir Francis: India and Tibet (London, John Murray) 1910, page. 7.
2. Ibid, pp 7-8
3. Ibid, p. 19.
4. Imperial Gazetteer of India, Vol. 11, page 493-494.

5. Roberts, P. E., History of British India under the Company and the Crown (Oxford University Press) 1923, page 281.
6. Imperial Gazetteer of India Vol. 11., page 316.
7. Hunter, Sir William: India (The History of

Nations; Series Vol. V, edited by Hon. Henry Cabot Lodge, New York. P. F. Collier & Sons, page 297.

5. Das, Taraknath: Is Japan a Menace to Asia? (Shanghai 1916) pages 60-62.

6. Hertslets, China Treaties, Vol. I. Pages 74-80.

13. Hertslets, China Treaties, Vol. I. Page 89

11. Ronaldshay, Lord: Lands of the Thunder-

storm, (London Constable) pages 113-114. See also Younghusband, Sir Francis (London, John Murray) 1910—page 48.

12. Great Britain : Parliamentary Papers Relating to Tibet (1889 to 1901), pages 6-7.

Hertslet's China Treaties, Vol. I, pages 92-93.

13 Great Britain : Parliamentary Papers Relating to Tibet (1889-1901), pages 22-23 (6) Hertslet's China Treaties, Vol. I. Page 97.

RELIGION : ITS NEGATIVE SIDE

By MAJOR B D BASU, M.S. (Retired)

IT is not necessary to trace the origins or history of religion, but it may be safely said that it is very difficult to define religion. Perhaps those thinkers are correct who consider it as a psychological phenomenon and a concern of individual subjective thought. Had this opinion gained ground amongst mankind in the past ages, the history of the world would have been written differently from what it has been. Instead of binding man to man, instead of being the bond of human society at large, it has done incalculable mischief by setting man against man, nations against nations.

In the name of religion, blood has been shed, murders have been committed, lives have been lost and property has been wantonly destroyed. How human progress has been arrested in its name is evident to those who have read the well-known work named "Conflict between Religion and Science" by the late Dr Draper of America.

But it is the Semitic religions which are more responsible for the state of affairs mentioned above than any other creed of the world.

It should be mentioned at the same time that the Hindu doctrines of "untouchability" and of the greater purity or impurity of some castes than of others have caused the degradation and arrested the progress of millions for ages.

Those religions which are proselytising are, as a rule, with the honorable exception of Buddhism, mostly intolerant. The Semitic religions are mostly so. Many of their followers hold that those alone who belong to their creeds will be saved and others outside

the pale of their creeds will be cast into eternal hell. For the benefit of the souls of the heretics, many kinds of torture and refined brutalities were practised on their physical bodies. D. G. Ritchie, in his work on Natural Rights, (p 169) says —

"Persecution, in the sense of repression for the purpose of maintaining true doctrine, is the outcome of Christianity. . . . Christianity has been a persecuting religion, and persecution has been of the essence of it in a sense in which that could not be said of any of the older tribal or political religions which it supplanted. This is the historical sense of Christianity."

Theological persecution of heretics is an article of faith in the creed of some of the proselytising religions. Thus, according to Thomas Aquinas, heretics are to be compared to utterers of false coins. Says he—

"For it is a much heavier offence to corrupt the faith, whereby the life of the soul is sustained, than to tamper with the coinage, which is an aid to temporal life. Hence, if comers or other malefactors are at once handed over by secular princes to a just death, much more may heretics, immediately they are convicted of heresy, be not only excommunicated, but also justly done to die."

What is said of Christianity above, is also applicable to Muhamadanism, as the stoning to death of heretic in Afghanistan in 1924 goes to show.

It is not necessary to multiply instances of religious persecutions which have greatly hampered the progress of Humanity.

Again, some of the religious faiths of the world, including some forms of Hinduism, enjoin slaughter of animals, which cannot be conducive to the growth of the sentiment of humanity. The slaughter of animals is called "sacrifice". The slaughter of certain

animals held sacred by votaries of one religious faith, has caused bloodshed of innocent men and prevented harmony amongst followers of different creeds inhabiting the same land.

Some of the religious faiths have caused degradation of women. In some Hindu and Buddhist scriptures, there is evidence of women having high ideals and a high social status. But many Hindu and Buddhist scriptures blacken women's characters also. In the *Contemporary Review* for September 1889, Principal Donaldson writing on "The Position of Women among the Early Christians" says :—

"It is a prevalent opinion that woman owes her present high position to Christianity and the influences of the Teutonic mind. I used to believe this opinion, but in the first three centuries I have not been able to see that Christianity had any favourable effect on the position of women, but, on the contrary, that it tended to lower their character and contract the range of their activity."*

Muhamadanism is popularly, though incorrectly, as far as we are aware, credited with denying the possession of soul to woman! This argument is brought forward to account for the low position which women are said to occupy in Moslem Society. But in some respects, e.g., possession and inheritance of property, the right of widows to remarry, Islam gives to women a higher status than some other faiths. Again, some religious creeds sanction prostitution of women. The author of "The Sexual Life of Our Time" writes :—

"In a certain sense, the history of religion can be regarded as the history of a peculiar mode of manifestation of the human sexual impulse, especially in its influence on the imagination and its products.....A scientific study of these relations teaches us that all religions exhibit to a greater or less degree this sexual admixture....."

Then he says

"One of the oldest, if not the oldest of religious phenomena is religious prostitution—the 'lust sacrifice', as Eduard von Mayer happily expresses it, since therein the sexual act is regarded as a sacrifice made to the deity....According to the researches I have myself previously published regarding religious prostitution, this may be divided into two great groups :

1. A single act of prostitution in honour of the deity.

2. "Permanent religious prostitution."

It is not necessary to follow this author

in what he says regarding religious prostitution in the different creeds of the world. It will suffice for our purpose to recognise the fact that certain religions by sanctioning prostitution, have degraded man and woman and so proved detrimental to the cause of the uplift of humanity. A mere reference to the institution of *devadass* in Hindu temples in southern India will suffice.

Religion has brought into existence a class of people known as ascetics. Whether ascetics have done more harm than good to humanity is a question that has to be carefully considered by those interested in sociology. But in India, the class of ascetics passing under the names of yogis, sadhus, fakirs, etc., is a great pest and nuisance and represents degraded humanity. It may be safely asserted that a very large majority of ~~man turn ascetics from motives which can~~ hardly be called spiritual.

It should be mentioned here that we do not say anything against the ideal of asceticism. What we say is meant to apply to ascetics as a class who practise asceticism not from any higher motive than that of securing their own happiness. Professor Clifford has very rightly observed :—

"Happiness is not the end of right action. My happiness is of no use to the community, except in so far as it makes me a more efficient citizen, that is to say, it is rightly desired as a means and not an end."

But are ascetics as a class useful citizens? Do they take any interest in what they call worldly or mundane affairs?

Prof. E. J. Urrick, in his well-known work on "A Philosophy of Social Progress" says —

"We need nature's processes of struggle, selection and elimination of the unfit. Society is becoming clogged with its unfit, whom we insist upon keeping alive by checking every natural agent of Selection.... And the influence of religion is the worst of all. In its highest form, it sterilizes the best members of society by the celibacy imposed upon the men and women who are admittedly the holiest, in all its forms it saves the unfit from destruction by insisting upon mercy and pity, and by teaching charity, support, the feeble and the failures". (pp. 77-78)

Some religions, such as Christianity, have spread false notions regarding anthropology. Writes a well-known English author :

"The conversion of the [American] Indians to Christianity was, no doubt quite sincerely, alleged as a justification of the Spanish conquests in America. The Puritans in New England, like the Dutch settlers at the Cape, were sometimes

* This extract is taken from the footnote on p. 172 of D. G. Ritchie's "Natural Rights". The italics are ours. On the subject of the position of woman in the Christian Church, Lecky's History of European Morals may be also usefully consulted.

influenced by the scriptural example of the utter destruction of the Canaanites."

Ritchie's *Natural Rights*, p. 268

Some of the religions inculcate the notion that by a belief in certain dogmas or confession to a priest, or through the mediation of certain persons one's sins will be washed away. Many votaries of those creeds do not hesitate to practise all sorts of iniquities under the belief that all their *misdeeds will be condoned by mere confession* or through the intercession of some mediator. The Spaniards practised every species of cruelty to the Mexicans and the Peruvians, and considered themselves absolved of their sins by *confession on death-bed*.

Not a few of the religions foster superstitions. It may be said that some of the religious beliefs are inseparable from superstitions. Witchcraft and taboo are superstitions which exist or existed in many religious creeds of the world and these cannot be said to be beneficial to the cause of the uplift of humanity.

The proselytising creeds often have ulterior ends to serve rather than save the

souls of those who do not belong to their faith. Thus

"It is wellknown that the Protestant propagandism, especially in England and America, is very intimately connected with the propagandism of the material and commercial interests of those two great nations; and it is known also that the object of the latter propagandism is not at all the enrichment and material prosperity of the countries into which it penetrates in company with the word of God, but rather the exploitation of those countries with a view to the enrichment and material prosperity of certain classes, which in their own country, aim only at exploitation and pillage." In his work on "God and the State," Michael Rakounine, Founder of Nihilismok, a hostile of philosophical anarchy writes:—

Religion has hampered the upward and onward march of humanity because it is responsible for

(i) intolerance and causing persecution of so-called heretics and infidels and suppression of freedom of thought.

(ii) degradation of woman and sanction of religious prostitution.

(iii) bringing into existence a class of people known as ascetics who do very little good to society. (It also makes fanatics)

(iv) fostering superstition.

THE WORLD'S WORST IN CRIME I

By DR. SUDHINDRA BOSE,

Lecturer in Political Science, at State University of Iowa

AMERICAN newspaper and magazine-writers are prone to see the end of American paradise if it is to open to Oriental immigration. To them, Asians are a menace to American civilization which is depicted as pure and white as a lily. The flaming prophets of American racial purity draw blood-curdling pictures of Asian vice and criminality, and warn their countrymen that Asian "goblins will get us yet if we don't watch out". The fear of Oriental bogey is so persistently preached and hymned in these States that it has become almost a national article of faith. While the citizens of America are asked to shake in their shoes before the wicked inferior Asian who is sure to corrupt the purity of democratic govern-

ment, it appears that they have a better reason to shiver and tremble over their own moral disintegration. Only a little while ago, an American statesman described the United States as the most crime-bent nation in the world.

AMERICA—CRIME CENTRE OF WORLD

Stories of most revolting, diabolical crimes are reported in newspapers almost every day. A wife poisons her husband, and now she is trying to collect Rs. 30,000 from a Life Insurance Company in which he was insured in her favor. The policy provided that the wife was to get Rs. 15,000 if the husband died decently in his bed, but twice as much

If he died by violence. The jury believes that the death was violent.

A mother in Iowa slashes her 15-day-old infant's throat and wrists with a razor, because it cried and irritated her.

A public meeting is being held in a town square of Massachusetts when a group of citizens determine to break it up. It is a battle royal in which hundreds participate. Rocks and eggs and shots are freely used. Chief of Police is overpowered by the crowd.

Down in Ohio, a mother places her six-week-old son in a wash-boiler she has filled with water, and lights the fire under it. Several hours later the woman's husband discovers the child boiled dead.

A young man of Illinois, veteran of the late "war for democracy", returns home one morning. The sight of his aged father makes him furious. The son straightway appeases his wrath by running a sharp bayonet through his old father.

Two women drive into a town of South Dakota, enter a bank, and while one points a pistol at the bank cashier, the other scoops up all the money in sight. "Don't stir", the older woman orders, as she points the loaded pistol at the cashier. "I hate to take a life, but I mean business and I'll do it if I have to". The female bandits flee in a waiting motor car.

A New Yorker attacks a woman with a sledge hammer, because she would not desert her husband for him. He beats her about the head until she falls unconscious. Then he drags her downstairs to the basement and thrusts her, still living and moaning, into the blazing furnace which heats the kilns. Slamming the furnace door shut and propping a shovel against it to keep it closed, he coolly leaves the wailing woman on fire and she burns to cinders.

Extreme as some of these recent incidents

are, perhaps they have their significance. They show which way the wind is blowing. They are typical of the spirit of disorderly condition in the Republic. Americans boast of having the grandest civilization in the world; but they also hold the record of being the greatest criminal nation on earth. "This country is suffering under an indictment," said Judge Alfred J. Talley of the Court of General Sessions of New York County, "which



The Challenge

His revolver, handcuffs, and nightstick are stolen. Policemen are shot and beaten.

Two university students of Chicago, scions of wealthy families, decide to commit a "perfect crime". They lure a little boy for a ride in their automobile, hammer his brains out in cold blood, and then throw the body of the little fellow under a culvert. An exhibition of perfect crime in "God's own country".



tide which has been rising progressively in the United States for the last quarter of a century. The murder-rate, according to Dr. Frederick L. Hoffman, the consulting statistician of the Prudential Insurance Company of America, has doubled in twenty-four years. Forty thousand Americans were killed in the late European crusade for self-determination. Now the number of murders in the United States since the great war is larger than the number of Americans lost during the war. The annual toll of felonious homicides in America exceeds 11,000. During the last fifteen years, the murder-rate in this Republic has been between 80 and 100 per thousand. In Japan, Great Britain, Ireland, Holland, Switzerland, and Norway, the murder-rate runs from 3 to 9 per hundred thousand. "A point has been reached in our national life," says Dr. Hoffman, the most accurate authority on the subject, "where no one is safe anywhere at any time. Murders are committed with fiendish cruelty and often with superhuman ingenuity which baffles the authorities and defeats the ends of justice,"

proclaims it the most lawless on earth. You will find that the United States must plead guilty to that indictment." This is to say, that there is more crime committed in America, in proportion to population, than in England or France or Italy or Japan or any other civilized country under the sun.

Sneaks, murderers, thieves, robbers, black-mailers, speeders, professional bombers, crooks, gunmen seem to feel a dismally large part of the American picture. A gun is as common as a man's tobacco pipe or a woman's powder puff in the domestic economy of this country. Americans apparently must needs go armed constantly, lest highway-men stick them up at the point of a gun or train-robbers pour them full of hot lead.

Chicago, in point of population, is the second largest city in America and third in the world. Now the murder rate in Chicago for the current year is a little better than one a day. Last year there were 317 murders, the year before that 270. It makes Chicago "the crime capital of America", nay, the crime capital of Christendom.

Living Time or Crime

There is no crime waste; it is a crime



"Dat for You"

A strange commentary upon the progress of American civilization!

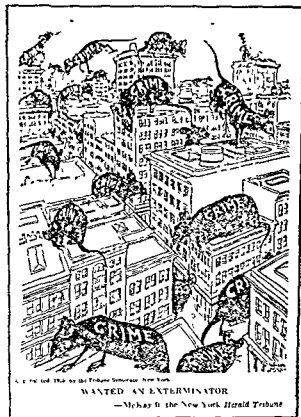
According to the recent report published by the Associated Press of the United States, the toll of human life taken by motor vehicles last year in this country was at the rate of more than two for every hour in the day. "America's death-rate due to automobile

every year by automobiles. In Chicago, 250 children are killed annually. Thus in these two cities alone, 550 children are massacred every year by automobiles. At this rate one may calculate that in the entire United States no less than 7,000 innocent children become victims of automobile fatalities. "What should we say," asks a correspondent of the *New York Nation*, "if the Turks were to massacre 7,000 Christian children every year?"

Enormous property losses are also suffered each year by the American people through robbery. Boys and girls hold up trains with automatic revolvers. Train robberies have become so frequent, that for the past two years the Post Offices over the greater sections of the country have stopped sending registered mail by night trains. Mail coaches, even during the day-time, are armed with small artillery.

Since last October, the main Post Office and each of the eighty-three branches in the City of Boston have been turned into miniature fortresses with expert rifle and pistol-men as guards. Post Office receipts are transported in steel-armored trucks, each manned by four men who are experts with the pistol. Every Post Office Clerk serving at an open window is armed with an army revolver. That is in Boston, "the Athens of America," "the hub of the world".

Last year, six times as many people were robbed in only two American cities, Chicago and New York, as in the whole of the British Canada. "William J. Burns, formerly head of the Bureau of Investigation of the Department of Justice, estimates that more than Rs. 300,000,000 a year in property is stolen from railroad, express and steamship companies and from trunks and piers," reports a writer in the *New York Times*. "Figures published by the American Bankers' Association for the year ending August 31, 1922, show that among their members alone there were 136 hold-ups and 319 burglaries, representing a loss of Rs. 3,673,467. That means that every day in the year there is a bank robbery or hold-up of importance, not to mention those committed against banks that are not members of the Association." What! America is at the mercy of crooks and thugs? Is robbery becoming an American national habit?



accidents leads the world, being 148 fatalities for every 100,000 population against 53 in England and Wales, and 43 in Scotland, 46 in New Zealand and 36 in Canada during 1923. Figures for 1924 show that for 158 American cities the automobile accident death-rate was 19.4 per 100,000 population, causing not less than 17,400 deaths in automobile accidents, not counting accidents which involved railroad trains, or street cars and automobiles."

Speed-lovers obviously think more of amusement than of human life. In the City of New York, 300 children are slaughtered

HORRORS OF LYNCHING

As a result of ceaseless campaign of agitation by Negroes, there has been in recent years a considerable decrease of lynchings in America. Lynching, however, is not yet abolished. For thirty years prior to 1919 the average number of lynchings per year was 107. During the last five years from 1920 to 1924, the number of persons lynched was 231. Every State in the Union except four has had one or more lynchings in the past forty-years, the exceptions being Vermont, New Hampshire, Rhode Island, and Massachusetts.

Making bonfires of human flesh is unfortunately attended with circumstances of fiendish cruelty and horror. I quote the following description of a typical lynching from the Chattanooga (Tennessee) *Daily Times*, February 12, 1918:

TORTURED AND THEN BURNED

Estill Springs Scene of Blood-Curdling Lynching

Jim McIlherron, Negro, Executed by Masked Men

Thousands of men, women, and children witness proceedings.

Many crying for the negro's blood—slayer of Rodgers and Tigert captured Tuesday.

"Jim McIlherron, the negro who shot and killed Pierce Rodgers and Jesse Tigert, two white men, at Estill Springs last Friday, and wounded Frank Tigert, was tortured with a red hot crowbar and then burned to death here tonight at 7-10 by twelve masked men. A crowd of approximately 2,000 persons, among whom were women and children, witnessed the burning.

The captors proceeded to a spot about a quarter of a mile from the railroad station and prepared the death fire. The crowd followed and remained throughout the proceedings. The negro was led to a hickory tree, to which they chained him. After securing him to the tree a fire was laid a short distance away. Another fire was kindled, and into it was put an iron bar to heat.

"When the bar became red-hot, a member of the mob pushed it toward the negro's body. Craved with fright, the black grabbed hold of it, and as it was pulled through his hands the atmosphere was filled with the odor of burning flesh. This was the first time the murderer gave evidence of his will being broken. Scream after scream rent the air. As the hot iron was applied to various parts of his body, his yells and cries for mercy could be heard in the town.

"After torturing the negro several minutes, one of the masked men poured coal oil on his feet and trousers and applied a match to the pyre. As the flames rose, enveloping the black's body, he begged that he be shot. Yells of derision greeted his request. The angry flames consumed his

clothing and little blue flares shot upward from his burning hair before he lost consciousness."

REMOVING BASIC CAUSES OF CRIME

This unspeakable reign of terror and lawlessness is going on in a country which boasts of superior Christian Culture. I do not wish to belittle the material achievements of America. Only one hundred fifty years ago, thirteen little jealous colonies on the Atlantic sea-board were still under the domination of King George. In four generations, the Yankee has threaded a continent, built cities, and accumulated immense wealth. While other countries are suffering from the shortage of gold, the United States is holding four and a half billions of the world's nine billion dollars gold reserve. The material success of America, remarkable as it is, cannot be everything. Moreover, it is being overshadowed by moral and spiritual bankruptcy. Internal disorders, racial differences, and religious hatreds are on the increase. Tolerance, the truest mark of democracy and of civilization, is almost lost sight of. There must be something wrong with the character of the American, something must have weakened his moral fibre.

Is there any way to restore the American national sanity? Are Americans so morally anemic that they are incapable of redressing the chaotic situation? Of the many remedies advocated for the reduction of crime none is heard more often than that of swifter and severer punishment. But is punishment alone a sure and a sufficient deterrent of crime? The trouble, I need hardly say, is much more deep-seated. More than half a million persons, male and female, are annually penned up in jails or reformatories in the United States. They are now building great new prisons, for "all the States are overcrowded with criminals and defectives, with the average age of prison inmates ten years below what it was a decade ago". The present system of punishment does not seemingly reach the heart of the problem of crime; it remains, therefore, a "futile exercise in despair and bad humor."

The advanced criminologists are seeking for causes of crime in emotional or psychological reactions. Dr. Max G. Schlapp, Professor of Neuropathology at the Post-graduate Medical School Hospital of New York, looks upon the prevalence of crime as a symptom—along with increasing feeble-

mindlessness and insanity—of a basic disturbance in the nation's emotional stability.

"We are headed for a smash in this country," he says, "if we keep on the way we are going. There is a curve in the emotional stability of every people which is an index of their growth and power as a nation. On the upswing, the nation expands and prospers and gains in power with the normal development of emotional life. Then comes a time when emotional instability sets in. When it reaches a certain point, there is a collapse. We have almost reached that point. This emotional instability causes crime, feeble-mindedness, insanity. Criminal

conduct is a pathological matter, just as is these other disorders."

I am not here concerned as to how America should rid itself of criminals. That is not my problem at this time. Each nation must make its own way out of the crime morass as best it can. All I have been endeavoring here to do is to indicate that inasmuch as Americans enjoy the reputation of being the crime-centre of the world, they cannot afford to assume a self-righteous air. Indeed, it comes with ill grace for Americans to condemn other peoples as "vicious," "inferior", or degradingly "Asiatic".

ENGINEERING TRAINING

A comparison of University and Industrial discipline and methods.

By S GHOSH,

ASSOC. M.E.T., M.I.E.R., AMI MEMBER, M. AMER. I.E.E., ACTIVE MEM. A.E. & S.E.E., M.I.E. (IND)
Chief Electrical Engineer, Tata Iron and Steel Co., Ltd., Jamshedpur
 & A. R. GUPTA, A.M.I.E.E., ELECTRICIAN

THIS article* is intended for those, who have made up their minds to adopt Engineering as their career, but I hope it may also be useful to those who are still considering the question. I propose to describe the kind of education and training suitable for a young man anxious to join the higher ranks of the Engineering profession.

Mr. Henry Burkinshaw in his presidential address delivered to the Institution of Engineers (India) mentioned that as India is passing from an almost entirely agricultural, to an industrial country of importance the need for Engineers will increase.

I would like to point out the fact that India had her days once in trade and industry. The Dacca muslin, the Kashmir shawl, the brass work of Benares and a lot of other industrial products used to cross the seas or were sent overland through the Khaibar pass to compete with goods manufactured in the West. The Asoka Pillar at Kutub in Delhi has withstood the deteriorating influences of the

weather for centuries. The caves of Ajanta are a standing testimonial to the magnificent engineering skill which the Hindus had attained long before the beginning of the Mohammedan Era. Think of the Taj at Agra standing like a white picture against the blue background of the Heavens, filling the minds of the spectators from all parts of the World with awe and wonder. But this was many years ago and India has fallen into a slumber in the matter of arts and crafts for a long time before and after the advent of the English. The impact of the Western Civilisation roused her from slumber and India may now be said to be on the verge of a revival of her lost Industries and Arts. It is but fitting therefore that Indians should devote the best part of their time and attention to the development of this Industrial Renaissance.

The vast resources in men and material that India possesses are bound sooner or later to place her in the front rank in the Industrial World, but to help this progress it is necessary to create the right type of Industrial Engineers to guide her future destiny.

In olden times the activities of small

* Read before a meeting of the Alumni Association of the National Council of Education, Bengal, at Jadapur.

industrial concerns here were directed largely by men, who had grown up from apprentices in the shops and who were primarily mistries and workmen. The work of modern engineering has resulted in the development of enormous industries which require a greater degree of skill, intelligence and knowledge, and a higher order of administrative ability, which was entirely lacking in the days of small shops and limited organizations. It follows therefore that the type of mentality required in this great industrial development is higher than the limited education and intelligence which the old-time shop Superintendent usually possessed.

The fundamental purpose of the technical school is the training of men to become competent and willing workmen for the good of themselves and for the good of the community.

The point from which I view technical education is that of employer, not that of the educator. I have been engaged for years in the Tata Iron and Steel Co. This has brought me into intimate personal contact with a large number of technical students, and I have become well acquainted with their strong points, which are many, and, at the same time, with a few of those points which seem to me to call for further development or correction. Something may possibly be gained by considering what has seemed to many of the friends of our young technical students to be the one defect which they practically all have in common.

For a period of six months to two years after leaving technical schools, they are, generally speaking, discontented and unhappy. They are apt to look upon their employers as unappreciative, unjust and even tyrannical and it is frequently only after changing employers once or twice and finding the so-called lack of appreciations in all of them that they finally settle down in their real career of usefulness.

Why is it, then, that these young men are discontented and of practically little use during the first year or two after passing out from Technical Schools?

To a certain extent, this is unquestionably due to the sudden and radical change from years spent as boys almost solely in absorbing and assimilating knowledge for their own benefit, to their new occupation of applying that knowledge for the benefit of others. To a degree it is the sponge objecting to the pressure of the hand that uses it. To a greater

degree, however, I believe this trouble to be due to the lack of discipline and to the lack of direct earnest and logical purpose which accompanies, to a large extent, our Indian University life.

During the 3 or 4 years that these young men are at Engineering Schools, they are under less discipline, and are given a greater liberty than they have ever had before or will ever have again. Is not the greatest problem in University life, then, how to animate the students with the ideal of service?

In facing this question, I would call attention to one class of young men who are almost universally imbued with such a purpose; namely, those who through necessity or otherwise, have come into close contact and direct connection with men working for a living. These young men acquire a truly earnest purpose. They see the reality of life, they have a strong foretaste of the struggle ahead of them, and come to the University with determination to get something practical from the college training which they can use later in their competition with other men.

They are in great demand after graduating and as a class make themselves useful almost from the day that they start work.

Neither their earnestness, however, nor their immediate usefulness comes from any technical knowledge which they have acquired while working outside the University, but rather from having had brought home to them early the nature of the great problem they must face after graduating.

Unfortunately, laboratory or even shop work in the University, useful as they are, do not serve at all the same purpose, since the young man is surrounded there by other students and professors, and lacks the actual competition of men working for their living. He does not learn at college that, on the whole, the ordinary mechanics and electricians, and even poorly educated workmen, are naturally about as smart as he is, and that his best way to rise above them lies in getting his mind more thoroughly trained than theirs, and in learning things they do not know. Nothing but contact with work and actual competition with men struggling for a living will teach them this. It cannot be theorized over or lectured upon, or taught in the school, workshop or laboratory.

Let me repeat that our students, after passing out from the Technical School, must spend three years in some big engineering

workshop in order that they may not only come in touch with workmen and obtain commercial manufacturing experience, but by undertaking commercial work, they must build up a keen sense of responsibility. They must build materials which are to be sold; complete commercial tests; design apparatus which must meet actual needs; install plants; erect machinery or negotiate for and close contracts covering apparatus which is to do work in the World. These engineering apprentices are no longer in the college class-room or laboratory where the result of mistakes in calculations or judgments mean no particular personal discredit. They are in direct contact with the working world. They must think clearly and self-reliantly and the effect of errors due to lack of ability, study and sound judgment become quickly apparent and are brought home to them sharply. It is by such treatment that I would supplement the college course and broaden the view-point of the young engineers.

Our present Technical Schools in India do not give higher training in mechanical and electrical engineering. To my mind, they are trying to produce a better class of mechanics and electricians with some knowledge of mathematics and drawing, but not engineers, who can be safely trusted with responsible positions. I feel that my countrymen should have every facility for getting proper training in engineering, especially in mechanical and electrical sections to qualify themselves, not only for subordinate but for responsible position. I would like to impress upon our educational ministers and future leaders the fact, that the present system of engineering training is merely a waste of time, money and materials, which I consider to be a crime, as we are not only neglecting our duty to ourselves but to the community at large.

I propose to consider education under the following heads.—

- (1) Preliminary or General education
- (2) Technical training
- (3) Practical training

It is quite good for an engineer to get a general education like a member of any other profession. I.Sc passed students of our Universities will do. I do not speak here of the trained artisans for whom I think the elementary school knowledge supplemented by an apprenticeship with evening trade classes is sufficient. I speak of engineers for business or professional work in applied science or construction. The word "Engineer" is not, as is

popularly supposed, derived from the word engine, a machine. For educating these engineers different methods in vogue in the different technical institutions in India are: (1) four years of part-time college studies, one week workshop, one week class; morning workshop and evening class, etc., and (2) the four years course in Sandwich system—6 months apprenticeship and 6 months college (lately introduced in the Engineering College of the Benares Hindu University). The former method has been generally followed in nearly all the technical institutions in India and the ill effect of that has already been pointed out in my experience outlined in the foregoing.

Two requirements stand first in selecting a course of training for the future engineering student, viz:—(1) obtaining the necessary scientific knowledge, (2) acquiring the requisite practical experience. If either be disregarded, the result is to handicap the student in his work and to exclude him from the best posts in the engineering world.

I would like to emphasise these points upon those of our Indian students proceeding to England, America or other foreign countries for engineering training, who are so very eager to obtain the degrees and pay little importance to their practical training. They spend a few years in the University, some of them taking very high places, and come back to India. It has, however, been found out that they prove themselves unsuccessful in practical life here. Some of them take a course of practical training for a couple of months or three months in some workshop in England or America during the vacation period, which is, however, far too short for any practical training. The chance of handling a job rarely comes in this short space of time. On the other hand, students who after the completion of their University career have taken a thorough practical course of training in some workshop in England or America for at least three years, have proved themselves to be very capable men. It might be that many of them were very low in the University Examination, but their having a systematic practical training makes up the deficiency in their theoretical portion. I, therefore, think that intending students proceeding to foreign places for this branch of training, should be prepared to spend at least six years—three years to be spent in some University for the theoretical course, after finishing which the

other three years are to be spent as indentured apprentices for a thorough training.

As regards the State and other Scholarship-holders, I think the authorities concerned would do well, if they are not in a position to extend the scholarship for the above-mentioned period (i. e. 6 years), to pick up students from Indian Technical Schools and Colleges and then send them out for their practical training for three years. If this be done, then we can have really qualified men.

With the present system of engineering training in India, it is impossible in the workshop of a training college to give a student practical acquaintance with workshop methods that can only be obtained in works, actually manufacturing machinery for sale. All that can be imparted is instruction in the use of tools and machinery. Methods of management—working to time and price—the discipline, so to speak, of actual operation can only be obtained in the works. We must recognise this, and consequently, should make arrangements, so that the student can supplement the training given in the workshop of a technical school, by experience in manufacturing under conditions imposed by commercial competition.

As you all are aware, in this country it is a big problem to arrange for apprenticeship in any engineering workshop, and this difficulty can only be solved if the State and other public organisations come to the rescue by making arrangements with well-known engineering companies, power stations and Railway Engineers, to pass pupils through a course of practical experience in the manufacturing works and generating stations on a living wage.

This Association of Engineering Works with the colleges will cover every branch of engineering, the two sides of the training being correlated by means of regular reports checked by the Manager of the works and also by a member of the staff of the college who should frequently visit the affiliated

works and keep in touch with the work of his pupils.

The Factory training will bring out clearly the serious and to some students the disappointing fact, that an Industrial Concern is not running a shop school but a business proposition, and that they are likely to acquire more in the way of general discipline than technical information; and it is well that this is so, for more apprentices fail for lack of ability to get along efficiently with other people than for lack of technical knowledge.

When employers of technical students say that they are unsatisfactory, it is usually not because they are not full-fledged engineers, but it is because they are not good beginners.

In conclusion, I beg to say that to the average Indian mind the title of Engineer has only a vague meaning. As generally understood, a Mechanical Engineer is a Mechanic who is attending a Boiler or driving a Steam Engine. Similarly, the Electrical Engineer is a man who repairs fans and lights. These examples are not exaggerated but correctly represent the general idea of the Indian people in regard to the profession of Engineering.

Years ago, Engineers were individuals of of little consequence, compared with men in other learned professions. Now they, too, form a profession of recognized importance.

Practically, every operation in which a man is now engaged involves directly or indirectly the work of the Engineer.

To-day, Engineering is more of an exact science than it was in the rule-of-thumb days of fifty years ago, and many of its branches have already reached the stage of almost astronomical precision. It is for this reason that a systematic mental training in technology, before entering engineering practice, is so desirable. The men of the future who will occupy leading positions as engineers will be those, who have had a college training combined with practical workshop experience.

RABINDRANATH TAGORE AND KNIGHTHOOD

BEING aware that a discussion has been raised in regard to my knighthood, I feel it right to put clearly my own view of it before the public. It is obvious that it was solely to give utmost emphasis to the expression of my indignation at the Jallianwalla Bagh massacre and other deeds of inhumanity that I followed it that I asked Lord Chelmsford to take it back from me. If I had not fully realised the value of this title, it would have been impertinent on my part to offer it as a sacrifice when such was needed in order to give strength to my voice. I have not the overweening conceit discourteously to display an insincere attitude of contempt for a title of honour which was conferred on me in recognition of my literary work. I greatly abhor to make any public gesture which may have the least suggestion of a theatrical character. But in this particular case, I was driven to it when I hopelessly failed to persuade our political leaders to launch an adequate protest against what was happening at that time in the Punjab.

A title of personal distinction for some merit that has a universal value is never a reward of favour. To show honour where it

is truly due is the responsibility of the party who does it and any token of it should not be thrown away, unless for an exceptional occasion or purpose which is painfully imperative. I am not callously insensitive to the approbation which I have been fortunate enough to gain from outside my own country, and for the same reason, I also feel proud that men like Jagadish Chandra Bose and Prafulla Chandra Ray have won a title valuable like any other real recognition which our country may rightfully claim. The only complaint that can be made is that this title is fast losing its distinction through its heterogeneous association and that the above-named illustrious countrymen of ours are made to put up with too many strange bed-fellows in their career of glory. While concluding, I confess to an idiosyncrasy, which has already been pointed out by the Editor of this journal, that I do not like any addition to my name,—Babu or Srijut, Sir or Doctor, or Mr., and, the least of all, Esquire. A psycho-analyst may trace this to a sense of pride in the depth of my being and he may not be wrong.

RABINDRANATH TAGORE

ITALIAN INDOLOGY

By PROF. G. TUCCI, Ph D.

IS there in Italy a real interest in India and Oriental thought? Can we speak of an Italian Oriental school? If you rely on the history of Indian philology written by so

great a scholar as Windisch was, the answer would be a negative one. I do not know how to explain his silence about Italian indology; because, even if we had not so many philo-

logists of a world-wide reputation as Germany had, India and Indian thought and literature were and are seriously studied in Italy. Perhaps the German professor did not pay sufficient attention to the works of our indologists, because of the language in which they are written, or because we never specialized in those technical and mere philological researches which are a privilege of German scholarship. In Italy that humanistic spirit is still living, to which we owe the glorious blossoming of our Renaissance and which, through philology permeated with philosophical spirit, lead us to direct contact with ancient or foreign civilizations, thus realizing in our soul a sympathetic understanding of every thought and every literature. More than to write, we prefer to read and to enjoy what we read. I confess that there is perhaps a bit of egoism in this attitude of our mind. However, we cannot but be proud of it, as to it only we owe the possibility to feel so deeply the spiritual exigencies of so many and so different civilizations. Therefore, the value of Italian orientalism is not always to be sought for in their books or in their works; the best part of them is their own personality, their enthusiasm, their faculty to revive and to feel what they know. Certainly this represents a loss for science, but how could we renounce this inborn curiosity thus plunging into our favorite texts, this unifying ourselves with our author, and follow, during all of our life, the tiring and hard work of mere philological researches? To the joy of discovering the sources of this poet or that, our masters preferred to live with and to feel them. We had for example a great scholar in Teza. He was really what can be called a linguistic genius, he knew thoroughly Sanscrit and Iranian, Pali and Prakrits, Chinese and Tibetan, Japanese and Mongolian, Armenian and Turkish and many other languages. But with this marvellous and almost unsurpassed science, he did not leave any work worthy of his knowledge. Of this wonderful man only some articles remain which hardly could give an exact idea of all he knew. It was neither idleness, nor the scruple of precision, nor the fear of the mistakes so common in many scientific researches which could have prevented him from giving vent to his never satisfied curiosity and to his thirst after new literary emotions.

This ideal preoccupation was the *leit motif* of the spiritual and intellectual life of our

orientalists. Our libraries are not so rich in collections of Oriental Texts and manuscripts as those of France, England and Germany. Before obtaining a regular appointment in some university, we are obliged to work seriously for years and years. Nevertheless, we are proud of our studies, and like Indian pandits meditating in the wild retreat of the woods we dedicate our life to them, only because of their answer to a spiritual and ideal exigency of our Soul, not because they can give us practical welfare or any renown. To this humanistic and romantic attitude, we owe the literary tendencies which are prevalent among our orientalistes who are not only men of science but specially men of letters. What we like is to interpret our texts, to understand them, to feel them, and then we do our best in order that our students or brother souls can partake of our own impressions and feelings. I know that a translation is usually considered as an easy task and that, as an "*oeuvre de divulgation*" the work of the translator is scarcely appreciated by many scholars. But let us say on the contrary that a good and artistic translation is very difficult because it needs not only a serious philological preparation but that *aerība*, that exegetical ability, that harmony of feelings which only can prepare a spiritual atmosphere able to explain many more things, than mere science can. To understand, it is necessary to love and we Italians are full of love. This love you find in the works of our orientalistes. Gorresio went quite young to Paris, studied Sanscrit with Burnouf and dedicated all his life to the edition and the translation of the Ramayana, that are still a real monument of erudition and accuracy which will be much more appreciated when we remember the difficulties in the midst of which Gorresio worked.

Angelo de Gubernatis, one of the first professors of Sanscrit in Italy, cannot be compared with Gorresio, he was possessed by a true mania, the mania of writing and publishing, and of course the multiplicity and variety of his literary productions impaired the scientific value of his contributions. But we cannot forget that he went to India in order to study Vedic texts and religions. It was the time of Mac Mueller and Kubn, the principal assertors of that comparative mythology which found in de Gubernatis one of his more convinced paladins and that he was the first and alas the last, to collect a

good number of Sanscrit manuscripts, many of which, on Jaina subjects, are preserved in the library of Florence and known to scholars through the catalogue of Aufrecht and the supplement to it by Prof. Pavolini.

It is also interesting to remember that he was the first to write a drama on the story of Rama, now almost forgotten, because of the absolute lack of dramatic ability in the author. The best work of him seems to be the studies on the Italian missionaries in India and specially on Dr. Paolino a San Bastolomeo, who wrote, as is well known, the first Sanscrit grammar in Europe.

Prof. Kerbacher, who occupied for many years the chair of Sanscrit at the University of Naples, had the soul of a poet and the knowledge of a true scholar. Everybody can exactly appreciate the real value of his studies on the Mahabharata and the Sakuntala but only we Italians can realize the beauty and the harmony of his poetical translation of the Mricchakatika, which can be considered, as his master-piece, as it is certainly one of the best poetical works of our modern literature. And this was also acknowledged by so great an authority as Poscoli, who, when invited to publish a poetical anthology for our schools, selected many a passage from the large work of Prof. Kerbacher. Owing to these translations, which looked as a revelation from an unknown world, the interest in Indian literature was increasing by and by; so that now Italy is the only country in Europe which has the greatest number of chairs of Sanscrit. Almost every faculty of letters has got its professor of Indology; Ballini and Pezzagalli in Milan, Suah in Pavia, Belloni Filippi in Pisa, Formichi in Rome, Cimmino in Naples, Pavolini in Florence, Valluri in Turin.

I am sure that many of these names are known to our Indian colleagues, because some of these professors not only contributed to diffuse a better knowledge of Indian classics and of Indian thought among our people, but also pursued scientific researches in very scholarly papers and books.

The many-sided activity of Prof. Formichi is known to the readers of the *Modern Review* through the article of Prof. Kalidas Nag published in the December number. I quote here the "Introduction to the Study of Indian Philosophy" by Suah, which is a serious contribution to the history of Nyaya and Vaisheshika and I remember the wonderful activity of a great scholar of whom we can

but deplore the immature death and whom our Indian colleagues well knew and appreciated, I mean the Prof. Tessitori, who in his short life made so many contributions to the history of the Indian vernaculars. To Prof. Ballini, specially interested in Jainism and Jaina Praerits, we owe a very useful study on Indian metres based on Sanscrit metrical treatises and this work is an attempt to trace the historical evolution of Indian verses.

Prof. Belloni-Filippi, besides some lectures he gave in Pisa with Prof. Formichi on Indian philosophy and religions and some very fine and accurate translations of the Sappanavasavadatta, the Charudatta, the Brihadaranyaka Upanishad, particularly studied the Indian versions, editing with a large and a very useful commentary the Naciketas-Upakhyanam and published an important work on the Kathaka Upanishad.

Prof. Pavolini, in many very scholarly papers published in the *Giornale della Società Asiatica Italiana*, which with the *Rivista degli studi orientali*, edited by the oriental school at the University of Rome, is the most important Oriental Review we have in Italy, largely contributed to the study of Indian novels and poetry. Now, he is preparing a large work on Indian gnostic literature.

But, as I said before, our Indologists are doing not only the work of scholars but also the work of love; and they are seconded by the majority of our cultivated people among whom the interest in India and Indian thought is increasing day by day.

As Prof. Formichi justly remarked in his article on "India and Italy," you can realize how Italians understand India from the enthusiasm they have for Tagore. I think that it is difficult to find another country where the great prophet of India is more loved. We have for the Poet not a mere intellectual sympathy but we can feel him. When we read his songs, which are an indissoluble unity of the good and the beautiful, of thought and religion, of love and hope, we forget that he belongs to another country whose destinies are quite different from ours, but we discover in him only that deep humanity which renders his poetry an eternal living harmony.

And the more we know Tagore, the more we are interested in India. It is evident that a country where such a great man can be born and be understood must have a

spiritual and intellectual value which needs must represent a great part in the history of modern civilization. So that an increasing interest in modern India begins now among our people. A serious movement has started which tries to diffuse a better knowledge of contemporary Indian art; and of course, there is no good artist who does not know the name and the works of Abanindra Nath Tagore. We begin to realize that India is no more a dead country, the country of enormous poems or mystical speculations, of Yogis and pandits, of Maharajas and mysteries, but a great and living country, or rather a world—so many being the races, the languages, the religions which can be found in it—a world which has every possibility to announce a new message to suffering humanity. The time has come to recognize that Indian civilization is no more an object of scientific or literary curiosity. We must acknowledge that the study of Sanscrit is no more sufficient in order to rightly understand this marvellous country. Of course, it will be always necessary, because many features of modern Indian thoughts are based on those conceptions which have been elaborated or which found their best expression in Sanscrit literature. But we cannot forget that new ideas are arising from the older ones, that beside the ancient wisdom there is a modern literature,

because there is a modern soul. The knowledge of medieval Indian religions, like those of Kabir, Tulsi Das, Nanak—almost ignored in Europe, will throw an unexpected light on this wonderful country, which is an inexhaustible source of thought.

Therefore, I hope the Italian Government, realizing all these facts will establish in some of our Universities a chair of the most important modern literary vernaculars of India. This would be very interesting in bringing about that collaboration among Western and Indian scholars which would prove very useful to our common studies; because I think that it is honest to recognize that if Indian scholars have a good deal to learn from us, we also, on our side, have much to learn from them. Our critical method is greatly advanced; but this is not a good reason for neglecting what our colleagues are working on. The Sanscrit or Pracrit field is so vast and so difficult that a friendly collaboration will be rich of results. We in Italy fully realize the necessity of it, and it was owing to this conviction that Prof. Formichi and myself started a new Review; *Studi e Materiali di Storia delle Religioni*, specially devoted to the study of Oriental Religions and philosophy in order to establish a regular exchange between Western and Eastern scholarship and to invite also our colleagues of India to work with us.

KEDARNATH AND BADRINATH

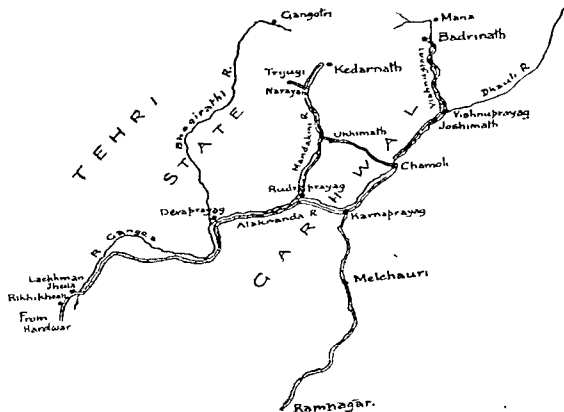
By B. CHATARJI, M. A., LL. B.

THE names of Kedarnath and Badrinath are so wellknown in India that little is needed in the way of introduction or explanation. These famous places of pilgrimage are both situated in the British District of Garhwal, not far from the border of Tibet, in the midst of ranges of snow-clad peaks and giant mountains, unrivalled in the whole world for sublime grandeur. This district is to the Hindu what Palestine is to the Christian, the place where those whom the Hindu esteems most spent portions of their lives, the home of the great gods, the great way to final liberation. This is a living

belief, and thousands every year prove their faith by visiting the shrines of Kedarnath and Badrinath. To many the fruition of all earthly desire is the crowning glory of a visit to the sacred places by which the sins of former births are cleansed and exemptions from metempsychosis obtained". (Atkinson's *Himalayan Districts*)

The above aptly describes the importance of these two places among Hindu places of pilgrimage. The present article has been compiled from the notes taken by an English missionary gentleman during his visit to Kedarnath and Badrinath in May, 1923. He

Tibet



went on foot like other pilgrims sharing with them their hardships and joys. He actually covered 450 miles on foot and took six weeks to complete the journey.

The pilgrim route is indicated in the map. Most of the pilgrims come by train to Haridwar and either walk or ride to Rikhi-kesh to which place there is a pucca road. Beyond Rikhi-kesh vehicles cannot go and the road, averaging about 6 feet wide, follows the valley of the Ganges, sometimes close by the water's edge, sometimes thousands of feet above, now making a detour to avoid some special engineering difficulty, now making a short cut over the shoulder of a hill round the foot of which the river winds until Rudraprayag is reached. After Rudraprayag, Rudraprayag is reached. After Rudraprayag, the main body of pilgrims leave the river to follow a tributary, the Mandakini. After 35 miles, a short excursion in a westerly direction

brings them to a minor sacred place, Trijugi Narayan. From there they return to the Mandakini and follow it to Kedarnath at its source. Gigantic snow-clad mountains and impassable glaciers prevent further progress northward, and the pilgrims return along the same road for about 20 miles and then crossing the Chopta Pass meet the Mandakini again at Chamoli. From Deva Prayag to Vishnu Prayag, the river is called Alaknanda and from Vishnu Prayag to Badrinath it is called Vishnu Ganga. The pilgrims on their way back to their homes return to Chamoli and follow the Alaknanda to Karna Prayag and then take another road to Malchuri. Here they change coolies and proceed to the railway at Ramnagar.

This gives in a nutshell the whole journey to the shrines of Kedarnath and Badrinath. We shall now proceed step by step from



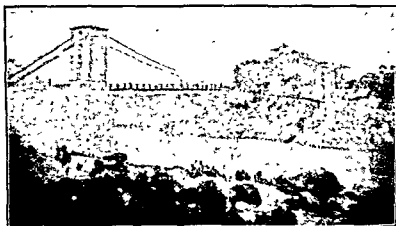
Women in 'Khandi'

a seer of *licheri* of half anna per diem per gram. If pilgrims want to make their own arrangement for coolies they may do so, but it may be risky. The Nepali coolies are more hardy than the coolies of the Tehri State and can easily carry a load of 120 lbs while the latter carry only 80 lbs. But recently a woman had been murdered by a Nepali coolie and as these people can easily evade justice by crossing over to the Nepal Territory, they are at a discount. Coolies are not only engaged to carry luggage but they are engaged also to carry pilgrims on what is called a "Khandi", a kind of sedan chair made of a wild plant growing in the hills known as "Ringal". This chair-like basket is carried on the coolie's back. Pilgrims are often fast asleep while they are carried in these chairs and present a ludicrous appearance as their heads roll from side to side as they are carried along by the coolies. There are other methods of conveyance, viz. the "Jhampan", a string-woven seat slung on two poles and carried by four coolies. The most comfortable but comparatively costly method of being carried is the "Dundy", a thing familiar to people who have been to a hill-station like Darjeeling. But the majority of pilgrims travel on foot, which is the best method.

A mile and a half of almost level ground brings us to Lachman Jhola with its fine

where we began to try to give an idea of the remarkable places to be noticed on the journey.

We begin from Rikhhikesh. Three miles from Rikhhikesh is Mon Ki Reti in the Tehri State. There coolies are engaged by the pilgrims through a contractor who is responsible for their good behavior. The coolie and the pilgrim each keeps a duplicate of the contract. The rate of remuneration is settled according to circumstances and varies according to the route chosen, the time of the year and the current prices of food. For Rs. 75, a coolie would carry 80 lbs to the three sacred places, Trijugi Narayan, Kedarnath and Badrinath. He also gets a rupee extra at each of these places, and gets besides



Lachman Jhola

suspension bridge about 80 yards long. This place is very popular with the sadhus, who live here in large numbers and the river bank is studded with huts on both sides.

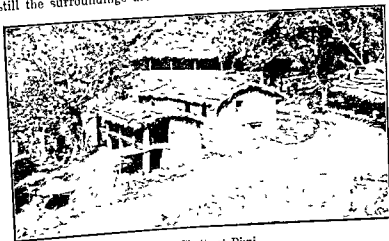
It is a place of pilgrimage by itself, and large numbers of people visit it from Haridwar, bathe and worship here and return. From here onward the real pilgrimage begins. Between this and his journey's end, the pilgrim will only find one or two bazaars, which will remind him of his home in the plains, otherwise everything else is different.

Chattis are a valuable asset on this pilgrimage. There is a whole chain of them at intervals of about 3 miles. They provide shelter to the pilgrims during nights and against inclement weather.

They are something like 'Serais' or halting places familiar throughout India. But they are owned by private persons, who are generally small dealers of grain, fuel, etc., who keep their stall in these "chattis" and expect the pilgrims to buy their requirements from them. If a pilgrim violates this convention, he finds himself in hot water and may be turned out of the chatti when the weather outside is most uncongenial and inhospitable. Nothing is charged for the use of these "chattis," but, as stated above, the hire is included in the price of food, purchased from these chatti owners. Only the utmost necessities are stocked in these 'chattis', wholemeal flour, ata, rice, dal, salt and pepper are generally the articles stocked. Government spends a lot of money on sweepers to keep these places clean. But still the surroundings are dirty and there is



Devaprayag



Chatti at Bijni

to the constant fear of fire owing to the sudden gusts of wind which blow over these places.

About 25 miles from Lachman Jhola is the Ganges gorge. The steep slope of the hill-sides coming sharp down into the water is typical of practically the whole of the course of the river. The water is opaque, of a queer greenish-white colour and seems to have a lot of very fine matter in suspension. This strange colour of the water is maintained right up to the very source. Some

such a host of flies and fleas in these places that no real rest could be had either by day or by night. The pilgrims are also subjected

of the tributaries are crystal clear, but the two kinds of water may be seen running side by side for some distance before they

mingle Those of our readers who have seen the confluence of the Ganges and the Jumna at Allahabad will appreciate this remark.

Devprayag is the first of the sacred junctions known as "Prayags." Here the Alaknanda and the Bhagirathi rivers meet and the united streams are from this place known as the Ganges. The main part of the town perches on the rocky promontory between the two rivers in Tehri State, but on the British side there is a considerable bazaar and a post office. The two portions of the town are connected by a suspension bridge. Opinions differ as to the source of the Ganges Hindu religious opinion favours

and village he or she comes from, and unless one is able to satisfy them that a certain person is his or her Panda, the whole body of them consider him or her as fair game At



Rudrapur

Devprayag, there are not many Dharamsalas and pilgrims generally put up in the houses belonging to Pandas, who take care that pilgrims live with them so that they may not lose any of their customary dues.

The next 'prayag' is *Rudrapur* (elevation 1980 feet), where the Mandakini and the Alaknanda meet. This place is 90 miles from Haridwar and from here the difficult portion of the journey begins.

As we proceed along the road, we come across groups of Tibetans who carry on trade between India and Tibet and also supply the needs of pilgrims. You will often find bands of them sitting in groups taking tea in their own fashion, in little wooden bowls. They do not use milk and sugar with their tea but use instead, ghee and salt just as the Bhutiyas use butter and salt in the Darjeeling Hills.

The next place of importance is *Tripathi Narain*. Here there is the old temple with a small bathing tank where pilgrims bathe. The road from Jannotri Gangotri joins the road to Badrinath here.

The road near Gaurikund is much narrower and often the descending pilgrims have to stand with their backs to the rock to allow the toilers upward to pass them in safety. The hill-side was most precipitous and to lose one's balance would often mean a sheer drop of some hundreds of feet into the river rushing in a series of cataracts



Maikund Temple—31 Miles from Rudrapur

the stream which issues from the Gaomukh near Gangotri and forms the Bhagirathi (shown on the left of the picture) Scientific opinion favours the Alaknanda, which has a much longer course and a much larger body of water all the year round. It is said that Ramchandra retired in his old age to Devprayag for meditation and a temple and an image have been erected in his honour.

Devprayag is the headquarters of the Badrinath Pandas, and judging from the substantial houses they have been able to build for themselves, they seem to be thriving in their business. A crowd of these people surround the pilgrims as soon as they set their foot on this place and in the manner of Pandas in other sacred places in India, they question each pilgrim about the district

below. Those conversant with the road think it probable that some lives must be lost in this way each year. So many of the pilgrims are extremely old and feeble that people who seem to be travelling alone and would not perhaps be noticed if they were to fall over. In many places the bottom of the gorge cannot be seen and is inaccessible.

At Gaurikund there are two tanks where the pilgrims take a dip—one in each tank. In one the water is pretty cold, about 74°, though



Kedarnath Peak, with the Village, at the Bottom

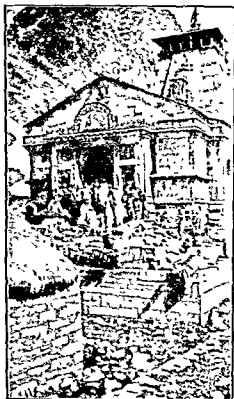


Above Rambara Chatti

the water in the river would be about 46°. In the other tank, situated within 50 yards of the first, the water is 124° and pilgrims who take an honest dip come out gasping.

Three miles of stiff climbing from Gaurikund brings one to Rambara, the last *chatti* before Kedarnath. There is a large number of *chattis* here, as it is a popular halting place and pilgrims have to be accommodated both going up and coming down. It is to be remembered that few people spend the night at Kedarnath oning to its intense cold. In the sheltered places near Rambara we come across a lot of snow even in the month of May and some of the *chattis* are found buried in snow. When the snow begins to melt, great masses come sliding down into the valleys, filling the riverbed from side to side. The river (Mandakini) makes a tunnel for itself under the snow and the snow masses form bridges, sometimes of great thickness, which in some places form the only means of getting across. The picture shows the rapid waters of the Mandakini river just above Rambara, issuing from under one of these snow bridges. Even in the month of May, some of the *chattis* lie buried in snow.

Rather two miles of steady climb and all trees are left behind. The mountain sides are saturated with melting snow and little streamlets lined with gold king-cups cross the path every few yards. The wild roses too were just coming into flower both blue and purple, and a few mauve and white anemones showed up brightly against the dull brown of the grass that had lain for months under the snow. A sudden turn in the road brings us face to face with the towering Kedarnath peaks, the highest point of the huge mass being 22840 feet high. The village and temple of Kedarnath are visible from above



Kedarnath Temple

a mile away, the last part of the road being almost level.

Kedarnath temple and village stand at the far end of an oval valley at an altitude of about 12,000 feet. There is no doubt that Kedarnath has been a sacred place for many hundred years, though the present temple does not appear to be very ancient. The offerings of the pilgrims in a good year amount to about Rs. 15,000.

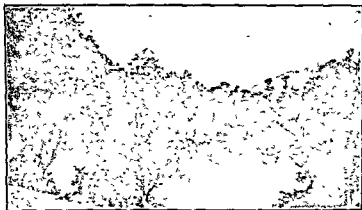
Leaving the busy scene outside the temple where pilgrims crowd to press their way into the temple to have a view of the image of God, one sees a small building at a little distance which has been erected over a spring. Every few seconds large bubbles of some gas burst up through the clear water and those favoured with a vivid imagination assert that the bursting bubble says "Bom Mahadeo", and

thus the spring has acquired a sacred character.

The surrounding country affords other places of interest, among them being the famous cliff from which some devotees used to precipitate themselves as an offering to Shiva. Another place of interest is a frozen lake (frozen for the greater part of the year) about 1 1/4 miles from Kedarnath and about 1,500 feet higher. It is a most picturesque spot but appallingly cold, the wind coming straight from vast stretches of pure white snow. It is said that even now, devotees wander off into these vast snow-fields never to return. As one stands looking on the vast stretch of pure white snow, one feels how very easy it would be to get lost in the snows.

The village of Kedarnath is not large, consisting of Panda's houses where the pilgrims who are willing to face the rigours of the climate are accommodated. A few shopkeepers too live here during the summer months and supply the pilgrims' bodily needs. There is also a post office here.

Though the Badrinath peaks are only 12 miles away from Kedarnath, straight as the crow flies, and Badrinath itself only about 20 or 24 miles, the country in between is utterly impassable and consequently the journey to Badrinath takes about 9 days. The pilgrims return the way they have come



Chaukhamba from above Ukhimath

as far as Bhenta, where the road divides and a sudden descent brings them down to the Mandakini, which is crossed by a suspension bridge and a correspondingly steep climb brings them to Ukhimath. This is the winter headquarters of the Rawal (the High Priest)

of Kedarnath. There is a Government hospital here, which is well patronised by the pilgrims.

There is a lake on the top of the mountain above Ukhimath which is of remarkable beauty, and known as Dunri Tal. It is an exceedingly stiff climb up an almost perpendicular mountain for three miles but the view from the top there is well worth the effort. The lake is surrounded on three sides by deep forests of oak, pine and rhododendron and the latter are such huge trees that one would scarcely believe that it was so unless he saw with his own eyes. The fourth side yields the wonderful views of the Kedarnath and Badrinath peaks which on a still day are reflected in the waters. The mountain called *Chaukhamba*, visible from here (22,907 ft.), is one of the most magnificent peaks in the world.

A few miles beyond Ukhimath the ascent of the Chopta Pass begins and for seven miles there is an unbroken rise through the most glorious forest scenery. The next



Vishnuganga Gorge, 2 Miles above Vishnuprayag

objective of the average pilgrim is a temple at the summit of a fine peak over 12,000 feet high called Tunganath.

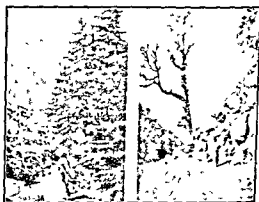
Nanda Devi (25,660 ft.), the highest mountain in the British Empire, can be seen from Tunganath. Going past Chamboli, we come to Garur Ganga, a tributary of the Alaknanda, where there is a bathing pool and a famous temple, a picturesque spot.

If one is fond of snowy peaks, he can feast himself from the top of a mountain

here called the Oli Gursal. It is a difficult climb and the top can be reached after 6 hours' hard climb reaching an elevation of 12,151 feet. But one is immensely compensated: In every direction except the south, one is surrounded by magnificent ranges of snowy mountains, the Trisul Ridge being nowhere less than 20,000 feet for a distance 10 miles.

We next come to Joshimath, one of the four 'maths' established by Shankaracharya for his disciples and is now the winter seat of the Raval of Badrinath.

From Joshimath the road immediately drops in a zigzag manner down the mountain side



Near Hanuman Chhatt,
4 miles below Badrinath

Road near
Gaurikund

for 1,350 feet within 2 miles to Vishnuprayag. This is the junction of the Dhaul river with the Alaknanda. Above this point, the place is called Vishnu Ganga. The Dhaul river rises near the Niti pass into Tibet and one of the main trade routes follows its valleys up to the pass. It comes rushing down its steep narrow gorge with a tremendous roar to mingle with the equally swift waters of the Vishnu Ganga.

For the next 10 miles or so, the scenery in the Vishnu Ganga gorge is particularly fine. The mountains rise almost perpendicularly from the stream to a great height on both sides, while tall straight chir pine trees cling to the rocky precipices in incredible places. No European is supposed to go beyond Vishnuprayag without permission of the Deputy Commissioner of Garhwal, as this is what is called the inner frontier.

"It is not a question of 'colour bar' but similar restriction prevails all along the

Sikkim, Bhutan and Tibet frontiers and is meant perhaps to protect Europeans from straying into dangerous territories as well as to prevent intrigue in these territories against the British Government.

After a night's rest at Lambagar Chatti we cross a small suspension bridge and proceed to Hanuman Chatti, the last chatti before the goal. This journey is most lovely, as the road is not difficult and the scenery splendid. Various kinds of fir trees abound and the white wild roses and clematis are at their very best and spread fragrance all round. Occasionally one has glimpses of snowy peaks.

The picture illustrates two methods of carrying luggage. A woman with a blanket over her shoulder and bundle on her head is one method. The man in front is carrying his bundle suspended over one shoulder. Another method is to have two blankets, one attached to each end of a pole carried over the shoulder, this method is unsuitable for some of the dangerous and narrow parts of the road. The method which experience has shown to be the best in every way is a double bag slung across the shoulder like a donkey's panniers. This kind of bag is used largely by country people during railway journeys in the Central Provinces.



Badrinath Temple and Taptkund



Above (the white line) — Josimath
Below — Taptkund at Gaurnkund

The borderland between India and Tibet is inhabited by a race of people called Bhotiyas. They are of Tibetan origin and are known by various local names.

Those inhabiting the Mana Valley in which Badrinath is situated are known as *Marchas*. They claim to be Hindus (unlike other Bhotiyas, who are Buddhists), and as Badrinath is situated in Marcha territory, the Marchas of Mana village receive an annual payment from the temple both in cash and in kind.

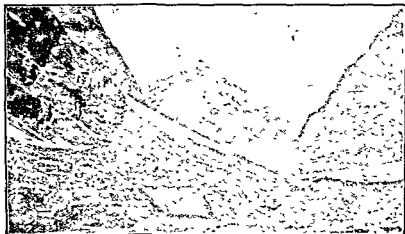
"The payment is conditional on the fact that at the Janam Ashtami festival, when the idol is carried through Mana to be bathed at the waterfall and fed at the Mata Murati, the women of Mana led by the Malpa women clothed in festive attire shall sing hymns in honour of the God." (Sbering, *Western Tibet and British Borderland*).

At last the crest of the hill is reached and half a mile away, a little below him, the pilgrim sees the town of Badrinath and the white domes of the temple, the goal for which he has been aiming all these weary days. At the place where the temple is first

fallen from above and which covers the river from edge to edge, one has to proceed for above half an hour before he comes to the top of the ridge from which a magnificent view of the Satopanth peak can be obtained. At the foot of this snow-covered mountain meet the two glaciers which are the source of the Alaknanda. On the left, hidden behind the steep mountain, is the valley, which is filled by the Satopanth glaciers, leading right up to the great peaks of the Chaukhamba. On the right can be seen the Bhagat Kharak glaciers. A few yards further, one can actually see the ice cave out of which the waters of the Alaknanda issue from under the glacier.

The main object of the journey once accomplished, the pilgrims turn their back on Badrinath and make their way for home with all the speed of which they are capable. Hitherto, they have been sustained by the prospect of the vision they have been promised and the faith in the blessing which they believe will be granted to them as the result of their efforts. This has enabled them to perform wonderful feats of endurance and perseverance. Now, footsore and weary, they still have nearly 200 miles to cover before they can reach the railway. As far as Chamboli, nearly 50 miles, the road is familiar and beyond that they continue to follow the course of the Alaknanda for about 20 miles further. At Nandprayag, the junction of the Mandakini with the Alaknanda, the pilgrims bathe again. A little further on, the road passes through some fine pine forest at Sonla where some of the large chir pines are to be seen.

Karnaprayag is the last sacred bathing place. There the Pindar river meets the



Source of Alaknanda

Alaknanda. From Karnaprayag the pilgrims usually leave Alaknanda valley and proceed across the country to Melchanri. Here coolies are discharged and fresh ones engaged to go the short way to Ramnagar. At Ramnagar, the pilgrims take train for their respective homes.

Before closing, we should note the remarkable body of Sadhus called "the Kali Kamli-walas." They are the disciples of the saint of that name and do very useful and humanitarian service on this pilgrimage. They have got Dharamsalas for the accommodation of pilgrims and also afford medical aid in places where it would be most difficult to secure it otherwise. One word more. The fine instinct of the ancient Hindus which has invented these glorious though inaccessible places with a religious halo has made it possible for even the humblest to enjoy some of the most glorious scenery in the world. These places have not been converted into pleasure or health resorts, as in Europe they would be, (e.g. the Alpine resorts), but man comes back from them chastened and elevated by the mystic atmosphere of the region, supposed to be the abode of the immortal gods, where great seers have sought liberation for themselves and for their race.

SOME SUGGESTIONS FOR THE REVIVAL OF INDIAN ARCHITECTURE

By SRIS CHANDRA CHATTERJEE, A.M.E., M.E.S.

THE well-known Indian jurist and political leader Sir Hari Sing Gour of Nagpur, when interviewed by a representative of the *Bombay Chronicle*, expressed his opinion that the planning and execution of the New Delhi had been a "colossal failure." As remedies ensuring the artistic regeneration of India in its architecture, he has suggested the foundation of chairs of Indian Arts in all the universities of India and planning of artistic buildings and the publication of these plans for the public "The Municipalities," he says, "must encourage the construction of beautiful buildings. There is a great future for Indian architecture, a great deal more than the greatest enthusiast can dream of, but it requires sustained effort on the part of the few who take interest in the subject." What Dr Gour has said has long been felt by lovers of Indian Art. They have repeatedly urged upon the Government that when erecting buildings with public money the Government should utilise the living Indian tradition. In my article in *The Modern Review* for January, 1923, on the "Revival of Indian Architecture" I expressed the same views and invited the special attention of the Indian Municipalities to our revivalistic endeavours. I said,

Modern Municipalities in a Philistine zeal to be up-to-date and sanitary seek to make clean sweep of the old quarter, by removing old buildings and opening up new roads flanked by ugly modern buildings. Even the slightest attempt has not been made at conservation by preserving the old-world beauty while introducing sanitation such as has been done in the old cities of Europe like Venice, Naples, Edinburgh etc. in their older quarters.

Other suggestions I put forward in *The Modern Review*, and I also appealed to my countrymen, through the medium of different papers to take up the cause seriously. Months back, at the annual re-union of the students of the Sibpur Engineering College, I urged upon the necessity of establishing a Chair of Indian Architecture and my views on this matter received the enthusiastic support of most of the students and professors

besides some ex-students among whom were some high P. W. D. Officials. The idea did not appeal to the Principal on financial grounds, as there was no money from the Government to establish such a chair—he otherwise appreciated the necessity of teaching Indian Architecture in an Indian Engineering College. Recently Rai S. C. Mitra Bahadur, Officiating Chief Engineer of the Calcutta Corporation, wrote to the press suggesting definitely the establishment of chairs of Indian architecture in Engineering Colleges.

The excellent suggestion of Dr Gour to prepare plans of artistic buildings and the publication of the same will, I am afraid, fail to serve the purpose for which it is intended, specially in places like Calcutta, unless and until arrangements are made by the Municipality to help the citizens in the actual construction of such buildings. I should like to make the following suggestions, therefore, for consideration of my countrymen. They may devise other means by which our dying building-art may be revived or developed even in these days when tawdriness receives its permit of existence, and even arrogant existence, in our beautiful new public roads merely on grounds of economy.

These are my definite plans—

(1) To establish a new department of Indian Architecture in the leading municipalities, like the department of water works, drainage, roads and buildings &c. Engineers, Overseers and Draftsmen, with special knowledge in Indian architecture and experience in the construction of buildings in Indian style, shall be employed therein. Successful students trained in such an institution as the Jaipur School of Art or of Baroda Kala Bhavan or similar institutions where students have opportunities of coming in actual touch with master-craftsmen or master-builders; or experienced engineers from Rajputana or other provinces where Indian architecture is still in vogue as a living thing should be employed in this department. When I visited Baroda, a

Bengalee young man came to me with a request to employ him as an Overseer in the Bikaner P. W. D. under me. He had passed out from the Kala Bhavan and, he said, he could not get employment in Bengal P. W. D. or Calcutta Municipality, where his qualifications were not appreciated. Such people should find scope for their attainments and talents in beautifying our cities.

The "Indian Architecture" Department of the Municipalities should deal with the sanctioning of plans and construction of buildings in the Indian Style. It should design buildings for the public, if desired, at reasonable price and carry out the actual construction at the expense of the owner reserving a small profit for its own maintenance with a view to rescuing Indian Architecture from the state of neglect to which it has been consigned by the gradual establishment of the "styleless" architecture in our cities. Care should be taken to make the designs simple and cheap at the same time, not going in for over-decoration but making an artistic use of Indian motifs and symbols and bringing a genuine Indian feeling about the structure.

Standard plans of various types of buildings—residential, office, school, hospital &c.—should be prepared and kept for sale at a reasonably low price like the present system of selling *bustee* house plans by the Calcutta Corporation. Approximate cost of such constructions should, in all cases, be indicated. The Architects and Engineers and Builders of Calcutta would then derive help from those standard drawings and specifications in time of designing their own buildings.

(2) Classes should be conducted in the Municipality to impart instruction on Indian Architecture. The present Engineers and Draftsmen of the Municipality, who are trained in the construction of the modern hybrid styles of buildings, should be induced to receive special training there with a view to training them to apply principles of Indian Decoration and construction intelligently in their own line. Just as some English Officials under the Government acquire a knowledge of the vernacular language and pass a compulsory test of proficiency, a training on these lines might even be made compulsory, which will ultimately do away with the necessity of having a special department of Indian Architecture.

This Engineering Department of the Municipalities should gradually, as funds

permit, and with the increase of funds, be equipped with a Library containing books and photographs. There should be a model room exhibiting models in wood or stone or plaster or clay of distinctive buildings in Indian styles. The Municipalities should use these as well as lantern slides in its work of instruction.

"Roorkee Treatises" have dominated too long our architectural and Engineering departments. Municipalities like those of Calcutta, Madras, Bombay, Allahabad etc., should prepare and publish treatises for use in their own districts or provinces, taking into full consideration the local conditions and materials, climatic conditions &c., as well as local usage and traditions in house-building. Researches in the study of methods and materials of our older house-building craft and town-planning in different parts of the country, should be encouraged in order to enable us to profit by the old system which have been killed by the P. W. D. specifications.

It should be noted in this connection that the durability of old Indian mortar, bricks, stucco-plaster roofing, wall painting &c., strikes our modern engineers with wonder. A modern building, costing a huge sum, leaks within a year, whereas ruined temples and ghats still seem as fresh as on the day they were finished. We must get back these specifications. To do that not only the Engineers and others but the general public should be urged upon to find out from the old masons and builders in interior districts not touched by the P. W. D., the specifications handed down from generation to generation. These specifications for brick and tile-making, preparing mortar, stucco-plastering, wall-painting and terracing of the old days superior by far and more suitable than the present day ones—which are mostly the same prescribed by the London County Council and suitable for England alone—should be found out and put to use again. The present writer during his stay at Bikaner and his sojourn in other architectural centres has obtained a few of these specifications from hereditary craftsmen. He invites co-operation in this matter.

3 The Calcutta Municipality has a special store section with store-yards. Like that and like the Government Telegraph Store-yard at Alipore or the Government Brick-field at Akra—a storeyard may be established in or near Calcutta, preferably on the river-side, where standard-sized pillars of different types

brackets, jalis, hand-railings, staircases, *mangala-ghat*, *kalasa*, *kirti-Mukha*, elephant etc., and ornamental and simple mouldings symbolising Mahomedan religion and custom and even the oriental types of bath-tubs, showers, tables, wash-hand basins &c. can be moulded in concrete or other materials or cast in brass and kept for sale. Kilns are to be made for manufacturing ornamental bricks and tiles with the figures of *hamsa*, *shankha* (conches), lotus &c.

Institutions like the "Kala-bhavan" at Shantiniketan, or the School of the Indian Society of Oriental Art, or even the Government Art School (so long as it has at its head an authority on Indian Art like Mr. Percy Brown) should co-operate with the Municipalities and supply terracotta panellings &c., and send students to decorate the rooms of the houses in Indian type, should their services be required.

All these works should be directed by experts, assisted by a limited number of experienced stone and brick masons, sculptors and wood-carvers bought from different parts of India. Local students should be trained in such a workshop to be established by the Municipality. The problem of unemployment is a serious one and needs to be tackled from various directions. Youngmen of moderate education, who find other departments closed against them, can receive training at this Municipal school of crafts, eventually become skilled craftsmen and easily find work. There has been no Municipal school of arts and crafts in a big place like Calcutta for taking up the work of beautifying the city as a practical proposition and with that end for view, establishing a storeyard and workshop as suggested, such a practical school of crafts in connection with the work of actual construction of buildings could be started as a matter of course. As such combination takes place, the Corporation will work both as manufacturer and supplier of materials and as contractor and will be in a position to erect buildings at considerably lower costs than the P. W. D. or other private firms can. And I am perfectly convinced that such an arrangement will pay its own way and even, if the public are weaned to an appreciation of beautiful buildings, will leave a decent margin of profit to the Municipality and relieve considerable distress through want of employment. With the growing demand for Indian style of buildings constructed by Corporation, its storeyards and

workshops and kilns may be developed and as the Corporations are organised properly and strengthened in all its branches the Public Works Department will ultimately cease to be necessary. To control its Public Works Dept. and to carry on its functions should be the ideal of our Municipalities as it is in all the civilized countries, barring, of course, large engineering schemes affecting the whole country which can be taken up by trusts like the Calcutta Improvement Trust and the Calcutta Port Trust etc. The bigger engineering and building firms should co-operate with the Corporation by sending their apprentices to the Municipal School of Architecture, such as would be established if these suggestions are taken up. The Government should be properly approached in this matter. But our own national resources should be adequately drawn upon to set an example to the Government. In this cultural work, intended to win us *Swarajya* in our house-building, surely the national funds at the disposal of the Bengal National Council of Education, the Bengal National Fund, the Albert Institute Fund, the T. Lak Swarajya Fund and the Deshabandhu Memorial Fund should help.

4. Special privileges should be given to all those proprietors who build houses in the Indian style. Thus, the Corporation of Calcutta ordinarily requires that one-third of the total space must be kept open in all residential buildings within the city. The house-holder may be tempted to build in the national style, if special rule is framed that "in case of buildings erected in Indian style, the space kept open may be one-fourth instead of one-third." Whether such a concession could be made without affecting general sanitation is a question which can be threshed out. The Calcutta Corporation regulations are *not* the final word on this subject. The plans of old cities like Benares or Ujjain, or of Naples or Venice in the West, which in spite of their narrow and tortuous lanes and apparent over-crowding, are not more unhealthy as compared with Calcutta or Allahabad, should be studied first, before making a sacrifice of space at the altar of Hygiene. Other concessions may be thought out so as to tempt the proprietors to build in the Indian Style.

5. An Advisory Board or special Committee as a step towards ushering in the necessary movement in establishing Indian Architecture should forthwith be formed in

those enlightened Municipalities where the representatives of the people have felt the need of the revival. Such a Board, taking into consideration the condition of the town concerned, may take up in part, entire, or in a modified form, the programme I have suggested.

It is a matter for sincere congratulations to lovers of Indian Architecture, to find that our national leaders are waking up to the necessity of its revival and recognition in our communal life. Dr. Gour's views will be shared by many; that the attempt to impose a foreign style has produced a soulless hybrid style—it has been a "colossal failure." It should be up to the custodians of our national welfare—the accredited leaders of the people to try to prevent this "colossal failure" from perpetuating itself. The genius of a supreme artist in Abanindranath Tagore has warmly supported the efforts of the present writer in what he ventures to consider as a national work. He has met with encouragement from responsible people like Mr. J. C. Mukherjee, the offg. Chief Executive Officer of the Calcutta Corporation, Rai S. C. Mitra Bahadur, the Chief Engineer and from men like Mr. O. C. Gangooly, Editor, Rupam, and others who share in his belief in Indian Architecture. Rabindranath, Sir Jagadish, Mr. Gaganendra Nath Tagore and Mr. Keshab Chandra Gupta have been showing by practical work of building in Indian style that they consider the thing possible. Can the public and their representatives in the Legislative Assembly, Councils and the Municipal Corporations remain inactive any more?

Before concluding this paper, there is one vital point to which I would like to draw the attention of the Feudatory Chiefs of India—Rajas, Maharajas, and Nawabs, who might cast their eyes on these lines. I have in the course of my travels throughout Rajputana and in North and South India found to my great disappointment that Indian Architecture (in common with other Arts) is not only suffering from a general neglect, but, what is worse, it is giving way to the insidious onslaughts of European Architecture. Pure Indian motifs are being discarded in many new constructions and European motifs, not at all understood in their history and significance, are coming in—a Corinthian

capital besides a Gothic pointed arch here, a segmental arch beside an Indian bracket there—all this producing a grotesque effect which does hurt the eye of the true art-lover. While I was in Bikaner, I thought long over this matter, how could this be avoided, and Indian Architecture saved from this inner decay. I attempted to enlist the sympathy of the Ruling Chiefs in doing something preservative in this matter—in forming an Indian Architectural Association, which would endeavour to arrest this decay and disintegration, but my efforts failed through lack of understanding and insight in the proper quarters. But the matter is a very vital one for the Indian States. Foreign travellers come to India from the most distant parts of the globe attracted in the first instance by its glorious architecture. They come to see real, Indian India, and for that naturally they go to the Indian States. There are, of course, a few serious scholars who come for Sanskrit and other studies, but to the majority the word *India* evokes a vision of Benares and Agra, Delhi and Jaipur, Jodhpur and Ujjain, Gwalior and Udaipur, Madura and Tanjore, with their wonderful buildings and temples and mosques. The foreigner is no longer overwhelmed by the elephants and jewels of the *rajas*, and their cavalades and their carriages of state, much less by their up-to-date palaces, their marble *Darbar Halls* in a mongrel European style. But they are impressed by the architectural beauty and grandeur of a Jaipur Street or a Jodhpur Fort or an Udaipur palace, or a Bikaner *Mahalla*. The Indian Chiefs should know that as things stand, their only heritage (apart from the deathless deeds of some of their ancestors) is the atmosphere of beauty in their cities and that heritage is in danger of being impaired. Should Jaipur or Bikaner become a barbarous mongrel place like Calcutta or Bombay, the Indian princes will not attract a hundredth of the attention they now receive from all foreign British officials and globe-trotters from outside. It is a question for all India, no doubt, but specially for the Feudatory States, for, not only is the special outward manifestation of Indian Culture connected with her architecture, but also the *izzat* of the Indian princes, but even their *raison d'être* in the pageant of Indian life is based on it.

HOARDING AND CURRENCY REFORM IN INDIA

By PROF. J. C. DAS GUPTA

INDIA is given to hoarding; gold that flows to India seldom comes out of it and adoption of the gold standard by India will cause such a run on the world's reserves of gold as to throw the currency systems of the gold-using countries out of gear—such has been the line of reasoning of a school of thinkers of the West. A study of the extent of this economic evil and the causes which lie at its root is in many ways instructive.

It is well to realise clearly at the outset that everywhere on the globe there is a strong prejudice in favour of gold. Mr. Hartley Withers in his 'Business of Finance' says that "owing to centuries of habit and convention, gold is still regarded as the one commodity which can always certainly be relied upon in times of acute crisis." If hoarding of gold is a world-wide vice, India should not come in for special blame, unless it can be proved that she hoards beyond all proportions.

Before we examine the extent of the evil, we must put before our mind a few facts that are not always placed in their proper setting. Firstly, hoarding presupposes a surplus over the cost of living which is non-existent in the case of millions of our countrymen. Secondly, India is fifteen times the size of the United Kingdom in point of area and seven times in point of population. Absorption of the precious metals should, therefore, normally be much larger here than in the United Kingdom. Thirdly, there are only 55 principal banks with 304 branches to mobilise the financial resources of this vast country. Added to these is the fact that as regards education 93 per cent of the population cannot either read or write. Sir Stanley Reed, the able Editor of the '*Times of India*' sums up the position with characteristic lucidity thus:

"The attempt to fasten on India an exceptional and invidious responsibility for the consumption of gold cannot be too vigorously combated. India's normal demand for the industrial arts and for the satisfaction of the social customs of 315 millions of people was met before the war by about ten millions of gold annually. The United States of America (with a population, he it noted, less than half that of India) was reported recently

to be absorbing a million sterling gold per month for industrial purposes. Yet no one says that the United States is a bottomless sink in the matter of her gold absorption. Every country in the world uses gold and silver for industrial and domestic purposes, and it induces a sense of angry injustice to find that the Indian demand for the precious metals for precisely the same purposes is perverted into senseless hoarding, especially when the history and conditions would justify a far larger gold absorption than the western nations with their general literacy and highly organised credit system can claim."

An examination of the currency history of the country makes it abundantly clear that people in India were never guilty of an excessive fondness for the yellow metal. India was a gold-using country in the past and "hoarding", to quote the words of the Fowler Committee, "did not render a gold circulation an impossibility in the past." As early as 1852, Lord Dalhousie had to demonetise gold to stop the flow of gold coins coming into the Government treasuries; gold coins returned freely to the treasuries again in 1900, the year in which an attempt is said to have been made to introduce gold coins into circulation in India. It is surprising to find that these instances of gold flowing to the treasuries were taken to imply that people in India did not desire to have gold coins. If, on the other hand, such coins had not returned, that would have been doubtless attributed to India's innate habits of hoarding!

The key to the causes of the absorption of gold coins in India is really to be found in the currency policy of the country. All possible human contrivances have been made use of to stop the free flow of gold to India. The system of selling Council Bills in unlimited quantities was inaugurated in 1904; when this could not check the flow, a branch of the Paper Currency Reserve was opened in England. The Gold Note Act, a temporary measure passed in 1898, was, on the plea of giving elasticity to the Indian note system, made a permanent act. Finally, it remains to add that gold accumulations in the Paper Currency Reserve in India have often been diverted to England. The result of this

systematic policy was that the end of the war, which saw Japan and America suffering from a plethora of gold, found India one of the largest suppliers of war needs, in a monetary crisis which could be tided over only by help from America. Scarcity of gold, on account of such restrictions on Indian imports of gold on the one hand and a too extensive use of the token currency, an invariable concomitant of the gold exchange standard, on the other, have brought Gresham's Law into operation soverigns have gone out of circulation. It is but natural that people should desire to store their values in full-bodied gold coins rather than in the debased rupee.

But hoarding or no hoarding, India must have the right of self-determination in

economic matters. "It is the inalienable right", says an eminent writer "of every creditor country to determine for itself the form in which its debts shall be paid" and no attempt should be made to deprive India of her legitimate share of the world's stock of gold. The Gold Exchange Standard has been weighed in the balance and found wanting; Indian opinion is, therefore, unanimous in the view that an effective gold standard based on the principles of the free inflow and outflow of gold can only solve our exchange difficulties. The last two Commissions recognised the importance of 'giving the people' the form of currency which they demand and it rests with the present Commission to give effect to the expressed will of the people of the soil.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc. according to the language of the books. No criticism of book-reviews and notices will be published—Editor, M. R.]

ENGLISH

GOVERNMENT OF INDIA UNDER A BUREAUCRACY.
By John Dickinson, Jun., M. R. A. S., F. R. G. S., London, 1853. Reprinted and Published by Major B. D. Basu, I. M. S. (Retd) Bahadurganj, Allahabad Price Rupees Two.

This book was written on the eve of the termination of the East India Company's Charter Act in 1854, and its object was to investigate the character of the alterations to be effected in the constitution of the Government of India. The writer seemed to think that all would be well if the Indian Government were made directly responsible to the Parliament at home. We now know, after all these years, that he was labouring under the greatest of delusions. The Mutiny of 1857 was almost foretold by him in the following passage:

"I am convinced that the Government will some day regret the system that is making so many enemies. It will some day absorb a native state too many, and feel a pang like one who has put a fruit into his mouth with a hornet in it.... a storm may arise in India which will cost us more to maintain our power than all we have gained. or can ever hope to gain, by our confiscation."

Since then India has been brought directly under the crown, but all that he complained of, flourishes like the green bay tree, as the following extracts will show. Even the attitude of the Parliament now made directly responsible for the Government of India, is substantially the same as it was at the time of the renewal of the Company's Charter in 1813 and 1833, of which the author speaks as follows:—

1813

"The natives of India were treated like so many cattle. Their interests, their feelings, their hopes, and their fears, were alike forgotten. The only thing the House of Commons was well informed about was certain private, pecuniary, English interests. The battle of the Charter was fought over the heads of the natives, by partisans for their trade, but too eager to give a thought to the myriads of human beings who yielded its profit. The leaders in the House of Commons, that is ministers intent on securing Parliamentary support, Directors and merchants greedy for private interests, at length struck their bargain, and having done the best they could for themselves, and professed much concern for the natives, they agreed on a fresh twenty years

lease of India, to the old irresponsible Government."

1833

"They met the judicial evils by the mockery of an additional member of Council at Calcutta; they met the necessity of appointing the natives to high office, strongly insisted on by such men as Malcolm, Elphinstone, and Munro, by the mockery of declaring their eligibility and leaving it to the Directors to carry out this eligibility, who of course treated it with utter contempt.

"In fact, they showed as before, that the only matters on which they were really well informed were certain private, pecuniary, English interests."

I. THE ARGUMENT THAT NO CHANGE IS POSSIBLE BECAUSE INDIANS CANNOT AGREE

"I shall be met, I know, by the old argument that the Legislature cannot make any change because Indian reformers do not agree among themselves upon what ought to be done. But is this argument really serious? Why, men must have remained savages ever since the creation of the world, if nothing had ever been done till all men were agreed upon what ought to be done. The argument is as much as to say that there shall be no progress until a condition is complied with, which is notoriously impossible. Besides, I apprehend that it is not merely the function of legislators to redress grievances, but their duty to find out the means of doing so. There is not the same obligation on a private person who proves the grievance, he is only one of the patients, a legislator is the state physician, and if it is not the business of members of Parliament to know and apply the proper cure for political grievances, then what is their business?"

II. BURKE'S DESCRIPTION OF THE STATESMANSHIP OF A BUREAUCRACY

"Burke's description of the statesmanship of a bureaucracy is not in the least exaggerated. There is no trade so vile and mechanical as Government in their hands. A large liberal, and prospective view of the interests of States, passes with them for romance, and the principles that recommend it, for the wanderings of a disordered imagination. Liteness in object and in means to them appears soundness and sobriety."

III. THE INDIAN DRAIN

"The effect of foreign misadministration in draining away the *opium* of the natives of India Independent of the illegitimate gains of the last century, of the enormous sums of money abstracted from the country in good old times, when it was possible for a young Englishman to go out with nothing at all, and return at the age of thirty-four with a fortune of a million sterling (vide the histories of Clive, Paul Benfield and scores of obscure "Nabobs"), independent of the savings of English officials, who monopolise the most lucrative employments in the State, and go home, of course, when they have realised a fortune independent of the "resumptions" of landed estates and the gradual extinction of the native princes who spend their incomes in the country, to make room for more English officials—in other words, to provide more patronage for the

Home Government—independent of all this, there is a regular drain in hard cash every year of about three millions sterling from India, for claims in England designated 'the Home Charges.'"

Now, it has been said by the historian, Professor Wilson, that the transfer of surplus revenue to England is an exhausting drain upon the resources of the country, the issue of which is replaced by no reflux; it is an extraction of the life-blood from the veins of national industry, which no subsequent introduction of nourishment is furnished to restore; and some such effects must result from the annual transfer of so large a proportion of the produce of Indian taxes to England."

IV. THE LIBERALITY OF THE COURT OF DIRECTORS— TO WHOM?

"I often hear people talk of the *liberality* of the Court of Directors; and many instances of this liberality to their servants and friends, and relations or connections, have come to my knowledge, a liberality visible in hard cash, and paid for with the ryot's money. But I confess I should like to see some exercise of this liberality to save these poor people dying of famines. What with over-assessing them, and destroying their aristocracy, merchants, and manufacturers, we have reduced them to a low ebb and the liberality of the Court of Directors would be well employed in saving them from local famines."

V. QUOTATION FROM AN ENGINEER ON FAMINES

"Lord * * * wonders at my vehemence about public works, is he really so humble a man as to think no better of himself than to suppose he could stand unmoved in a district where 250,000 people had perished miserably of famine, through the neglect of our Government, and see it exposed every year to a similar occurrence?" (Remember that, reader!) If his Lordship had been living in the midst of the district at the time, like one of our civilians and had every morning to clear the neighbourhood of his house of hundreds of dead bodies of poor creatures who had struggled to get near the European in hopes that there perhaps they might find food, he would have realised things beyond what he has seen in his * * * shirt park."

VI. SERVICE OF THE PEOPLE, NOT THE PRINCIPLE OF BUREAUCRATIC GOVERNMENT

"I know not if my feeble voice can reach my countrymen, but if it can, I tell them plainly that the bureaucratic Government to which they have entrusted the irresponsible despotism of India, has not secured the happiness of the natives in their person honour, property, or moral sentiments. It has not acted on what ought to be the principle of every Government, viz., to serve the people, and root the sovereign in their interests and affections. Instead of this, it has acted on a system of distrust, and exhaustion, like that of a bad tenant who feels that his lease will soon expire, and scours that land to get all he can off his farm before he is forced to quit?"

VII. ABSENCE OF COMPLAINT, NO PROOF OF GOOD GOVERNMENT

"It is a great mistake to suppose that the times about which history is silent are the least

calamitous to mankind. All calamities are not historical; they require a certain dignity, a certain evident connection with politics and individuals in which all the world can see the chain of causes and effects, before they attract sufficient notice to be recorded in history. But calamities may afflict a nation, not the less real because from their social nature silent, by which a whole people may feel themselves, as men more than as citizens, degraded, demoralised, disgraced in their own eyes, ruined in their fortunes, and deprived of hope so long as to lose the power of voluntary effort; and all this without the connection between politics and their condition being evident to the world, or any dramatic effect of public interest attracting notice to their inward bleeding wounds.

I shall endeavour to show the reader that this has been the case in India notwithstanding the absence of complaint."

VIII. INDIA HAPPIER UNDER NATIVE SOVEREIGNS THAN UNDER A BRITISH BUREAUCRACY

"The more I study the subject, the more I feel a growing conviction that the natives were happier, not merely under their good princes, but happier under the average of their native sovereigns, than they have been under an English Bureaucracy.

In discussing this point, we have always hitherto had the advantage of being the judges in our own cause, therefore, because we first acquired power in India during a revolutionary period, we have assumed that the normal condition of Indian Government was a chronic state of revolution, and we have assumed that the mass of the people must have been miserable, because we can prove that many of their native sovereigns were warlike, bigoted, &c. But we must recollect that India is as large as the whole of Europe; and suppose we were to apply the same ingenious process of crimination to Europe that we do to India, *—suppose we were to reckon up the wars and acts of oppression of European princes, as we do for the native princes, down to end of the eighteenth century and calculate the amount of bloodshed and human misery caused by the ambition and selfish indifference to the fate of the masses—suppose we were to rake out of a few centuries of history, for Europe as we do for India, all the deliberate cruelties inflicted on mankind by religious fanaticism—finally, suppose we were to see what the memoir-writers of the time say of the condition of the great bulk of the people in Europe, down to the period of the French Revolution?

If we were to do this with any good faith, we should begin to find it impossible to cast the first stone at India. We should begin to admit that if there had been wars, if there had been bigotry, if there had been misgovernment in India, there had been such things elsewhere. But there had been many compensations in India; there had been long established Governments, and great masses of contented subjects, the Mahomedan conquerors had settled in the country, and identified themselves with the interests and sympathies of its inhabitants; they had as the rule, respected the customs, and religion, and private landed property of the people, and any infraction of the rule was condemned by their own historians as it would be

by Europeans; they had preserved the municipal institutions, and arbitration system and excellent police, which gave the best security for person and property at the least cost, they never burthened the country with a *national debt*, and had spent great sums out of the taxes for the people, on public works and grants for education, and had not attempted to destroy their native aristocracy, whose capital was the support of the labourers, manufacturers, and merchants of India. finally, they had not treated the people as an inferior race of beings: they had maintained a free social intercourse with them; they had not confined them to such low ill-paid offices as they could not fill themselves, they had frequently left the most important share of the civil offices of State in their hands, and had allowed them to rise daily from among the lower orders to all ranks of civil and military employment, which "kept up the spirit of the people," said Mr. Elphinstone.

In short, the Mahomedans did not, by dividing the community into two distinct bodies of privileged foreigners and native serfs, systematically degrade a whole people. In a long course of time, and among a hundred millions of men, they had oppressed many but they had left hope to all: they had thrown open to all their subjects the prizes of honest ambition, and allowed every man of talent, industry, and courage to aspire to title of honour or political power of high military commands, with corresponding grants of land.

Very different from this has been the Government of the *English conquerors of India*.

We have kept the peace in the country for our own sakes, and this has of course, to a certain extent, increased cultivation and commerce, because the instinctive efforts of men to better their condition will always ensure the material progress of any people, until they reach the point where misgovernment sets a limit to progress.

But this benefit of keeping the peace in India is the only one our rule has conferred on the natives to make up for the loss of all the compensations mentioned above, and if I show this to be the case—if against one benefit is to be set our systematic impoverishment and degradation of a whole people, what will after ages say of our passion for aggrandizement in India?

IX. "THE BLESSINGS" OF BRITISH RULE

"And why, for what purpose, is this incessant aggrandizement? Is it to give the natives 'the blessings of British rule?' Let us see what these blessings have been.

"1stly. In Bengal, by one of the most sweeping confiscations the world ever saw, we transferred the whole landed property of the community to a body of tax-gatherers, but under such conditions that this body of newly-invented landlords were ruined almost to a man, and sold up by our Collectors, and their estates transferred to new men, within ten or twelve years; and in making the new landlords, we promised legislative protection to their tenants, yet we have left them, from that day to this at the mercy of the Zemindars, and only the other day it was said by the 'Friend of India,' Sept. 16th:—"A whole century will scarcely be sufficient to remedy the evils of that Perpetual Settlement, and we have not yet begun the task. Under its baneful influence, a population of more than twenty millions have been reduced

* *Vide* Gulliver's defence of "his dear country" to the king of the Brobdingnags.

to a state of such utter wretchedness of condition and such abjectness of feeling as it would be difficult to parallel in any other country."

"2dly. In Madras, by another sweeping confiscation, perhaps without a precedent in history, we assumed that the Government was the owner of all property in land, and that, in the words of Government, we should "avoid all material evil" if the surplus was in all cases made the utmost extent of our demand;" thus being the landlord's rent, and leaving to the cultivator only a bare subsistence for his own subsistence; and this surplus produce being demanded from the riots, not as a corn-rent but as a money rent, and being assessed; and collected in districts averaging 7000 square miles, and 150,000 individual tenants, by one or two Europeans, assisted by informers, with notoriously incorrect surveys.

"3dly. When this Ryotwari system had ruined Madras, we forced it upon Bombay, in spite of Mr. Elphinstone's opposition, and nowhere did we at any time lower our assessments until the agriculturists were beggared, and we retain the system to this day.

"4thly. We established and maintained for the better part of a century, transit duties, which broke the manufactures, decimated the towns and demoralised the people of India, and left it a matter of wonder that any trade could be carried on at all.

"5thly. We destroyed those municipal institutions which had, according to Mr. Elphinstone, "preserved the people of India through all their revolutions, and conducted in a high degree to their happiness, and to the enjoyment of a great portion of freedom and independence." We destroyed these and with them the excellent arbitration system and native police which gave the people full security for person and property at the least possible cost, and we set up instead an exotic system of English law, which has utterly deprived the people of security, besides corrupting their morals, that in our civil courts, "which give every opening for fraud, perjury and forgery," all the most important interests of the country have been rapidly converted and transferred, and no man's estate is safe, and in our criminal courts nothing but his most singular ill-luck can bring an accomplished criminal to justice, and even within a circle of sixty or seventy miles round our capital city of Calcutta, no man of property can retire to rest without danger of being the victim of Dacoits before morning.

"6thly. We levied great taxes on the people, and drained away one-seventh of their net-revenue to England, at the same time burthening them with a load of national debt for the first time in their history and yet in spite of their admitted rights and necessities, we gave them back next to nothing in public works, never anything for education unless forced by pressure from without and the vigorous initiative of private individuals, and then as little as possible, and in most districts beyond comparison less for roads, bridges, tanks, &c., than has been given by wealthy native merchants and country gentlemen.

"7thly. We have long been systematically destroying the native aristocracy, who furnished consumers for the articles of commerce and luxury, who stimulated the production of the labourers, the manufacturers, and the merchants, who were the patrons of art, the promoters of agricultural im-

provement, the co-operators in public works, and the only class who could enable us to carry out any comprehensive amelioration of native society; and we are extinguishing the native States, of which the effect is, according to Sir Thomas Munro, "in place of raising, to deluge the whole people," and according to the Duke of Wellington, "to degrade and beggar the natives making them all enemies," and meanwhile our threat of absorption hanging over their heads, deprives both princes and aristocracy of any inducement to improve their country.

"8thly. We regard the natives rather as vassals and servants than as the ancient owners and masters of the country; we have as little as possible of social intercourse with them, and although we allow them to do above ninety-seven per cent. of the work of administration, we monopolise the credit and emoluments of it, and keep every high office for ourselves. The establishment of our rule in any part of India at once shuts the door on the honest and laudable ambition of the natives, all prospect of enjoying those honours and distinctions, and lucrative situations of trust and power, which reconcile men to the oppressions of arbitrary rulers in natives is thenceforward cut off. We divide the community into a government of foreign officials on the one hand, and a nation of serfs on the other of foreigners, constantly shifting their quarters, having no permanent connection with the country, and always looking forward to the day when they shall return to England with a fortune, and of serfs who are the natives of the land, linked and identified with its interests and sympathies, and many of whom are regarded as little better than menial servants, who might have been governors of provinces but for us, all of whom as a rule are confined to such low, ill-paid offices, as the Covenanted Civil Service disdains to accept.

"And therefore is the spirit of India broken under the Company's government—therefore do we hear of robberies and oppressions in Oude and Hyderabad and yet the people do not fly to us because hope is with them, and the future is not a blank instead of flying into our territory, they go from it, often in flocks come into it, they never do only the other day some important works on the Kistnah were stopped because the people of the country fled, en masse into the Nizam's dominions.

"And why do they prefer to live under "effete" native Government? because they do not feel themselves degraded as they do under us, for it is not the arbitrary power of a national sovereign, but subjugation to a foreign one that destroys national power and extinguishes national spirit, and with this the mainspring of whatever is laudable both in public and private life—but we make them feel the rule of the stranger to their heart's core: we set a barrier of privilege between the natives and their foreign masters, the lowest European officer in a black or red coat, is above every native gentleman, though the latter may be the descendant of a line of princes, and is often a man of the most chivalrous feelings and the highest accomplishments, nevertheless, we treat them as an inferior race of beings, and we are making them so: our monopoly of every high office, from generation to generation, is systematically degrading the people of India; the deterioration of native character under our rule is manifest to every one; and Sir

Thomas Munro went so far as to say, "it would be more desirable that we should be expelled from the country altogether, than that the result of our system of Government should be such an abasement of a whole people." Here are samples of "the blessings of British rule!"

IX. THE DESTRUCTION OF THE NATIVE ARISTOCRACY

Shore says "To bring the subject home to an English heart and mind, let us turn our thoughts to our native land, and compare the effects produced by individual example and influence there, with what might have been the case here. Let us represent to ourselves an English country gentleman, overlooking his estates, promoting the improvement of agriculture, superintending the roads and public buildings, and subscribing to the local charities; as a neighbour, opening his house and by his hospitality affording the means of social intercourse to his neighbours, all the different members of his family contributing their share to the general good. Contrast the picture with the state of things in India. The upper classes of the natives, who used to occupy the above situations, ruined, and their places supplied by foreigners, who keep aloof from the people, and whose ultimate object is to return to England with a fortune." He adds "As to the number of respectable people who have suffered, let any one leave English stations, few and far between, and go into the country towns and villages and there see the innumerable houses which not many years ago were in good repairs, and inhabited by men who lived in the style of gentlemen, keeping up establishments and servants, horses, elephants, and equipages, but which are now all falling to decay, while their owner or their descendants are dwelling in mud huts, with little more than the merest necessaries of life." And let the reader recollect that the *destruction of the native aristocracy* is still going on with unremitting vigour, as one of the "blessings of British rule."

X. SUBMISSION TO FOREIGN RULE, NO INDICATION OF NATIONAL COWARDICE

"Lord Ellenborough said last session, that 'no intelligent people would submit to our Government'; and though he alone would say it, I am satisfied in my own mind that many think it, and that my countrymen in their hearts despise the natives of India, because they do submit to our Government."

"Nevertheless, this submission does not argue cowardice in those who submit. We enforce submission by an overwhelming mercenary army, and as long as that army is faithful submission is a matter of necessity, but although, under such circumstances, they submit to our Government, there is not a race on the face of the earth who possess more personal courage than the men of India; and the fact is not altered by their subjection to us, because the bravest people in the world may be subjugated by foreigners, when they are divided against themselves, which was the case with the natives of India when we founded our empire there."

"And not only were they divided, but for half a century before an opening was given for our supremacy, the great powers of the country had been shattered by wars, which may be called wars of giants, from the magnitude of their operations."

In the last great battle, in 1803, which decided the contest between the Mahrattas and Rajputs, the forces brought into the field by the latter were 125,000 strong, and by the former 111,000 strong.

"I could add many other proofs of the personal bravery of the natives; but it has always been conspicuous; so I will merely remind the reader of the brilliant native armies of Clive, Lawrence, and Coote, which carved out our way to empire. And yet those armies, unrivalled for valour and loyalty, were officered by native gentlemen, with only one or two Europeans to a brigade and this was our original system in India, until the thirst for patronage, as usual, surmounted every other consideration, and substituted European for native officers."

THE COMPANY AND THE CROWN. By Hon'ble T. J. Hacl-Thurloe, William Blackwood and Sons, 1866. Reprinted and published by Major B. D. Basu I. M. S. (Reid). Bahadurganj, Allahabad

This book was written shortly after the transfer of the Govt. of India from the East India Company to the Crown. It appears to have been written in the interests of the services and contains some pen pictures of civilians and military men but very little of general interest to the people of India nor is the tone of the book quite sympathetic and liberal. Major Basu's reprints are usually very carefully selected, but in the present instance he seems to have backed the wrong horse, and we say this after a careful perusal of the whole book. The Calcutta High Court was established during the regime of Sir Charles Wood, and the following extract will prove of interest.

"Its doors were also to be open to barristers from home, and on its bench two new and startling precedents had been adopted. Natives were to be appointed to this high tribunal—the effect of this was quite electrical—Ramaprasad Roy was a name, at the very sound of which corrupt Vakils or pleaders quitted court. He was without price, and the office had been made for him, but ere the letters patent had reached Calcutta he had died. Sambhunath Pandit Roy Bahadur, indeed, was found to reap the honours invented for another, but the new High Court went forth shorn of its greatest ornament."

INDIA REFORM TRACTS. NOS. IV AND IX. LONDON 1853. Reprinted and published by Major B. D. Basu I. M. S. (Reid) Price 4 as. each

These tracts were written with a view to the renewal of the Company's charter in 1854. No. IV is headed 'The Native States of India' and No. IX 'The State and Government of India under its native rulers'. The following extracts will show the drift of these pamphlets—

SIR THOMAS MUNRO IF ALL INDIA COULD BE BROUGHT UNDER THE BRITISH DOMINION

"I doubt much if the condition of the people would be better than under their native princes."

The strength of the British Government enables it to put down every rebellion, to repel every foreign invasion, and to give to its subjects a degree of protection which those of no native power enjoy. Its laws and institutions also afford them a security from domestic oppression unknown in those States, but these advantages are dearly

bought. They are purchased by the sacrifice of independence of national character and of whatever renders a people respectable. The natives of the British provinces may, without fear, pursue their different occupations as traders, mechanics or husbandmen, and enjoy the fruits of their labour in tranquillity but none of them can aspire to anything beyond this mere animal state of thriving in peace; none of them can look forward to any share in the legislation or civil or military government of their country. It is from men who either hold, or who are eligible, to public office, that natives take their character, where no such men exist, there can be no energy in any other class of the community. The effect of this state of things is observable in all the British provinces, whose inhabitants are certainly the most *depressed* race in India. No elevation of character can be expected among men, who, in the military line, cannot attain to any rank above that of Subadar (captain) where they are as much below an (English) ensign as an ensign is below the Commander-in-Chief, and who, in the civil line, can hope for nothing beyond some petty judicial or revenue office, in which they may by corrupt means make up for their slender salary. The consequence, therefore, of the conquest of India by the British arms would be, in place of raising, to *debase the whole people*. There is perhaps, no example of any conquest, in which the natives have been so completely excluded from all share of the government of their country as British India. Among all the disorders of the native States, the field is open for every man to raise himself, and hence among them, there is a spirit of emulation of restless enterprise, and independence far preferable to the servility of our Indian subjects".

THE ANNEXATION OF NATIVE STATES

"Five Native States" writes Mr. Sullivan, 'have fallen within the last ten years. If we put on one side of the account what the Natives have gained by the few officers that have been lately opened to them, with what they have lost by the extermination of these States, we shall find the net loss to be immense, and what the Native loses the Englishman gains. Upon the extermination of a Native State, an Englishman takes the place of the Sovereign, under the name of Commissioner three or four of his associates displace as many dozen of the native official aristocracy, while some hundreds of our troops take the place of the many thousands that every Native Chief supports. The little Court disappears—trade languishes—the capital decays—the people are impoverished—the Englishman flourishes, and acts like a sponge, drawing up riches from the banks of the Ganges, and squeezing them down upon the banks of the Thames." Nor is this all. Native Princes and their Courts not only encourage native Trade and native Arts, but under them and because of their very weakness, public spirit and opinion flourishes; all that constitutes the life of a people is strengthened; and though the Government may occasionally be oppressive, heavier far is the yoke of "our Institutions." When in Oude—where, contrary to what he was told to expect, he was surprised by finding a well-cultivated country and a flourishing people, as also, we may add, did a German traveller only a year

or two back—Bishop Heber asked an intelligent Native if he wished to become a subject of the British Government? His reply was—"Of all misfortunes keep me from that!"

I. THE RISE OF AHILIA RAO

"The success of Ahilia Rao in the internal administration of her dominions was altogether wonderful. . . . The undisturbed internal tranquillity of the country was even more remarkable than its exemption from foreign attack. This was equally produced by her manner of treating the peaceable as well as the more turbulent and predatory classes: she was indulgent to the former, and although strict and severe, just and considerate towards the latter. . . . The fond object of her life was to promote the prosperity of all around her: she rejoiced, we are told, when she saw bankers, merchants, farmers, and cultivators rise to affluence, and so far from deeming their increased wealth a ground of exaction, she considered it a legitimate claim of increased favour and protection. . . . There would be no end to a minute detail of the measures of her internal policy. It is sufficient to observe, she has become by general suffrage the model of good government in Malwa. . . . She built several forts, and at that of Jaun constructed a road with great labour and cost over the Vindhya range, where it is almost perpendicular. . . . Among the princes of her own nation it would have been looked upon as sacrifice to have become her enemy, or indeed not to have defended her against any hostile attempt. She was considered by all in the same light. The Nizam of the Deccan and Tipoo Sultan held her in the same respect as the Peshwah, and Mahomedans joined with the Hindoos in prayer for her long life and prosperity.

"In the most sober view that can be taken of her character, she certainly appears within her limited sphere to have been one of the purest and most exemplary rulers that ever existed, and she affords a striking example of the practical benefit a mind may receive from performing worldly duties under a deep sense of responsibility to its Creator."

II THE RAJA OF BECAN

"Equally favourable testimony to the condition of the dominions of the Rajah of Bikaner, another member of the great Mahratta confederacy, was given by eye-witnesses:—"The thriving condition of the province, indicated by the appearance as its capital", says an European traveller, "and confirmed by that of the districts which we subsequently traversed, demands from me a tribute of praise to the ancient princes of the country. Without the benefit of navigation (for the Nerbudda is not here navigable) and without much inland commerce, but under the fostering hand of a race of good princes, a numerous people tilled a fertile country, and still preserve in the neatness of their homes, in the number and magnificence of their temples, their ponds and other public works, in the size of their towns, and in the frequency of their plantations, the undoubted signs of enviable prosperity.

* Malcolm's History of Central India, Vol. I, pp. 176, 193.

III. BISHOP HEBER ON BHARATPUR

"The population did not seem great: but the villages which we saw were apparently in good condition and repair, and the whole afforded so pleasing a picture of industry, and was so much superior to any thing which I have been led to expect in Rajpootana, or which I had seen in the Company's territories since leaving the southern parts of Rohilcund, that I was led to suppose that either the Rajah of Bhurtpore was an extremely exemplary and parental governor, or that the system of management adopted in the British provinces was in some way or other less favourable to the improvement and happiness of the country than some of the native States".*

IV. DR. MAHESIDAN ON "GOLDEN BENGAL" UNDER BRITISH RULE.

"No one has ever attempted to contradict the fact that the condition of the Bengal peasantry is almost as wretched and degraded as it is possible to conceive, living in the most miserable hovels scarcely fit for a dog kennel, covered with tattered rags, and unable in too many instances, to procure more than a single meal a day for himself and family. The Bengal ryot knows nothing of the most ordinary comforts of life. We speak without exaggeration when we affirm, that if the real condition of those who raise the harvest, which yields between three and four millions a year, was fully known, it would make the ears of one who heard thereof tingle".

POL.

A HISTORY OF THE INDIAN WARS. By Clement Downing, edited by Wm. Foster (Oxford University Pr 1924). Pp. xxix+206, with a portrait and two maps. Price 8/6 net

The original edition of this book, published nearly two centuries ago (in 1737) has been for many years extremely scarce and high-priced, though it has been largely drawn upon by all historians of the period it covers. The present reprint of it is doubly welcome: first because of its low price, and secondly and mainly by reason of the notes and corrections of the editor Sir William Foster. The Clarendon Press has reprinted many a rare 'India book' and secured noted names for editing them,—such as V. A. Smith, W. Crooke, and S. M. Edwards. But none of them can approach Sir W. Foster in the fulness and scholarly accuracy of his notes and keenness in rectifying mistakes in the original author. Foster has used every known source of information, whether in print or MS. This will remain as the definitive edition of Clement Downing just as William Irvine's *Storia di Mogor* will of Manucci's travels.

Clement Downing was an English sailor, who served the E. I. Co. at Bombay and elsewhere from 1716 to 1721, acted as a captain of Eurasian gunners in the army of the Mughal subahdar of Gujrat in 1723, left India at the end of that year, and died at sea early in 1737. He was a great drunkard and braggart too. When he wrote this volume of memoirs in 1735, he suppressed or garbled many facts to his discredit, in order to leave a falsely glorifying account of his own doings on

record. But he counted without Sir William Foster, who, with his unrivalled knowledge of the India Office Manuscript records, has tracked his lies to their lair, confronted them with the facts as preserved in the State-papers, and at last left Downing a poor jackdaw shorn of all his glittering plumage.

Apart from these misrepresentations and some confusion and inaccuracy natural to a man of Downing's poor education and character,—all of which have been corrected in the present edition,—the book is one of surpassing value for the history of Gujrat and the Bombay Coast from 1715 to 1723, especially as regards the pirate Kanhoji Angre and also the European pirate Plantain of Madagascar, his account is full, vivid, and trustworthy as that of an eye-witness. "His service as a Mughal gunner provides what is in some respects the most interesting chapter in the book; while we are also given many glimpses of life at Bombay and other places on the west coast. All this is admirably told and makes lively reading." The editor is right in holding that Downing's "narrative remains one which no student of the history of that time can afford to neglect."

A CALENDAR OF THE COURT MINUTES &c., OF THE E. I. Co., 1664-1667. By E. B. Sainsbury, with Notes by Sir Wm. Foster. (Oxford University Pr., 1925) Pp. xxx+466, price 21s. net.

The records of the English East India Companies, now preserved in the India Office, London, (with some in the Public Record Office and the British Museum), fall into two series: (1) the minutes of the Home Board of the Company, i.e. the Court of Directors, with the letters and instructions sent to their servants abroad, and (2) the diaries of the different factories in India, and the letters sent by them to the Company at Home or to the other factories. Most of the latter also are now in England (some in the original, others in duplicate),—the only exceptions being the copious Diary and Consultation Books of Fort St. George (published by Pringle and Dodwell), the district diaries of Bengal (edited by Firminger), and a smaller collection now in the Bombay Secretariat (English series).

The records of the English factories in India are being published by Sir W. Foster with a scholarly care that leaves nothing to be desired. Six volumes give the letters received by the Company from its servants in the East from 1602 to 1617. Twelve more volumes carry the story of these commercial establishments from 1618 to 1667. These are of inestimable value to the student of Indian history, even as regards our local dynasties such as the Great Mughal, the Bijapur Sultan and Shivaji. Petty rulers like those of Hjh are not omitted!

The calendar of the minutes of the Court of Directors in England is of less value and interest to Indian readers. They refer to things commercial and English, and not historical and Indian. But their editing and annotation are extremely helpful and marked by first-rate scholarship. Students of English history in the 17th century (esp. economic) cannot do without them. Mr. W. N. Sainsbury published the calendars down to 1639 in five volumes. Miss Ethel Sainsbury, with the expert assistance of William Foster, has continued the series in seven more volumes. The last of these covers the years 1664-1667, and throws

* Bishop Heber's Journal, Vol. II, p. 361.

light on London during the Dutch War of 1665-1664 and the Great Plague.

THE RISE OF THE IMAMS OF SANAA : By A. S. Tritton. (Oxford University Pr. 1925) Pp. 170. Price Rs. 6.

Sanaa is a small (present population 18,000 souls) but very ancient town, the capital of Yaman or the south-western province of Arabia. As it lies in the farthest corner of the Islamic world, its history has been most 'turbulent' (*Encyclopaedia of Islam*, C. 145). It has frequently changed masters, e.g. in the twelve years from 901 to 913 A. D. it was taken no less than twenty times. Only one small sector of the bewilderingly changeable history of this town is dealt with in the volume before us, viz., its conquest by the Imam Md. Qasim of the *Zaidi* section of the Shias, from the hands of the Ottoman Turk's governor, 1628-1631 A. D. In this book, which was his doctorate thesis at the University of Edinburgh, Dr. Tritton has translated and annotated an anonymous and fragmentary Arabic MS. (ascribed to Sayyid Ahmad-ush-Sharafi), "controlling the story" with the help of three other Arabic books in the British Museum dealing with the period.

As a piece of microscopic study of a small and obscure dynasty in a far-off and obscure nook of Dar-ul-Islam, the volume may have value for minute specialists. But the general reader is apt to be repelled by the abundance of proper names, the lack of a clear outline of the history of Sanaa (which might have placed the incidents described in this volume in their true perspective) and the translator's omission to supply modern conveniences like sectional headings and Christian equivalents of Hijra dates. The 9th chapter on religion and social life, though short (11 pages), is interesting.

J. SARKAR

SOME SAYINGS OF THE BUDDHA (ACCORDING TO THE PALI CANON.) Translated by F. L. Woodward, M. A. (Cambr.) Oxford University Press Pp. 356. The book consists of passages from the Vinaya Pitaka, the Four Great Nikayas and the short Nikayas.

Among the many religious beliefs originating in the speculative Oriental mind, Buddhism is one which becomes increasingly attractive to Occidentals. In the number of its adherents and in the area of its prevalence, Buddhism surpasses any other creed; and its existence through twenty-four centuries entitles it to be considered one of the most venerable forms of belief. Mr Woodward's only desire seems to be, to make this book an ambassador of goodwill and understanding between the East and West—the old world of Thought and the new of Action. He has succeeded in his attempt through his own veneration for the sayings of the Great Lord Buddha.

A BOOK OF MODERN VERSE Chosen by C. Smith. Oxford University Press. Price 2'6 d. Pp. 63.

This is a collection of poems of the Modern English poets including Mr. Bridges Mr. Kipling, Mr. Maschfield, Mr. Rupert Brooke. The poems are well chosen. The book gives the reader a fair idea of the later 19th century and 20th century English poetry. It is a finely got-up book.

CONQUEST OF BENGAL : By Basanta Coomra Bose, M. A. B. L. Chuckervertty Chatterjee and Co Ltd. Calcutta, pp. 99, price annas 8.

The author has shown with apt quotations from the best authorities that Bengal was not conquered by the East India Company.

YOUTH AND THE NATION : By T. L. Vaswani. Greater India Series. Ganesh and Co. Madras. As. 4. Pp. 34.

Mr. Vaswani calls the Youth—the Energy of Renewal. He gives his message of hope to the Youth of India and the high place that is India's due in the regeneration of the world is depicted with emotion. He says, "India's way will not be the way of Violence and War. We must show *Shakti* before we reach Freedom or Freedom reaches us."

S. K. D.

C. R. DAS. By S. N. Bis. Published by Mr Girindranath Mitra from the Book Company, College Sq., Calcutta Pp. 76 1925. Price not mentioned.

This book is the English translation of the author's Bengali book entitled 'Reminiscences of My Master Deshbandhu Chittaranjan Das'. The author has portrayed the greatness of Deshbandhu's soul as it was, reflected in the sundry little events of his everyday life. We hope that this illustrated book will be of interest to all who adore the memory of Deshbandhu Chittaranjan. The printing and get-up of the book leave nothing to be desired.

P. C. S

HINDI

JIBAN KA SADVYASA —Haribhan Upadhyaya. Navarvan Prakashan Mandir, Ahmedabad, Price 1/2. Manava Jiban ka Vidhana—Sankaram, B. A. The Indian Press, Ltd., Allahabad. Price 1/2.

These two books are translated from the English work called 'The Economy of Human Life' which is said to be "written by an ancient Brahmin." On the whole both these translations are tolerable. The title could best be translated as 'Manava-Gita' or 'Jiban-Gita.'

SURYA SIDDHANTA By Mahavir Prasad Srivastava, B. Sc., L. T. Fynan Parisat, Allahabad

The first chapter of the Surya Siddhanta which is called 'Madhyamadankara' is translated and explained in this book. The charts, diagrams, and calculations are very useful and lucid. The writer discusses other editions of the original, and also compares with the theories of modern Western Astronomy.

PRACHIN BHAGAVATGITA Mangalananda Puri, Ahamad

We congratulate the writer for publishing this old text of the Gita which was at first discussed by Dr N. G. Sardesai in his article, 'The Bhagavat Gita from the Island of Bali', in the 'Modern Review' of July, 1914. The text contains only 70 shlokas unlike the ones current in India containing 700 shlokas. The writer tries in utmost in establishing the link between these few shlokas.

BRAHMA YAJNA : By Sacami Mangalananda Puri. Saraswatindra Pustakalaya, Benares.

This pamphlet contains original texts and English and Hindi translations of the various Vedic Mantras relating to Gayatri.

RAMS DAS

MARATHI

LIFE OF SHIVAJI THE GREAT : By Malhar R. Chitnis, edited with copious notes by Rao Bahadur Kashinath Narayan Sane. (Kalayan, 1924.) Pp. 16+4+376. Price Rs. 2.

The lives of Shivaji and his descendants written in Marathi by Malhar Ramrao, a hereditary clerk (*Chitnis*) of the *Rajahs* of Satara, in 1810, is the main source of Grant Duff's history so far as these kings are concerned. The section of this work dealing with Shivaji the Great was first edited and printed by Rao Bahadur N. V. Kirtane and ran into a second edition in 1894. It has long been out of print. And now an altogether new edition has been published by Sane with admirable industry and scholarly accuracy. Every variant has been noticed with meticulous care, on the basis of three manuscripts. Kirtane had changed the language of the original and modernised the text in many places! Sane's edition wisely avoids such methods hateful to scholars. His notes are minute, bulky and valuable. Thus, in chapter one, the text (with footnotes too) covers 32 pages, while the separate notes appended to the chapter run to 21 pages!

Before this, Sane had edited the second and third section of the vast history of Chitnis, namely the reigns of Shambhaji, Rajaram and Shahu. In addition, he had published with scholarly notes the *Sahasra Bahar* and the *Bhau Sahibanchi Bahar* both of which have gone into several editions.

It is pleasing to note that Rao Bahadur Sane, who has already exceeded the length of days allotted to man by the Palmist and has had more than an ordinary share of sorrow and sickness, is still continuing that service to Marathi history to which he has consecrated his long life. His last work shows even greater care and even finer scholarship than his earlier works, deservedly admired as these are.

Rao Bahadur Sane in his Apology (nivedan) page 3, (rendered into English here by the reviewer) writes :

"I next learnt that the finely written MS. [of the *Chitnis Bahar*] belonging to the Maharajah of Satara had gone to Seth Mawji of Bombay and that the Sethji would study the MS. for 2 or 3 months and then return it. So I wrote twice or thrice to him. Then came his reply—"I am still engaged in reading Chitnis's autograph work and therefore the aforesaid life is not being returned". Some months later I wrote to the Sethji offering to send a man to him to fetch the book, to which the Sethji replied, that the MS. had gone to Rao Bahadur D. B. Parasnis.

I now wrote to the Rao Bahadur, who replied that the MS. had gone to Seth Mawji. Then I applied again to the Seth, but he replied that he had given to Rao Bahadur Parasnis the entire autograph work of Chitnis. In fact [I was] sent from post to pillar and pillar to post again. In

these circumstances, I despaired of seeing the MS. that had once belonged to the Satara Maharajah. Finally, I was told that the book was with Rao Bahadur Parasnis, but he was intending to print and publish it. I wrote to him, "Do you print and publish it. Let the authentic text of this book be published in any way. That is what we wish." But no satisfactory or decisive answer came from him."

In view of the fact that a definitive edition of the *Chitnis Bahar* is a matter that concerns all students of medieval Indian history, the state of things revealed in the above extract is truly astounding. Surely, Rao Bahadur D. B. Parasnis owes an explanation to the Indian public, and our readers ought, in fairness to him, have his version of the affair placed, before them. Or, better still, his edition of Chitnis without any more delay!

JADUNATH SARKAR

TELUGU

HAMID AND TIPTU SULTAN: By M. Sitarama Rau, B. A., L. T. Pp. 200 price Rs. 1-4-0. Printed at the "India Printing Works"—Madras.

Mr. Sitarama Rau is one of the few writers in Telugu who has undertaken the task of educating the youths by offering a very remarkable and lucid exposition of the history of our country. It is very necessary that more books of the stamp should be written and read. One great feature is the strict impartiality with which he judges Tipu's doings. We heartily recommend it to our youngsters.

CHANDRAGUPTA : By S. Kameswar Rao, Pp. 184. Price Re 1. Printed at the Sujana Ranjini Press, Rajahmundry

This is a prose drama depicting the well-known story of Chandragupta, the first of the Mauryan Emperors. It is an intelligent adaptation of D. L. Roy's masterpiece—"Chandragupta". The style is simple and the dramatic interest does not suffer by the omission of songs and poetry. The careful manner in which Chanakya is portrayed reminds one of Vedam Vankata Raya Sastri's Yudhisthir in his *Prataparduvam*.

B. RAM CHANDRA RAO

TAMIL

ISLAM (ILLUSTRATED) By the P. Doucod Shah Sahib, Editor, "Dar-ul-Islam", Madras. Price as 14.

This book is an excellent treatise on the rules and practices of worship according to Islamic doctrines. The book is intended for those Tamil-speaking Mahomedans, who have not access to original Arabic or Urdu texts on their sacred religion. It is written in simple and chaste language with authoritative quotations.

MOKSHA SATHANA RAHASTAM: By Sriyut Subramania Siva (Sucatanrananda). Sri Sadhu Ratna Sarguru Book Co., 4-34, Nannappa Nanken St., Madras. Price Rs. 4. (Edition de luxe Rs. 5)

The book was originally begun by Sri Subramania Siva, while he was in Trichinopoly jail serving a term of imprisonment as a result of his patriotic

activities. Owing to his illness, it could not be finished as he had expected but he took the work in hand early in 1922 when he was released from prison. The book treats of Karma-yoga, Bhakti-yoga, Hatha-yoga, Raja-yoga and Jnana-yoga aspects of Hindu philosophy and is profusely supported by well-known authorities. The book will be of great use to men and women of the Tamil land.

RAMATHIRTHA PARAMAHANSA VIJAYAM (Two Vols.) By R. Narayanasami Aiyer. Publishers Sri Sadhu Rathna Sarguru Book Co., Madras.

The life and teachings of Swami Rama-Thirtha have profoundly influenced the ideals of Indian nationalism in the present generation. This book is a Tamil account of his life with translations of his important speeches and writings of Vedanta and nationalism. Both the volumes together cover over 1000 pages of well-written Tamil dealing with the manifold aspects of the Swami's noble and inspiring life. The book will assuredly find a welcome in every Tamil home.

S. V. C.

MALAYALAM

KUMARA-SAMBHAVAM (2 Vols.) POPITICAL TRANSLATION OF THE SANSKRIT WORK: By Kari Thilakan Kundoor Narayana Menon, B. A., published by T. Sundara Iyer and Sons, Trichur.

The author holds a high place among contemporary writers and poets of Kerala and has, in this work, laid the Malayalam literature under a deep debt. To quote the words of another great Malayalam scholar, Mr. Ulloor S. Parameswara Iyer, whose charming foreword to this work is a pleasure to read, Mr. Menon has raised the translation to a level far higher than usual and the beauty and fluency of diction may be said to exceed the original in some places. But, those who have read and admired the poet's earlier writings such as "Komappan", "Hanuman," etc., would feel that in this work the poet has developed a heavy style not easily accessible to the average student of Malayalam poetry. This book will surely make a notable addition to the store, not very voluminous, of modern Malayalam literature.

V

THE SPINNING WHEEL

By NORAH RICHARDS

"It would be sceptical to doubt but that the future of mankind will be the fairer and the fuller for all the mingled pride and degradation, ambition and drudgery, borne by the Western peoples since the birth of modern science and the era of the Industrial Revolution—but that the soul reaches its distant ends even through denial of the soul.For the sake of a higher unity than any ever before realized, except in the highest thoughts of men, half the world has broken itself into atoms and suffered all the pain of isolation from the knowledge of the everlasting arms.This should not embitter us in the West against our age, it should rather provoke our sympathies as pain borne for the future, pain by which a day to come will yet benefit."—P. E. RICHARDS.

IF I were asked to name the three things in India which had most impressed me by their beauty, I should say: The Persian well, the ox wagon, and the spinning wheel. It is not only the things themselves that create this effect—though each are beautiful with the intrinsic beauty of right construction—their association also plays a part in the aesthetic effect they create. The Persian well is part of the landscape and we associate with it ideas of coolness—the splash of water as it empties itself from the dripping vessels

in a constant flow towards the thirsty fields; the spreading trees that overshadow it; the dark restful mass silhouetted against the sunbaked land. All this has its effect upon us, quite apart from the beautiful thing the well is in itself. The ox wagon belongs to the road and in our mind's picture it is usually sunlit and laden with produce. It is a pleasing sight but we are divided between pity and admiration of the noble creature in the yoke, as slowly it moves along, bearing a great burden. The spinning wheel is inseparable from the domestic interior and the courtyard. Around it is a halo of peace with Woman in the centre spinning in tranquillity. Outside ornamentation of these three things is unnecessary; they are so beautiful in themselves. The well is never ornamented except by the driver and the patient driven creature that moves in a circle and by the occasional groups of peasants that love to linger about it. The ox wagon is sometimes studded with brass, which no doubt is intended to enliven the monotony of the lives of the drivers by the

glint of its polished surface in the sun. The brass is not insistent enough to damage the effect of the whole—a rich mass of heavy wood-work laden with produce, dignified form of bullock, and colourful form of man. They hang together, brass and all, in harmonious composition. The brass does not disturb the form of the wagon which is an open air thing living in diffused light, but the spinning wheel is an interior thing living in light and shade and the only legitimate decoration of it is that of the spinner herself. It is sometimes brightened by the application of brilliant colours. Personally, I prefer the wheel of plain wood,—the darker and more seasoned, the better. Picture to yourself the dark mass of a spinning wheel that has seen much service, mellowed to lovely shades of brown and behind it a woman in coloured garments and gold or silver ornaments with brown skin and glossy black hair. Would not the colour value be lost if the spinning wheel was also highly coloured and covered with design? And would not the form value of the spinning wheel be lost if it was a dazzling mass of colour against colour?

These three things are part of the very soil of India and they represent agriculture, produce, and home. They are suggestive of the peace that is associated with India. They are slow moving. You cannot hustle an ox wagon; you cannot send the wheels of the Persian well spinning at any rate but that of the blind-folded ox that moves slowly round and round to the droning lagging music of the weighty wooden wheels. The spinning wheel cannot be hurried. With infinite patience the spinner manipulates the raw cotton as she turns it into thread. Whatever progress may have in store for us, these three things will survive as the very summit of perfection in primitive instruments for creating the necessities of a primitive life. The rural population of India will still use them for many a generation to come and when we are being hustled into a pace that is not the pace of India, they will stand for us as symbols of the slow moving. "Not so fast, not so fast," they will say. "Why hurry? What is it you seek so fast and furious that we cannot supply?"

Curiously enough, I find that these three things are applications of the wheel—one of the greatest of inventions. In the Persian well, the ox wagon and the spinning wheel, in its application it is primitive; in other words, it is old-fashioned, simple, rude, and made of wood. The Wheel cannot stop at

this. So great a boon to mankind must evolve from the rude to the refined, from the simple to the complex. In the process we appear to lose much of the simplicity and the purity of life. This is appearance only. We are in the process of *becoming* and mechanical invention is playing its part in the process. Who can doubt it? It is easy to level facile criticism at soul-stunting machinery as it appears to us today, it is not so easy to see what soul-expanding effect will be ours when we have become sufficiently civilized to know how to use machinery aright. True, the Machine is a giant, an ogre, and like the fabled ogre of our nursery tales, has to be stood up to and overcome by men of ordinary size. It is no use running away from it, that is merely putting off the day of reckoning. We cannot avoid the Machine. We live in a mechanical age, and daily, new mechanical wonders appear on the horizon. Nature is prodigious. She produces in superabundance and there is much waste of seed, fruit, insects, animals, and men. Man too is prodigious in mechanical invention and much that he invents will in time be thrown upon the scrap heap.

The people of the world can be placed roughly into three classes. The primitive, the civilizee, and the civilized. The primitive are the *unbecome*; the civilizee, the *becoming*; and the civilized are the *become*. So far, there are only civilized individuals and their followers. No country can yet be called civilized. The leaven of our Prophets and Seers must work in many more of us before civilization on a large scale can appear. We must allow civilization to civilize us and this can only be achieved by the mastery of civilization. It can never be achieved by running away from it. The civilized person must be so advanced in spirit that having the power to aggrandize himself and to dominate, he must refrain, if not to do so is anti-social. He should be willing to scrap machinery that produces trash and vulgarizes life, even though he may be making wealth by that which he destroys. A sifting process is necessary—a purification. The chaff and the wheat of mechanical production must be separated. The only justification of labour-saving machinery is that it really does save labour—for the emancipation of the labourer from toil, not for the material advantage of the owner of the machine. The emancipation of the labourer from toil would be the

commencement of civilization on a large scale.

One of the evils of machinery, under present conditions, is that it produces too easily, not for use but for profit—resulting in over-production, creating an inflated and unnatural consumption, forcing upon us many useless things; for much that is machine-made is meretricious. In the process of mastering the machine we must so train and discipline ourselves as to be able to resist the pressure put upon us to buy what we do not need. There is only one test of labour-saving machinery. Does it simplify life? Then it is good. Does it complicate life? Then it is bad. Edward Carpenter once remarked that when the sewing machine appeared, instead of lightening the labour of stitching by hand, it but encouraged the women to complicate their clothes by adding tucks, frills, and flounces. The obvious fact is that machinery can do both. It can simplify and it can complicate. If it simplifies, it is a blessing. If it complicates, it is a curse. The choice of curse or blessing rests with ourselves. Machinery connected with the unification or improvement of the world is a burden to be borne. Ships, trains, aeroplanes, cables, engineering, electricity—these, and more, demand the sacrifice of men bound to the Machine. The sacrifice is worth while. After all, who would wish for a bed of roses? This is the age of the Machine and it is futile to bury one's head in the sand like the ostrich and say we cannot see it. We must raise our heads and look upon our age unflinchingly, realizing it and accepting it, but working through it towards a simpler and therefore a fuller life.

I find the political significance of the spinning wheel very baffling. I cannot grasp it. Politics stand for power and to my thinking the spinning wheel as a symbol stands for the Simple Life. The Simple Life is not primitive life but cultural life and as such is utterly opposed to politics. Political government is outer rule, but cultural Government is inner rule; and that, I believe, is the original meaning of the word *swaraaj*, individual self-rule. The pitch of the spinning wheel has been queered by being associated with politics and economics. In all reverence, I suggest that the Apostle of the *Charka* has had his own pitch queered by being drawn into political politics. His politics, I venture to think, are of the cultural order, and that is why he is possessed

with a burning passion for the *Charka*, a passion which persists in spite of every kind of just criticism, opposition, and even of ridicule. The weakness of the cult of the *charka* has been to take it too literally—the literal application reduces it to an absurdity. Literally, it can only be applied to primitive life. A revival of spinning and weaving in villages is to be desired. The literal application of the spinning wheel is mere reaction from complexity and economic subjection. But to go forward through complexity to a simpler life, and to face economic problems with clear thought, not ignoring the Machine, benefiting in both cases by the complex period, is progress. The only political significance of the *charka* that I can see is that of non-government. When India is ready *en masse* to live the Simple Life, there will be no one to govern, for all will govern themselves. If India, as a nation, is on the Path of Return, she can dispense with politics and take to spinning metaphorically. That she is on that path remains to be proved.

The cry of the spinning wheel is a cry of protest against the Machine. This same cry is heard in other parts of the world, though the spinning wheel is not its symbol. Whether India can be so easily mechanised as countries in the West have been is doubtful. India has fewer material needs, and in the light of her semi-lost philosophy, there is bound to be resistance to material progress, even if that resistance is not fully conscious. India's genius is more suited to a simple life than to a complex life, more suited to handicrafts than to machine-made goods, more suited to cottage industries than to factories. Nevertheless, the Machine can ease the toil, and where it can help in the simplification of life and in production, it should fearlessly and gladly be used. Like civilization, the Machine is only harmful when we allow it to master us and rob us of our virtue, our vital force. Things only hurt us when we shrink from them. If we would avoid being stung by a nettle, we must grasp it, and there is nothing that puts one into such a glow of heat as playing bravely and vigorously with snow.

The Spinning Wheel is a challenge, but if we dropped the word *spinning* and cried "The Wheel!" we should raise our voices to some purpose, for that cry would be an implicit appeal to the Machine to save us from deadening toil—its only justification where human life is concerned. The wheel

of our day—the wheel of the Machine—should help us to civilize ourselves, not to make of ourselves complex barbarians, nor to drive us back to the primitive life.

TENDENCIES IN MODERN ITALIAN LITERATURE

By BENOY KUMAR SARKAR

I

Italian Risorgimento

AFTER Dante and Machiavelli, the only great Italian name that is popular in India in literary circles is that of Mazzini. But although the politics of the age of Mazzini are well known, the spiritual background of the Society for which the heroes of the *risorgimento* fought and fought with success has hardly as yet called forth from the Indian admirers of Italian movements the attention it deserves.

Carducci and Manzoni

It may be remarked that English translations of great Italian authors of the nineteenth century are not as plentiful as one might desire. The attention of English translators has been bestowed principally on France. While Victor Hugo, Dumas, Balzac, Anatole France and others have nearly grown into English classics, Carducci, "the greatest since Dante," as Italians know him to be, and Manzoni, the protagonist of Italian romanticism, are yet scarcely known outside of the specialists in Italian lore. Indian poverty in regard to Italy thus explains itself as a matter of course.

Verdi the Composer.

Great Britain and America, however, have made good in another direction. The English and American operas have served to naturalize the Italian composer, Verdi, in English speaking lands. And to know Verdi is to be acquainted with a musical genius whose creation used to exert as powerful an influence on the mentality of the Italian masses as the Mazzinian gospel of duty in Young Italy.

But in India, unused as she is to European music, Verdi continues to remain as unknown as Carducci and Manzoni.

Alfieri the Dramatist of Liberty.

Like the national movements in other lands, the Italian *risorgimento* was accompanied by a dramatic revival. And the Schiller of the Italian stage was Alfieri, the poet of freedom and writer of historical dramas. Ancient Greece and Rome furnished him with the major themes. But whatever be the subject-matter, Alfieri was first and last a propagandist.

In those days, Italians used to sing the glories of the republicans of "Roman times". The revolt against Caesar was a popular theme and Alfieri's sense of propaganda made use of the subject in quite a successful manner.

A Maker of Modern Italy.

Propaganda and art do not match each other and so Alfieri's dramas possess today mainly an historical significance even in Italian estimation. But during the first half of the nineteenth century, the *Druda Minore*, *Saul Filippo* and other tragedies were the most powerful weapons calculated to spiritualize the peoples of Italy in their hatred against the barbarians, the foreign rulers. Alfieri will therefore always rank as a maker of modern Italy, one of the precursors of the triumvirate consisting of Mazzini, Garibaldi and Cavour.

Niccolini's Contributions to the Stage.

It was not possible for Italians to write freely on contemporary politics. The Austrian government as well as the governments of the Italian princes controlled the

productions on the stage. The authors were therefore compelled to fall back upon the classics or the medieval history of Italy itself.

A popular subject was the tirade against the tyranny of the Venetian oligarchs. European literary as well as historical tradition has always ascribed the worst excesses and inhuman cruelties to the Council of Ten at Venice. But when the dramatist Niccolini produced his *Jescairini* on a Venetian theme, it did not take the audience long to understand the moral. Niccolini has been honoured by the government of New Italy with a grave in Santa Croce by the tombs of Dante and Machiavelli.

II

Italy in English Literature

It is doubtful if in India, Italy and Italian literature are known at all except in so far as they have influenced the English men of letters. Italy's influence upon the literature and fine arts of England from the days of Petrarcha down to Dante Gabriel Rossetti and the pre-Raphaelites is a matter of history which every student is expected to master.

To the same category also belong the incidents connected with the aesthetic complex described as Byron in Italy. Nor is it easy to discriminate as to whether Italy has become a household word among the readers of English poetry and drama through Shakespeare's stories or Robert Browning's artistic studies. All this is classic.

Romantic and Real Italy.

One feels as if Italy has appealed to the English mind exclusively as a source of romantic inspiration and idealism almost in the same manner as India touches the sensibilities of the Europeans and Americans: It is therefore with a tremendous shock that one comes across the following lines of D. H. Lawrence in regard to Venice:—

"Abhorrent, green, slippery city
Whose Doges were old and had
Ancient eyes.

This is the rude awakening of an artistic mind to the actualities of Italian life. One recalls the vicissitudes in America's reactions to Japan. For about a quarter of a century, Americans used to love Japan as the land of cherry blossoms, chrysanthemums and maples. But since the event of 1905, the same little islands of the Pacific have been

getting their proper worth in the prosaic transvaluation of the world's values.

A Change in Orientation.

While calling a "spade a spade," Lawrence has happened to be too sincere. In his rigorous imagination, Italy is but a land of sepulchres. While other poets have sung of Italy's oranges, figs, grapes and pomegranates, to Lawrence the fit emblem of Italy is the Cypress of Florence. None but a cruel *Realpolitiker* in the realm of poetry could have written:—

Vicious dark cypresses
Vicious, you supple, breeding,
Softly swaying pillars of dark flame
Monumental to a dead, dead race
Entombed in you."

Italy is thus but another Egypt. This unsentimental orientation to Italy among English writers is not without its practical counterpart. For, the British statesmen and captains of commerce and industry have learned how to adapt themselves to the "new" Italy in all problems of international intercourse. Not by the glories of the dead past but by the possibilities of the immediate future can Italy inspire England to-day.

III.

Dramatic Forms in Italy.

A new form of the drama has made its appearance in Italy. Only two characters are seen on the stage, the rest to be known and inferred from the conversation between these two persons. The vogue has been initiated by Niccodemi in his *Alba*. Niccodemi is by far the most popular playwright but his new technique, although it does not fail to introduce the audience to the most complicated developments in human sentiments and social situations, has given rise to much adverse criticism.

Niccodemi Personalities.

Niccodemi is one of those dramatists who still hold to the art of producing real human types and not mere Ibsenian abstractions and Maeterlinckian symbolisms. Contemporary Italian society with its objective personalities and concrete intrigues is depicted by him in a brilliant style. As a rule, the leading role is played by bourgeois or middle class and aristocratic personages in the Niccodemian plays.

Pirandello's Symbolism and Satire.

Symbolistic creations have also been gaining favour among the Italian masters. Dramas modelled on Ibsen's *Ghosts*, for instance, are not unknown. Pirandello, the Sicilian author, has described a family in ruin caused by an incurable disease.

Pirandello's reputation is, however, not that of an imitator or an author of adaptation. He is an ironist and satirist of the first rate. The mastery with which he employs sarcasm and creates absurd and almost impossible situations is a marvellous item in the world's dramatic art. And yet as a rule Pirandello's characters are not individual personalities that one comes across in the cities and villages of Italy but abstract generalizations of human attributes.

Historical Dramas

Historical drama has never been without its votary since Alfieri and Niccolini wrote for the audience of *Risorgimento* epoch. The *Risorgimento* itself is the theme of a number of plays by Tumiati. In his *Tessitore*, the protagonist is Cavour who is described as the arch-diplomat successful in winning over France to the cause of Piedmont against Austria. Like didactic poetry, patriotic drama also can hardly satisfy the criteria of art. Tumiati's efforts have not been crowned with much success.

Benelli's Renaissance Plays

But another playwright in the historical field, Benelli has displayed his ability as master of stagecraft in an exceptional manner. His psychological studies on the men and manners of the Middle Ages and the Renaissance are appreciated by the Italians as significant contributions to dramatic literature. As a worker in history, it may be noted, *en passant*, Benelli tries to be a faithful antiquarian.

Real historical personalities have been endowed with flesh and blood in the dialogues of Benelli's plays. Lorenzo de' Medici, among others, functions as one of the most living *dramatis personae*. These characters, although very familiar to students of history, appear as fresh artistic Benellian creations and yet in true perspectives. Some of the characters, as may be expected, are of course unhistorical, but are fitted in with the milieu of the age as well as with the local values.

IV

Diversities in Italy.

When somebody begins to know Italy a little bit intensively, it appears that the land is very diverse in landscape, folkmanners, dialects and what not. Lombardy, Venice, Umbria, Florence, Sicily, Naples, Liguria, each is almost a world in itself in French and German estimation, and Italians themselves do not deny it.

Tuscany's Atmosphere

Tuscany, the land of Dante, continues to occupy a prominent place in modern Italian literature. Literary critics of Italy consider the language and very atmosphere of Tuscany to be the natural elements in which arts and letters flourish as a matter of course. Tuscan style, it is said, is clear, simple and perspicuous and although the impression conveyed is that of a superficial treatment, the substance is deep indeed.

Cicognani's Short Stories

Simple stories of Florentine folk-life constitute the forte of Cicognani. He is interested in the middle class families and the lower strata of Tuscan society. Cicognani is a lawyer of Florence and has much to do with the poorer men and women of the city. As such, the romance of depressed and submerged classes has whetted the literary appetite of this author, realistic as he is.

The Florence of the Poor

What is the Florence of Cicognani? In his stories we see a city of old medieval palaces, dilapidated, unrepared and almost uninhabitable, where to-day the families of petty clerks live or perhaps the descendants of whilom aristocrats. Cicognani's Florence is, further, the city of lanes not often more than a yard wide, the narrow passages between the houses of the destitute and poverty-stricken persons. He exhibits the dirty worn-out rags hanging over the passages on both sides and the brilliant eyes of the cats running about in the dark entrances to the houses.

V

D' Annunzio

The most famous representative of Italian letters abroad is at the present moment

undoubtedly D'Annunzio. Perhaps he owes his reputation to a considerable extent to the aggressive part he attempted to play in the political life of post-war Italy, especially in connection with Fiume. But it is curious that he has recently bidden adieu to public life and proposes to devote the rest of his active days to the pursuit of art in the villa at Gardone on the romantic lake of Garda in Trentino.

Adventurer without a Venture

D'Annunzio's literary work is many-sided. He is known in Italy as dramatist, story-writer and lyricist. Something like a miscellaneous volume of autobiographical reminiscences and comments under the title of *Venturiero senza Ventura* (Adventurer without a Venture) has just been issued by the author in order to furnish his admirers with some specimens of his "best prose, the richest and most fertile in quality." The book, as a collection of writings from 1896 to 1907, serves, at any rate, to open up D'Annunzio's youthful days the period

which witnessed the birth of his greatest poetical works.

Parables Reinterpreted.

One of the stories in this miscellany deals with the Biblical parable of the prodigal son. But the interpretation is non-Biblical. One almost remembers Anatole France's handling of the story in *Judas the procurator*. D'Annunzio's prodigal son is not a vagabond living the life of riotous Epicures but an artist and admirer of classic beauties, a "Bohemian" in the better sense of the term. The author has sought to bring the culture of ancient Greece into relief by placing it in the perspective of Jewish life and institutions, inferior as they are in his estimation. The prodigal son of D'Annunzio, as a student of the "higher values," does not therefore repent but is on the other hand conscious that he is teaching his parents things that they know not. Two other parables, the one of *Lazarus* and the *Virgins*, are dealt with in the same "modern" manner.

AT NANNOOR

By JEHANGIR J. VAKIL

Rajakini Rami,
I dip five hundred years
In the past, and see—
As thro' a veil of tears,
As thro' bright sheets of light,—
A village lass,
A washerwoman washing white
The soul of Chandidas.

[NOTE. Nannoor, a village in Birbhum, Bengal, is believed to have been the home of Chandidas, the lyric poet, whose beloved was a *Rajakini* or washerwoman named Rami.]

INDIAN PERIODICALS

Indian Art and Atmosphere

Sir C. P. Ramaswami Aiyar K. C. I. E., writing in the *Daily Express* annual for 1925 on Indian Art and Atmosphere, says,

It has been recently asserted and thereafter much debated that Indians cannot, in the nature of things, produce good poetry in the English language. There is some truth in such statements though, like many another, it is only a half-truth. Is it not indeed obvious that all art must, of its essence, be individual, be, in other words, the expression not only of mind and soul but of atmosphere? Not only pedantic, therefore, but supremely silly are the efforts of those who sing of the primrose and of the nightingale never having seen the flower in bloom nor heard the bird sing. If anything may be said to be truly "a heritage" it is art. The "remnant" shop is never a thing of beauty but the vendor of reminiscent or second-hand literature is an "old clothes-man" of the worst variety. Not only so, but exponents of such literature or painting cannot even attain respectable mediocrity because their innate tendencies run absolutely counter to their half-acquired artistry. Especially is this the case with Indian art whose origins are so thoroughly differentiated from Western tradition. Until the other day, the rules laid down by Akastya and followed by countless generations of Silpis for making images in bronze were either derided or looked upon as productive of bizarre forms, and only within the last decade has the inner meaning been understood, even by the Indian student, of the tremendous cosmic energy embodied in the Nataraja at Chidambaram, the supreme repose of the Dhyani Buddha and the rapt adoration of Uma. It is just being perceived that the long tradition of the Vighraha, whether it be that of the Lord of the Universe in rhythmic dance or of the flute-player Krishna, has its own place in the history of human endeavour and its special significance as a symbol of emotion and faith. We owe it largely to Gangoly that we have been able to realise the comprehensiveness and the eclecticism of that craft.

Historically it is also proved that in India great sculpture and great architecture have been the resultants of quickened religious enthusiasm. Art for art's sake has never brought about transcendental results, at all events, in this land. Elaborate rules may be laid down and faithfully followed but where there is no elan aroused by deep feeling they will, at every turn, be a hindrance. Within those rules the Indian artist, if he is touched with the divine fire, does not perchance produce naturalistic facts but he becomes a revealer of idealistic conceptions. The new Bengal school of painting so much in marked contrast to the lacquered prettiness of Ravi Varma is an example which lies to hand. The Tagore brothers had to get rid of the traditions of Western painting, and it was only when the obsession not only of the picture galleries of Europe but of Japan was eliminated that the Indian painter

came by his own. The characteristics of the Bengal School, it will be admitted, are its delicacy and its quiet suggestiveness of the infinite. Perhaps the school has not produced vigour or movement, and as in Indian poetry and Indian epic, so also in Indian painting, the personality of the artist is not so much in evidence as in the case of the great European masters. You do not get a Velasquez, a Titian or a Rembrandt but in the works of men like Nandalal Bose and Surendranath Kar and Haldar, the feeling abides that the artist has essayed not to reproduce Nature but to escape from symbols and even technique, this process being another phase of the same spirit that created the Upanishads and marking the essential difference between Turner and Constable and the contours of the Indian landscape portrayed by the Mughal and Rajput artists. Indeed, the ideal of the Indian school of painting is that enshrined in the assertion of the Svetasvatara Upanishad, "The One who is beyond all colour and shape by means of his Sakti colours and shapes the whole Universe and to Him we bow." It has been aptly remarked that it is an appeal from the seen to the unseen. In saying this, I am not forgetting that Europe has in many instances produced the same effect and one need not go further than Leonardo da Vinci's "Monna Lisa" for an example.

Migration of Indian Culture

To the same number of the *Daily Express* Mr. O. C. Gangoly contributes an interesting article on the above subject. He opens his article as following.

Some of the most fascinating pages of Indian history are those furnished by the narration of the story how the continental culture of India overflowed its geographical boundaries and poured in diverse and fructifying currents over many parts of Eastern Asia, in order to establish rich colonies of Indian thought which very soon developed into a Greater India beyond the seas. It is very commonly believed that Indians sought and found refuges for their outgoing colonies under the stress of religious persecution in the main land and that it was the impact of Muhammadan culture, which forced persecuted Hinduism or Buddhism to seek protection in the distant countries across the seas. This popular misconception and misreading of Indian history has received a very useful corrective in the valuable data of solid historical facts which have been gradually revealed by the researches of scholars. It has now been definitely established that India sent out her colonies of Aryan thought long before the advent of Islam in India and that Aryan adventurers crossed the seas not under the stress of any domination or political force but out of the abundance of their own energies and with the laudable object of sharing the fruits of Aryan culture

with the primitive races of the Malay Peninsula, Indo-China, Siam and the islands of the Indian Archipelago. The currents of Aryan thought and culture have flowed into Eastern Asia through diverse channels, the marks of which are now very difficult to retrace. There is a very persistent tradition that one of the earliest colonies to go out to the East originated in Guzrat; but it is impossible to substantiate this, by actual historical evidence. On the other hand, the evidences hitherto accumulated go to show that South Eastern Asia was colonised by emigrants hailing from the banks of the Krishna, the Godavari and the Kaveri, that is to say, from the coasts of Orissa (Kalinga) and Southern India. The people of the South have played a great part in the development of Indian civilisation beyond the seas. The great Tamil races of the South have sent out successive waves of new colonies at different stages of their history to the different parts of Indonesia. The history of this colonisation is an interesting volume of many chapters and pages.

Our Health

Dr. Muthu, writing in the Annual Supplement to the *Swarajya*, says:

It can be laid down as an axiomatic truth that the security of State is founded upon its happy citizens living healthy lives in decent homes and congenial surroundings, that only strong and vigorous nations inherit the earth and possess the land apart from moral and spiritual qualifications. I contend that only the race which is physically fit and efficient is capable of enjoying the blessings of liberty and of civilisation and handing down their heritage to succeeding generations. Health is wealth. In these days of economic stress and fierce industrial competition only that State which has the greatest number of healthy and capable workers rise to the top commands the international affairs and successfully competes in the markets of the world.

Where do we stand to-day? Looking from this point of view where do we Indians stand to-day? We as communities struggling to be a nation are handicapped and disabled at almost every turn. Let us face some facts. There is no country in the world where poverty, insanitation, sickness and death are so rampant as in India. There is no country in the world where plague, cholera, small-pox, malaria and other fevers claim their victims in millions as in India. Add to these tuberculosis which is becoming a fearful menace causing a great havoc in every part of India—especially among young manhood and womanhood. Our infants die in terribly large proportion. So much so that there is no country in the world where infant mortality is so high as in India. Thousands of our young men and women have no strength or stamina to fight the battles of life and fade away from such disease as tuberculosis in the very flower of their lives. Our middle-aged men, just when they are becoming useful to their country, are cut off before their time like the fruit blown before the autumn wind. Why? The very foundation is poor. The child is born weak from a weak mother and its pulse of life runs feeble and

continues to do so all its existence. Now, medical experts are beginning to realise that social economic and industrial facts take a very important part in the incidence and mortality of tuberculosis. Medical opinion is slowly but surely coming to see what I pointed out years ago that the soil is more important than the seed. If the soil is rich and the resisting power good, no microbe or infection can hurt us. It is man that creates the conditions of disease within himself and the soil thus prepared blossoms into disease. Poverty, insanitation, on the other hand, social customs and habits that have grown with ages have prepared the soil in India for the growth of consumption. Therefore, it is the solemn duty of every father and mother to do everything in their power to help their children to build up a strong constitution. They may not have any money to leave their children but they can hand them over a vigorous health which is real wealth.

The Rise of the Negro

Mrs. Kamal Das gives us in the same paper an account of Negro life in America since its beginning. She sums up the present situation as follows:

The Negroes in America do not enjoy equal rights for the reason that they are discriminated against in the Christian Churches, educational institutions and public places. In the south they may not even ride in public vehicles that are used by the Whites. They are under great disadvantages because they are, as yet, an oppressed minority with no dominant power, and strength. In spite of the disadvantages under which the Negroes suffer within fifty years from their slave days they have progressed with astonishing rapidity. To-day, 70 per cent of the Negroes in the United States can read and write. They are doing their best to spread education among their people. Schools, colleges, and Universities supported by the Negroes are increasing. No longer are they landless but are becoming agriculturists, mechanists, skilled workmen and professional men as well. The future progress of the Negroes in America is bound to be greater in the coming years than it has been in the past because it is only the children of the first generation of free Negroes, who are getting into Universities and colleges and making their lives a success and they will exert a tremendous influence to raise the standard of Negro life, and they will rouse the Negro people to work for their national regeneration. To-day there are among the Negroes in America, first-rate scholars in every field of human activity—Poets, Scientists, Doctors, Lawyers and Engineers. Their number is on the increase.

American Love

Not the proverbial cross-ocean variety, but the universal serious sort is the subject of an article in *Swarajya* from the pen of an able man on the spot, Dr. Sudhindra Bose.

Dr. Bose has been specially impressed by the philosophy of love as found in college boys. He gives us bits of it from a college magazine:

"Don't try to make a woman fall in love with you. If she's going to she will any way. Don't try to interest her, and she will find you perfectly fascinating. Be just as mediocre as you can, and she will exalt you to unmeasured heights.

Never agree with a woman—not even if you are forced to desert every principle you hold most dear. Woman adores man when he dares to contradict her. She loves to imagine herself weak and helpless to fancy man big, strong, and capable firm as a rock.

"Never believe anything she tells you. If she declares she adores football heroes, give up athletics altogether and spend your time lounging about in lavender pyjamas and a pink quilted dressing room not forgetting a heavy oriental scent and several gold-tipped cigarettes. If she tells you she hates sports, never appear in her presence in anything less virile and startling than a track suit, and football cleats. She will go into rapture over your very perversity.

"Don't exhibit a grain of sense, or she will think you are intellectual and boring. In other words, be yourself, she will love you for your worthless, pointless existence.

"New Light" on Opium

To Meryn G. Cadwallader, a contributor to *The New Outlook*, an Anglo-Indian monthly, we owe the following discovery:

In India, the eating of opium does very little harm; there are two reasons. First, it is not widely used. Second, it is not smoked or eaten to excess. It is believed that the widespread harm that the drug does in China is due to the very short time it has been in use in that country as compared with India. It is also believed that a population after a few centuries becomes immune to such poisonous, though attractive, indulgences. Of the harm done to a population by the habitual use of opium there is little doubt, yet everyone who knows anything about medicine and the wise use of drugs, speaks of opium with reverence, nay, even with affection.

Danger for Islam

Khalid Sheldrake writes in the *Islamic World*:

I was talking one day last week to a prominent Christian when he informed me that a great new offensive movement was being prepared by Christianity against Islam. He said that the principal headquarters were in America but the other Christian bodies were co-operating. "Soon," he said, "we shall see the attack in full force by means of newspaper articles, magazine stories and notes, plays, films, new periodicals, the issue of a vast amount of anti-Islamic literature backed by all the vast resources of the missionary propagandist machinery.

It is easy to see why this is being undertaken. Islam is gaining ground everywhere. The missionaries are now genuinely alarmed. Africa bids fair to become entirely Islamic; news filters in fairly slowly from Russia; but the *Islamic News Service* is informed that the Muslims there are increasing wonderfully. In China, there are now 62,000,000 Muslims. Java and the other Islands are almost entirely Muslim. Australia has many mosques and a number of Australians have adopted Islam. Turkey has risen from the ashes. In South America, there are many thousands of Muslims, especially in the Argentine Republic and Brazil. In the United States of North America, many people are coming to Islam; and in Europe, we find Muslims in many countries. The vigorous propaganda from Woking in England is felt on all sides; and the number of the British Muslims increase weekly. And yet the country is in need of more Islamic missions to strengthen the Voice of Islam. Can you not imagine the state of mind of the clergy who see before them almost empty churches; abroad in the mission field little or no success? So this vast scheme is being worked out to try to combat the success of Islam in all parts of the world. There is one thing that is necessary. It is that we should be fully prepared.

How Indian Muslims look at New Turkey

In the same journal Mustafa Khan writes on "Turkey in Transition" and condemns the policy of westernisation followed by Kamal Pasha. We are told that Turkey being no longer the seat of the *Khilafat* "cannot enjoy the spiritual homage of the Muslim World" any more. Not only that. Mr. Khan also says:—

But the most deplorable thing of all this is that the events which are taking place in the new Turkey under the regime of Kamal Pasha are assuming a grave attitude which is likely to deprive her even of that commonplace sympathy which the Muslims of the world are expected to have with a Muslim State. The Muslims of India, for instance, who were perhaps the foremost in adorning the Turkish *Khilafat* and who were even ready to accept Kamal as *Khalifa*, if he had recognised the institution of *Khilafat*, are now asking with great anxiety: "Is Turkey turning her back on Islam and adopting western ideals. Is she casting her Islamic costume bit by bit, and Europeanising herself?"

It seems that Kamal and his colleagues are determined to adopt western ways without putting them to the test of reason. They seem to think that every thing that comes from the west is good. Surely it is a sort of mental slavery, condemned by Islam. The Holy Prophet is reported to have said that "wisdom is a lost property of a believer who should get it wherever he finds it." But at the same time, Islam forbids us from blind following. The Modern Turk, however, appears to follow blindly in the foot-prints of western nationalism. He is indiscriminately adopting the ways of the western nations. In making the brimmed cap the national headgear, the Turk has

only copied the West. In laying restrictions on polygamy, he has again yielded to the influence of the western nations, and has not thought over the harmful consequences of this measure. His sole argument on this point pertains to the economic conditions. He says: 'why should a man have two wives if he cannot support one; and for this reason every one wishing for a second wife is required to satisfy the court about his income or means of subsistence.' But if we are to follow this argument, the Turkish Law is imperfect. It should go farther, and enact, that a man should remain single if he has not got sufficient means to support even one wife. And then the number of the children should also be restricted, and birth control should be imposed. The young Turk has perhaps forgotten the elementary principles of economics. Any individual who wants to enhance his income must increase his expense. This will serve as incentive for more earning. Therefore, economically a second marriage is beneficial, because it contributes to the earning capacity of the man. Again, the sacred tie, which binds the husband and the wife should not be only based upon mercenary considerations.

According to this principle of economics, polygamous countries should be the most prosperous in the world. Are they?

Muslim Criticism of Christianity

In the same journal, M. K. Andrew criticises Christianity in none too sympathetic terms. Says he:

The dogmatic Christianity of the Church cannot be a true religion from God, because its very teachings imply a suggestion of sin to the pure innocent minds of the children. To preach Christianity among children means to induce them to commit sin, of which they are so far unconscious. We cannot say to a child "You are sinful, and bond slave to Satan, because you have come out of your mother who conceived you in sin." These words are sure to upset the simple mind of a child. Hearing these, he cannot possibly have any idea of self-respect, or any veneration for his mother.

Muhammadianism, says the writer, takes a higher view of human nature and believes in the innocence of childhood. The writer supports his view by apt quotations and goes on to say:

Now, in comparison with that, let us take the case of Jesus. In the first place, he did not marry, nor did he beget any children. Therefore, he had no opportunity of experiencing the filial love. The life of Jesus is absolutely devoid of pathos, and sentiments connected with the family hearth. His mother was the only nearest relative with whom Jesus had to deal; and his treatment of her as reported in the New Testament is not commendable. He is said to have addressed his mother with these words:—

"Woman! who art thou, what have I to do with thee," This mode of speech is surely far from being polite and civil. I do not know how Jesus

would have treated his children, had he got any. But from his treatment of his mother he seems to be a man of very peevish and irritable nature.

Religion of the Future

Sh. Muhammad Din Jan discusses the "Religion of the Future" in the same journal and says:

The human race cannot remain without a deity. This postulate has come to be recognized through a general practice of long ages obtaining amongst peoples of all colours and races that inhabit our globe. With the advance of reason, the form of deity or the mode of worship may improve but the religious sentiment yields ground in this respect very reluctantly. No wonder, therefore, that we find even the twentieth-century Hindu worshipping his stone-god side by side with the Hottentot and offering rice and fruit to the round pebble which may have been picked by one of his forefathers from the bed of any hill-stream and placed on the altar receive the homage of children and children's children who may be disposed to seek blessing from the *Charnamrit* (the water with which a votary has washed the imaginary feet of his pebble god) at his chance acquisition. No wonder that the melodious chant of the holy hymns is still rising from every cloister more regularly than the *Zulu's* extatic dance around his gods of wood and stone. These were, once perhaps, expressions of a yearning heart which goes out spontaneously to its imperfect conception of the deity.

He goes on to describe how Reason has progressively asserted itself in human life and finally says:

The modern man has fully realized that he has been given life to live and the Deity gave him limbs to work with and not to be dried up. He is not an idle dreamer running after ideals which he knows for a certainty cannot be attained. His need is a practical code of life which should raise him spiritually as well as materially at once, helping him on in this life and the life to come. Neither Hinduism nor Buddhism nor yet Christianity supply it. They break short at a few ideals, unworkable and unattainable. This does not suit him. He must, therefore, reject them to-morrow, if not to-day. Sooner or later his choice must fall on Islam when he will blushing admit his error of deliberately remaining ignorant of it and regret the lost time.

Greater India

The *Calcutta Review* publishes a monograph on the above by Dr. Kalidas Nag M. A. D. Litt. (Paris) Dr. Nag deals with the many aspects of the history of the India which dazzled the imagination of the world of pre-Christian days and draws general conclusions of paramount importance. As an answer

to those who love to dream of India as living in the heart of the world through millenniums and all the time separated from it culturally and in other ways, he says :

The first fiction and unfortunately the most tenacious fiction of Indian History is the glaringly unhistorical hypothesis that India grew up in "splendid isolation." For the fabrication of this fiction we have to be thankful as much to the narrow outlook of late Hindu orthodoxy as to the erroneous picture of primitive Indian society drawn by the early school of occidental philologists. While acknowledging fully the value of the works of these scholars in the decipherment of the ancient texts, we cannot forget that the outlook of these new types of *Pundits* were generally limited by those very texts which engrossed their attention. Thus, frequently, too much emphasis was laid on particular aspects of Indian life as suggested by some special terms or words, and too little regard paid to the general historical evolution. Words are valuable as landmarks in the progress of society, but for that very reason they are but *static symbols* of the ever-changing and ever-expanding life. So, the picture of caste-ridden India, cut off from the rest of the world by the external barriers of the ocean and the Himalayas as well as by the internal prohibitions of a morbid all-excluding cult of purity, India ever chanting Vedic hymns or celebrating occult sacrifices, weaving transcendental philosophies or absurd reactionary principles of life,—this fancy picture of India fades away as soon as we view it from the vantage ground of history.

Dr. Nag then tells us about a superior conception of World Empire than that found in the ancient, the mediæval or the modern West.

World-empire may be a new ideal with the accident but it is a dangerously old institution of antiquity. In spite of the unmistakable warning of ancient history as to the inevitable self-disintegration of such gigantic edifices resting on the precarious foundation of *force*, Greece under Alexander and Rome under her republican proto-caesars and imperial cæsars attempted the dangerous experiment, met with usual tragic disaster, and, even in the very failure, left the fateful legacy of empire-building to all of their "Barbarian" successors who are struggling down to this day, with varying degrees of success and permanency, with the same impossible, antiquated experiment of antiquity—of building a world-empire—a machinery of gain for a few at the sacrifice of the many, based on the quicksand of selfishness and propelled by the inhuman energy of brute force!

With phenomenal originality, nay with divine inspiration, India under Asoka the Great (273-242 B.C.) suddenly developed an ideal of *Empire of Peace and Progress* for all. Within 250 years of the appearance of the great Buddha, India produced another historic personality, *Dharmasoka*, not only contradicted with an unparalleled historical sagacity, the entire politics of antiquity up to his age but also, like a Spiritual Columbus, discovered a new world of constructive politics, which, un-

fortunately, remains as yet only an aspiration and a dream for humanity. Behind him stretches the dead ruin of ancient empires; before him unfolds tableau of lamentable duplication of the same selfish politics in our modern history; and in the centre lies the spiritual oasis of Asokan imperialism. It shines as a beacon light in the path of the political evolution of humanity, explaining the inevitable decay of old empires and putting to shame the retrospective laughter of the cynical imperialists of our modern age. Thus the empire of Asoka, with its new philosophy of conquest by Righteousness (*Dharma-vijaya*) and its new foundation of universal Well-being (*Kalyana*), stands as the central climacteric of human history—at once a fateful warning and a divine inspiration for humanity.

India of the times that Dr. Nag discusses was a source of inspiration to even the Greeks, for, we are told,

Down to the end of the reign of Asoka, the Hellenic people looked up to India as a powerful ally and a civilising power and thus the Greeks seldom aspired to impose a civilisation of their own. Historically, also, this is the commencement of the period of steady decadence of hellas which rendered the hellenism of this epoch a dangerous solvent of the victorious Roman society. Both in art and literature the Greeks were betraying unmistakable signs of exhaustion and atavism. So, when Hellenism under Heliodorus and Menander made headway for the second time into the very heart of Hindustan, we find some of these Hellenic adventurers already devotees of Hindu faith. The famous Besnagar Column (c. 150 B.C.) announces the conversion of a Greek ruler to Vaishnavism of the Bhagavata sect while the Buddhist classic *Milinda Panho* (the Questions of Milinda or Menander) stands as the proof of the assertion of Buddhist thought against Greek mind. Thus process continued also in the realm of art when the Greek converts to Buddhism, collaborating with their Hindu fellow believers, developed the *Græco-Buddhist Art* which exerted such a profound influence on the art evolution of Central Asia.

And then the long and profoundly interesting chapter dealing with the spread of Indian culture in the Indian and Pacific Oceans which Dr. Nag fitly sums up as follows

Thus listening to these profound hymns of the Polynesian Vedas amidst the vast expanse of the Pacific Ocean, we seem to catch the real secret of India's success in her career of internationalism. In spite of occasional lapses to militancy on the part of individual sovereigns, the Indian people, as a whole, stuck substantially to the principle of *Peace and Progress*. They respected the individuality of the races and nations which came into contact with them, offering their best and evolving the best in others. Thus India managed to leave a record of collaboration in the realm of the Sublime and the Beautiful, quite remarkable in world history. The political conquerors and economic exploiters may have been there too; but they never played a dominant role in this grand drama of Creative Unity. That is why, when the

names of the great kings and emperors were forgotten, the people of these cultural colonies cherished with gratitude the memory of the service rendered by the innumerable Indian monks and teachers, artists and philanthropists—selfless workers for human progress and international amity.

Grievances of Telegraphists

The Telegraph Review says:—

It seems that the Department is suffering from old sores, and physicians seems to be quickly pocketing their due fees without even attempting to find salves to heal them. There is, first of all, the *recruitment*. It is incomprehensible how the authorities have kept the door to General Service open, for all practical purposes, to one community alone and closed for all else. There are about half a dozen Anglo-Indian Homes from where the Department obtains recruits for the General Service, and the pity of it is that these Homes are not even open to those Indians who have adopted European mode of life, but have unfortunately retained Indian names. There are two Indian Colleges, no doubt, for training in the line, but the only service the successful candidates can aspire to through them is Station Service. The General Service recruits are in the enjoyment of such higher salary and other facilities, whereas the Station Service hands have to be satisfied with practically half the salary the former enjoys.

We are rather reluctant to take upon ourselves the unpleasant task of dealing on communal distinctions in existence in the Service. We have already given our opinions on the subject, and have stated in plain language on what principles the union stands. We however, find that in the *Engineering branch* of the Service this communal distinction is a prominent feature and the predominance of one community is not by virtue of any extraordinary merit which it possesses, but because it happens to be that particular community. We shall have no cause of complaint if selection in the *Engineering branch* is made on merit, and not on complexion, and the door is made open to all.

Bishop Fisher on the South African Question

Bishop Frederick Fisher, who visited South Africa in order to obtain first-hand knowledge of the situation there, contributes a highly interesting article to *The National Christian Council Review* of January, 1926. We give below a gist of the same.

The continent of Africa presents one of the most perplexing racial situations in the modern world. The problem is not confined to any one section. Its major difficulties rest upon the conflict between a native-born population of more than 150 million Negroes, and a community of less than three million Caucasians who, with a highly developed modern commercial civilization, have

taken possession of the continent. The white controllers, whether political, commercial, or industrial, are determined to maintain absolute and universal white supremacy. How to do this, and at the same time allow for education and advancement among the black and brown people, is the unsolved problem.

The material resources of South Africa are in the hands of the white race. These possessions have made it possible for certain sections of that race to maintain a complete monopoly of raw materials and minerals. These resources have been developed through coloured labour. That labour has now come to the place where it realizes its own disadvantages and its own slavery. It has become vocal, and the question now is whether the one million and a half white people of the Union of South Africa will be able to continue to own and control all the resources of the country without gradually yielding at least a portion of the possessions and the control to the people whose labour has helped to produce the prosperity. And deeper than this is the fact that the land and minerals both originally belonged to the millions of people who originally inhabited the continent. The history by which white control was developed is not an unsolved page.

The racial character of the population in the Union of South Africa is approximately as follows: White, 1,519,000; Indians, 161,000; Blacks (Negroes of various tribes), 5,000,000; Coloured (the technical term used there for those of mixed blood), 700,000.

The distribution of the Indians is approximately as follows: Natal, 140,000; Transvaal, 12,000; Cape Province, 9,000. The Orange Free State is scarcely worth listing because an absolute exclusion law has kept the Indian population down to 400 residents. Most of the Indians in Natal are engaged in agricultural labour. There are, however, a few thousand engaged in skilled labour in mills and factories, as clerks in offices, as waiters in hotels, and as domestic servants. The more prominent and powerful personalities among the Indians are successful traders engaged in all kinds of trade—wholesale, import, retail. Some of them are extremely rich and live in palatial homes, possessing all the luxuries of modern life. Others are in very comfortable circumstances and carry on successful retail trade in the cities, in the small towns, and in the rural districts. This situation, with slight variations, prevails in other provinces.

The successful Indian trader is undoubtedly the cause of the present agitation. The native African prefers to trade with the Indian. The European, therefore finds great difficulty in competing. The Indian is willing to spend more time in bargaining than is the European. The African, along with the Oriental, is fond of spending time over his purchases and therefore the Indian is much better equipped to carry on successful trade than is the European. The poor European in most cases, as well as the native African, can secure better bargains through Indian traders and shopkeepers. The Indian is willing to give long credit and easy terms of payment and seldom, if ever, takes the debtor to court. This means that the poor European trades with the Indian in preference to his fellow-European. Strangely, however, this very European, who secures his goods at a cheaper price and on better terms from the Indian, becomes greatly influenced by politicians when the racial issue is raised at election time. Many poor Europeans told me that

they feared they could not exist without the Indian shops, but that when the racial issue was at stake, public opinion practically compelled them to cast their votes for the 'white policy.'

It would appear, therefore, that the problem is not altogether one of economic competition, but that race prejudice lies at its root. The Indian is able to sell his goods at a cheaper price, partly because of the fact that he does not spend so much money upon his own living. The European constantly refers to this fact as evidence of a lower standard of living. Very frequently the remark is made that the Indian is able to live 'on the smell of an oil rag.' But other elements enter into this question of the standard of living. The Indians are debarred from residing in the expensive hotels, and from dining in the good restaurants of the city. They are debarred from theatres and other amusements. This naturally means that the Indian is forced to patronize the cheaper and less desirable places of the city. His inhibitions compel him to practise economies which are as distasteful to him as to any other self-respecting citizen.

There is a strange jealousy on the part of the whites with reference to the prosperity of the browns.

Still another fact is that the Indians do not drink. The liquor bill of the white South African citizen is colossal. One wonders how European society can long continue to exist with such high liquor bills. Gambling at the races and elsewhere, excessive sports, luxuries, inflated white wages, and other extravagances enter into the high cost of living among the whites, and the relatively lower cost of living among the browns. Any stranger from a foreign country would be surprised at the comparative luxury in which the white people of South Africa desire to live. There are here and there dreadful slums where the poor whites congregate, but for the most part, the whites expect to have a standard of living which is far beyond that which prevails in their own home countries.

One of the reasons most often given for the white attitude toward the Indian is his alleged low standard of living.

But the reasons for this low standard of living must not be overlooked.

First, the ghetto-system, under which the Indians are segregated in a small section of the city and not allowed to live in the better sections reserved for the Europeans. Most of the hill-sides and lovely views are restricted residential sub-divisions. No Indian need apply for land there. Wherever new suburban sub-divisions are being developed in cities such as Durban, the real estate sign-boards read, 'for Europeans only'. Furthermore, the deeds which are granted for residences in the good sections have a non-Asiatic clause, making it illegal for the owner to sell at any time to an Asiatic. Naturally, the Indian is segregated in a territory which becomes a ghetto and where the worst living conditions prevail.

Another reason for the low standard of living is the meagre wage which is paid to the agricultural labourer. About the best that he can earn is £2.10 per month. What kind of high standard of living can be maintained on this wage? The barracks, or living quarters, provided by the plantations and mills for their labourers are in most cases a disgrace. The only respectable thing about them is the whitewash on the outside.

The humiliations endured by the Indian communities are difficult of explanation. If the discriminations were social only, then the observer could find parallels in other countries. But where the restrictions are social, economic, domestic, political, racial and religious, one is compelled to look to ancient times for parallels. Indians must ride on the three rear seats only of the trams; they are debarred from certain public libraries; they are refused entrance to first-class hotels, dining-rooms, clubs, Christian associations, and even churches. They are universally called coolies. An official textbook in geography for certain of the white schools, shows the picture of a Bechuanaland gentleman with the caption 'a typical Indian coolie.' An Indian graduate of Cambridge or Oxford or any Indian University will be pointed out by ignorant white children or adults as a "coolie." It is not culture which is taken as the standard, but race, and race alone.

All Indian business men are required to obtain a trade licence, which is given by a white official at his own discretion, and which must be applied for and renewed periodically. All Indians wishing to travel for commercial or social purposes from one Province of the Union to another, must obtain a passport ticket which is always limited as to time, the maximum being two or three weeks. This humiliation partakes of the same nature as the indignity that is heaped upon the native African, who, since the white man has come into his country to control him, has been obliged to wear continuously a pass on his person, giving his registered number and showing that he has paid his tax. It is as though the whole black population were convicts at large. Nothing in modern times is at all comparable to it save the infamous 'yellow ticket' of Czarist Russia.

In industry, the 'colour bar' reserves all remunerative labour to the white worker, and the colour of his skin determines whether a man may receive twenty-five shillings a shift or two shillings and his food. Just consider to what lengths an unblushing racial arrogance can go, when in the Transvaal, half the tax of a native African is remitted if he has worked three months for a white man!

Of course, the white man forgets the circumstances which brought the Indians to Natal. In the early days, the British sugar planters found that the Bantu was not a successful agriculturist. Therefore, the early planters looked to the great country of India for their agricultural labourers. Agents were sent to Indian villages, and labour was recruited. Individuals and families came.

There is no greater cultivator of the land in the world than the Indian. There is no agriculturalist so patient. There is no agriculturalist more industrious and steady. Men, women and children worked long hours. The contracts that they had signed stated that, if they successfully completed one or two terms, they were to be allowed to purchase plots of land and settle as permanent citizens of the new country. They successfully completed one term, two terms, three terms. They saved their little earnings, and purchased little sections of land on which they planted sugar-cane and vegetables. They prospered until after a while they or their native-born sons gained control of the vegetable markets of Durban and other towns.

our womenfolk must, to be of use to the largest number, be carried on in villages mainly, more so because the villagers left to themselves can hardly take up any good cause for want of the necessary knowledge, funds and facilities.

The experience gained during these years has convinced the Samiti that its slender resources can do much good, and to a larger number of girls and women, if it extends its activities more and more to rural areas. And this work can best be achieved through Girls' Schools, lantern lectures, circulating libraries, home industry classes, and meetings of mothers. The Council of the Samiti earnestly appeals for the active sympathy and hearty co-operation of the generous public in order to be able to carry on this noble work."

The Imperial Library is a Lending Library

Many people are under the impression that the Imperial Library is a bureaucratic institution of some sort and not a library in the ordinary sense of the term, meaning a library from which people can borrow books and so on. To such people the following quotation from an article by Mr J A Chapman (who is in charge of the Imperial Library) which appeared in the *Statesman* will prove of interest.

The greatest difficulty we have experienced has been to make known that the Imperial Library is not for Government and departmental use only but is for the public also, further, and this is of still greater importance that it is a Lending Library and is prepared to send its books to approved persons, anywhere in India or Burma. There are scholars all over India and Burma who do not know this. It is not only scholars to whom the books may be sent in practice anyone who applies for the loan of book is approved.

A Champion for Indian Women

The *Stri-Dharma* says

Lady Chatterjee, wife of the High Commissioner for India, is writing in the English papers in support of reforms for the Indian working women. She upholds all the legislative activities of Mr. N. M. Joshi for the betterment of the labouring classes. She calls attention to the present unsatisfactory inspection of factories and mines, half of the latter not being inspected at all though there are 80,000 women working in them. She supports the passage of the Maternity Benefits Bill and urges the establishment of an industrial health service. She also wants a Truck Act which will protect the workers from being fined by the deduction of wages sometimes for double the length of absence. Of course she promotes the child welfare movement which is even more necessary in India than in England. What is primarily required, she says, is recognition of the fact that

the worker in a factory is a human being, and that his and her health and happiness are as important to society as the prosperity of the industry. We agree entirely with her and hope her words and influence will do much to improve the conditions of the millions of women in the factories of this vast land.

Sir Valentine Chirol on the New Viceroy

The *Indian Review* contains an article on the New Viceroy from the pen of Sir Valentine Chirol. We quote from it below :

An English gentleman in the highest sense of the term, Mr. Wood stands for all that is best in British public life. Untouched by the faintest breath of political intrigue, he has never sought the limelight from which as Viceroy it will be difficult for him altogether to escape. He has none of the parvenu's love of pomp and circumstance nor the lawyer's facility for glib phrases which so often disguise the lack of courage required for coming to decisions and shouldering responsibility. He is universally credited with just those qualities of character which patriotic Indians like Gokhale used to recognise as typical of the best representatives of the British race in India, and his straightforward sense of duty is part of a simple, religious faith—the same earnest Christian faith which inspired the love of India in some of the greatest British administrators who were his grandfather's contemporaries and collaborators and were not ashamed of believing that the governance of India was a great and glorious trust committed to them by Providence. This is surely no mean title to the confidence of the people of India who pride themselves on being more spiritually minded than the modern nations of the Western world, and the restoration of Indian confidence in the sincerity of British statesmanship is perhaps the task supreme beyond all others in the India of to-day. If the new Viceroy can achieve that task, his selection for the most distinguished but also the most difficult position in this far-flung Empire of ours will be a boon for India and for England.

Sir Valentine has most probably painted the New Viceroy in right colours, but he has set him a task to perform which the Viceroy-elect will have to fight not only Indian pigheadedness in not having any faith in the British but also the spirit of British Imperialism. It will be a boon to the world if he can do the latter successfully.

Officers of Civil and Postal Accounts Offices

The *Accounts Comrade*, a quarterly run by the Civil and Postal Accounts Offices Association says :

There can be no two opinions that our official status is practically nothing above that of a work-

shop coolly with the exception that while the latter earns his livelihood by means of purely physical labour, the former does so by the virtue of mental labour. In beholding the scene when we emerge out of the four walls of our offices after the office hours are over, one can easily realize the truth of the aforesaid statement.

Then it goes on to describe how these officers find it impossible to live decently on the pay they get. Their whole life is drab and devoid of 'carefreeness' and comfort.

Social Survey of a Chinese Village

We take the following account from the *Monthly Labour Review*.

A study of social conditions in Sung-Ka-Hong, a small Chinese village about 7 miles from Shanghai, was made in the fall of 1923 by students of Shanghai College. While in the United States social surveys are frequently made as a preliminary to devising plans for civic betterment, this is said to be the first one made in China. The study covered the following points: Family and religious life; town government, housing, health and sanitation; industry, agriculture, and trade; recreation; and education.

The village which was chosen for the survey is a small one of about 360 inhabitants, and although it is situated within a few miles of such a center of trade and industry as Shanghai, the life of the people and the organization of the village are much the same as they were a hundred years ago. In view of the rapid development of the country about Shanghai, however, and the fact that the village is now only a little more than a mile from the present industrial region, which is rapidly pushing toward it, it is to be expected that the inhabitants will soon be forced to give up their agricultural pursuits and take part in the industry and trade of the region. The industry of the village was originally entirely agricultural, but now only about a third of the population are farmers while there are a number of small shops and workshops. The people in general are poor and less than half the families own farm lands.

The principal agricultural products of the village are rice, wheat, cotton, and beans. Owing to the natural fertility of the soil, the crops require comparatively little labor, the men working hard only in the planting and harvesting of each crop, while most of the weeding and cultivating of the soil is done by women.

Wages vary according to the season. During the summer and in the fall, the pay is 50 cents, Mexican, (one $\frac{2}{3}$ Mexican $\frac{1}{3}$ American) per day, with no food provided, and \$6 per month with food, and 38 cents per day without food and \$1 per month with food during the rest of the year.

In nearly every house, there are more or less primitive industrial processes carried out such as spinning, weaving, pounding grain in stone vessels, etc. On the other hand, some more modern types of machinery have been introduced

such as cotton gins and rice-polishing machines. Most of the clothes and shoes worn by the residents are home-made.

There are 21 workshops in the village, the wages of carpenters, masons, and tailors being 50 cents per day without food and 25 to 30 cents per day with food. Bamboo workers received 40 cents per day if no food was furnished and 20 cents with food. There were only 6 factory workers, all women residing in the village. Their place of employment was a cotton mill 3 miles away which could only be reached by walking, and their working hours were 12 per day. Their wages ranged from 20 to 50 cent per day.

There were 47 small shops in the village which carried on the retail trade of the village and the surrounding country. The earnings of these shops were uniformly small, owing to the small amount of business done and bad debts. These shops are generally located in the front rooms of houses and are looked after by the aged or infirm members of the family.

The means for recreation in the village were almost entirely lacking as there was no public playground and no prospect of securing one except in connection with a newly established school. Such villages as the one studied are almost completely shut off from the outside world because of bad roads and lack of conveyances and there is a general lack of association with their neighbors among the inhabitants, particularly on the part of the women as they never go to the tea houses which are the chief meeting places of the men.

A school established in 1921 by a club in Shanghai College has taken the place of the old-type school formerly maintained. In 1923, a new schoolhouse was built by one of the citizens. At the time the survey was made, there were 60 pupils in the school, of whom 8 were girls. The school has so far been very little used for social purposes but it holds about the only possibility for development of social and recreational facilities at present among the residents of the village.

The Karnataka View of the Congress

The Karnataka and Indian Review of Reviews, edited by D. V. Gundappa, is "an independent organ for the people of Indian States and a register of the progress of Indian Nationalism". Considering that it contains less than twenty pages of reading matter, it is titled a bit extravagantly. No less extravagant are some of its opinions as can be seen from the following:

If its past had been not so illustrious and its work not so fraught with the destinies of the nation we could have afforded to laugh over the last session of the Indian National Congress as an elaborate hoax. So wanting in leadership was its presidential address and so complacently purblind were its proceedings, as against the tremendous expectation with which its decision was being looked forward to. A woman, a Bengali, a poet—the president (Mrs Sarojini Naidu) could do no more than present a flamboyant paraphrase of the annals of Indian politics.

What does *The Karnataka etc. etc.* propose to do with Mrs. Naidu for her threefold crime of being "a woman, a Bengali and a poet" ?

Religion in East Africa

The *Vedic Magazine* publishes an interesting article by Pandit Chamupati M.A. on the above. We give quotations from it below :

The natives of East Africa, though dubbed "Heathen" by Christian writers, are not without their own conception of God, to whom they think, man is responsible for his good and bad deeds. The theory of evolution, which traces a gradation in the ideas of divinity, cherished by various sections of mankind, so that to primitive races it assigns very crude superstitions, from which, by a process of gradual development some sort of pantheon, according to it takes shape, to merge finally into pure monotheism, is entirely upset by a cursory observation of the simple form of religion professed by the East African Negro. He has neither idols, nor sacred places, nor therefore any temples of worship. His God whom he calls

"Mungu" is an abstract divinity. He relates no mythic tales of His earthly or heavenly life. Call to account an African servant for some fault in serving you, and he will at once answer, "Mungu" knows. Threaten to dismiss him, he will instantly reply, his trust is in "Mungu." Fine him ; he will take it stoically, and say you are not cutting his hands.....these are the gift of "Mungu," and yet can earn him his bread. Such complete resignation is peculiar to this "barbarous" believer in "Mungu."

The East African has no system of worship. His innate trust in an omnipotent, omnipresent providence steels his heart against any mishap. His wants are few, incredibly few. His cattle are his main wealth. He eats of the abundant products, which mother Earth ungrudgingly supplies him. He wanders about in a state of nature and only on market days hangs a piece of leather or a bunch of grass to hide his "nakedness". He has no elaborate home and knows little of the sins of society. Any Negro may share with him the piece of bread which his labour has fetched him. With your black-skinned mental another Negro will come to sleep and if you ask what relation the intruder is to your servant the latter will unhesitatingly say, he is his brother

FOREIGN PERIODICALS

A View of the Chinese Renaissance

Ph. de Vargas discusses "the Religious Problem in the Chinese Renaissance" in the January number of the *International Review of Missions*. In his discussion he appears to take into account only the ultra-modern youth of China, victims of a type of Western Education which receives everything with a "rationalistic" sneer excepting a hard blow between the eyes, and draws conclusions with an All-China significance. He says in the beginning-

China's primitive organizations could not resist the impact of western industrialism in its youthful aggressiveness supported by the huge power of modern states and by their military forces. For a time China refused to see in this defeat anything essentially different from former military defeats sustained at the hands of barbarians. Then inferiority in certain material features was recognized and western armaments and railways were adopted. Later again was seen the necessity of adopting some of the methods of the new civilization in education, industry and government. Finally, when these partial revolutions proved ineffective China decided to open wide doors to modern culture as a whole, accepting not only its industrial

products and its technique, but also its thought and its spirit. This fundamental change of attitude took place about the period of 1915 to 1919. It has given rise to what the Chinese call the New Civilization Movement' or the New Thought Movement, often referred to by foreigners as the Chinese Renaissance' the creative movement by which China, having appropriated the new culture which has come from the West, is applying its principles to the renovation of Chinese cultural life, which is to become an integral but independent and original part in the vast unity of to-morrow's world-wide civilization.

Then we are told that "China" at present values nothing higher, than material progress, scientific learning, political freedom and patriotic fervour, the hitherto established religions of "China" are tottering on the brink of non-existence and whatever savours of the non-scientific and impractical is anathema to "China". For example :

A large number of Chinese had studied in universities abroad. They found that in many a lecture-room Christianity was never mentioned except as a negligible, obsolete institution. They heard science taught as if it were the sole foundation of modern culture. Most of them do not seem to have come in contact with the newer and broader currents of thought in Europe and America.

Having taken with them from China a strong prejudice against the foreign religion, they did not trouble to seek out Christianity where it is living and strong. On their return home those men became very influential; many joined the staff of the National University in Peking, or of other progressive universities. Some of them, notably returned students from France stood for aggressive atheism. The great majority taught the greatness of science, the absoluteness of the truth which it reveals and the duty of building the whole of human life on the basis of science alone.

And

Taore's visit to China in April and May, 1924 was of great interest from the religious point of view. His poetical pantheism roused no sympathy. In spite of his literary prestige, and although he came as the representative of one part of Asia to another, his reception was extremely cold, and amounted in fact to a deliberate rejection. The enthusiasm of Young China for material civilization of the western type rose up in arms against Taore's ideal of a primitive oriental culture, of detachment from material goods and of a contemplative life. All compliments addressed to Taore were strictly limited to his poetic work, and he was bitterly attacked as a teacher of sentimental dreams and of cowardly laziness in numerous newspaper and magazine articles, and in leaflets which were distributed in the very halls where he was lecturing. On this occasion the Chinese conclusively demonstrated that they have not that mystic temperament which some western writers insistently ascribe to them.

But, we are told, there is hope for Christianity in China.

The Chinese trouble

The following account of the trouble in China, by P. W. Kuo, Ph. D. in *The International Review of Missions* would be found interesting:

What is the cause of the recent uprising in China? The Shanghai tragedy of May 30, now well known to the world, was of course the immediate cause of that uprising, the spark, as it were, which set the whole nation into conflagration. The killing and wounding of a large number of unarmed Chinese students and labourers in sympathy with a strike to improve labour conditions in a Japanese cotton mill, by the order of a British police officer of the Municipal Council, under the circumstances as revealed by the Mixed Court proceedings and eye-witnesses, is now generally admitted to be indefensible. Is it any wonder that this deplorable act should have filled the Chinese nation with horror and righteous indignation and that her people have been demanding in the name of justice and fair play, that the wrong-doers should be punished and the wrongs righted? Indeed, many of the missionaries and other foreign residents in China, convinced of the terrible nature of the wrong thus perpetrated on defenceless people, did

not hesitate to voice their feeling of injustice in public statements.

While this unfortunate act of the Shanghai municipal police was itself sufficiently serious to call forth national resentment, it was further intensified by the long-standing discontent with the Municipal Council of Shanghai. The persistent refusal to allow Chinese representation, the illegal seizure and control of the Mixed Court in Shanghai, the unlawful construction of roads beyond the boundaries of the settlement and the curtailment of the freedom of speech, of assembly and of publication, these represent a few of the old grievances which in a way had prepared the ground for the outbursts of popular feeling.

Had justice been meted out promptly after the unfortunate incident and had a sympathetic attitude, instead of harsh measures, been taken by the Municipal Council toward the Chinese protest, the case would not have become as serious as it did. It is true that after the tragedy the diplomatic body in Peking lost no time in appointing a commission to investigate the trouble with a view to locate its responsibility. However, the report of this commission has never been made public. From a summary of it, which leaked out and found its way into the press of Tokyo and Paris, one can see clearly that there was not much question as to wherein lay the responsibility. But the prestige of the Municipal Council was at stake and to save face is evidently considered to be important by foreigners as well as by Chinese. As a result, the negotiations for the settlement of the Shanghai trouble came to a deadlock. Meanwhile, the Powers concerned, proposed to re-investigate the Shanghai incident through a judicial enquiry. This proposal, however, was not looked upon with favour by China for the necessary enquiry into the Shanghai affair had already been conducted and was based largely upon the proceedings of Shanghai Mixed Court which are judicial in character. Moreover, it was believed that the setting up of this proposed judicial enquiry was merely a means of counteracting the adverse findings of the previous commission through too great a regard for the susceptibility of the Municipal Council. But, in spite of the opposition of the Chinese government and people, the proposed judicial enquiry is being held without the participation of the Chinese; its usefulness and value are questionable. In the meantime, the long-delayed Shanghai case remains unsettled.

Believing that the mere settlement of the particular incident and the improvement of the local situation will not prevent the recurrence of similar incident nor place the relation of the Chinese people and foreign residents on a more stable and satisfactory basis, China is also seeking a more fundamental solution, namely, the revision of the existing treaties between China and the Treaty Powers. These existing treaties were made long ago, mostly as a price of defeat and under circumstances which did not permit free discussion. They were contracted not on a basis of equality; hence they are known as 'unequal treaties'. Under them the foreign nations enjoy certain privileges and rights, which infringe upon China's integrity, restrict the exercise of her sovereignty and obstruct her fullest development. The Chinese people believe that the time has come for a fundamental revision of these treaties, for most of

the conditions obtaining when these treaties were negotiated do not exist now. The standard of general enlightenment in China is considerably higher now than in former days. Educated people to-day cherish with no less fervour than do the people of the West the fundamental principles of liberty, of equality and of self-determination as well as other ideas of modern democracy. They are more and more coming to understand the meaning of the numerous treaties by which China is bound and her freedom of action restricted. At the time China entered the Great War with the Allies, she was encouraged to hope for a definite improvement of her international status. Great therefore was the disappointment of the Chinese people, when, after the Great War for a common cause had been won, China's own international status remained practically unimproved. These are some of China's contentions.

Buy British Goods

This is by no means our advice to our readers. The British Empire League some time ago organised a meeting to propagate the above attitude in all members of the Empire. In this meeting, the Lord Mayor of London presided and many distinguished speakers spoke. The *British Empire View* publishes a detailed account of the proceedings and we gather our knowledge from this source.

After the Lord Mayor had gone through the preliminaries, the Right Hon. Sir Philip Cunliffe-Lister K.B.E., M.C., M.P., president of the Board of Trade talked for a while on his "abiding faith in the quality of British goods, the skill of British workmanship and the initiative and enterprise of British industry." He supported the Lord Mayor in his view that "in the development of the inter-Imperial trade, there are advantages, immediate advantages, and growing advantages" to the whole Empire.

Then Major the Hon. W. G. A. Ormsby-Gore got up and with true soldierly tactlessness gave out the secret of this love of inter-Imperial trade. He said:

You cannot get further developments of the great Dominions, and an increasing flow of Britons to follow the lead of the other Britons already there unless you can do something more to assure those of our kin and kind who do go out to open up new lands that they will find a market for their produce. Now there is another thing that I want to say. The world to-day, and Great Britain in particular, is suffering from the fact that the relation of primary production to manufacturing production is unequal. During the war and since the war, the capacity of the industrial countries to manufacture has enormously increased, but, with the exception of the United States of

America, the corresponding increase in primary production—that is of raw materials and foodstuffs—has not advanced to the same degree. Consequently it is to the interest of the whole Empire, and Great Britain in particular, that primary production should be stimulated throughout the world and particularly inside the British Empire, where the greatest opportunities lie.

Sir Vansittart Bowater, Bart., M.P., ended up by giving away a family secret. He mourned the fact that people very often bought foreign goods unconsciously and gave the following instance:

My daughter came home last night after buying what most ladies buy now-a-days—a pair of silk stockings. After she had got out of the shop she found on the label much to her disgust, "Made in Germany". She would not have purchased them at half the price had she known their origin. Let us advocate it, and let it go out to the world at large that we Britishers want to support our own Colonies, Dominions, and Dependencies.

And, let us add, *vice versa*, which is more to the point.

The Hon. Sir John A. Cockburn K.C.M.G. told the audience that

Some years ago the attempt was made in this direction by insisting that all goods from Germany should be marked "Made in Germany" but that was found to be an advertisement for Germany instead of for our selves and we do not want to advertise others, we want to advertise our own goods.

This information hardly rhymed well with Sir Vansittart's assertion that in England one finds "the very best workmen in the world;" for one would hardly expect the mark, "Made in Germany," to serve as an advertisement of German goods in England, had the goods been inferior to things made in England.

British Self-Depreciation

To those who have heard the British talk in India, the following quotation from the British Empire Review will prove enlightening:

The British people have never been given to self-praise nor is such a mood desirable. It has been more inclined to self-depreciation. This quality has, it may be, been more marked in recent years, and its harmful effects are becoming more apparent. More than a generation ago Herbert Spencer—writing on Sociology—when dealing with the ill effects caused by the bias of patriotism or undue self-estimation, took pains at the same time to pass judgment on the perverting effects of antipatriotism, or undue self-depreciation. "In no people more than our own," he said, "has under-valuation of ourselves become a fashion; it seems to imply a wide knowledge of what is foreign, and brings a reputation for culture." The one habit is to be deprecated

as much as the other. Most of us in our generation must have met with numerous instances of the latter habit, which may, and indeed does, co-exist with an "undue valuation of material prosperity."

India Wastes Money on Cheap Jewellery

We take the following from the *Industrial and Trade Review for Asia*

According to a Prague journal, large orders have recently been booked from British India for about 250 tons of cheap glass jewellery, which in Europe is known as "Gablons Ware". Indian orders this year are estimated up to the present month at 2000 tons valued at nearly 40 million Czech Crowns, i.e. at about a quarter a million pounds sterling. This means an increase of exports in this commodity to British India by 50 per cent. as compared with the same period of 1924. The report states that India has thus advanced to the first place among customers of the cheap glass jewellery of Czechoslovakia, instead of the United States of America to which country exports have declined to 50 per cent. and are estimated at only 22 million Czech Crowns for the first seven months of this year. The figures given above have reference only to glass jewellery, chiefly bangles, and do not include Indian imports of other necessary cheap glass goods.

When we add to this the imports of cheap metal jewellery from Pforzheim and the cheap fancy goods from various other German towns, we find that a tremendous price is paid every year by India for the most useless articles that can possibly be imported. It is a serious reflection upon the standards of life and taste of the Indian population of both sexes, as well as upon the morality of the commercial classes engaged in this kind of trade. The use of jewellery in any country is a relic of barbarism, but in India it was at least true that gold and silver jewellery represented a form of savings, although constituting dead capital. The fact that this jewellery is being now increasingly replaced by glass goods ought to give us food for reflection. For we do not find that the demand for glass jewellery has led to the development of the Indian glass industry, nor that the gold and silver are being increasingly employed as organised industrial capital. It is our contention that this item of India's foreign trade represents a distinct impoverishment of the Indian people, and we recommend the subject to our economists for detailed investigation from the standpoint of national economy.

Away from Civilization

The *Living Age* gives a translation of an article in the *Neues Wiener Tagblatt* which relates the experience of a man who got disgusted with civilization of city-life and took to the forest for a change. We quote a portion.

It is worth recording, however, that I never could have lived under such primitive conditions

for so many weeks—all I took with me was an old blanket, a knife, three dishes, some matches, and a little salt—if I had not had my dog Lux. He was not only a devoted companion, but an indispensable aid in hunting. He took to wild life better than I did, and really was my teacher. I had plenty to eat—fruits and vegetables from the neighbouring farms, fish and shellfish from a brook, and now and then a bit of game that I owed more to good luck than to my skill as a Nimrod.

You ask me, whether the experience was worth while. I have pondered a long time what I could reply with a clear conscience, that would be satisfactory and helpful. As long as I lived in the woods I was almost perfectly happy. Life there had a different rhythm. Everything was so simple and understandable: toil, effort, rest, fear, victory. I had time to think and to dream. The sunshine that warmed my ill-clad body was luxury. No one asked me for tips—I swam races with my dog unconcerned over bathing suits and bath-house fees. I was never too late. I had no duties, my few needs were easily supplied. After I had become accustomed to the life, my feeling of perfect physical health, which I had seldom before experienced, was a source of positive pleasure. Hunger and eating exertion and repose, had a keen zest they never had had before. And my dog enjoyed the life immensely.

One day a gentle rain surprised us, to whom I had to explain our unusual appearance and the reason we were there. He was a good, clever man, who really wanted to help me. But it was quite impossible to make him understand that the best help he could give us was to let us alone. He had to tell the newspapers about us, and our idol was at an end. Reporters came out and insisted on taking our photographs. A publisher wanted me to write him a novel, even going so far as to bring out paper and writing-materials for the purpose. Charitable old ladies who read about us in the newspapers started a regular hunt after us. I might have easily made quite a reputation as a health apostle if I had any gift for acting. At last I was forced to flee again—this time back to the city. Anyway, autumn was approaching and cold winds began to blow across the stubble. A foretaste of winter, for which we were not prepared, was in the air.

Thanks in Anticipation, but...

The following is taken from the *Abkari*.

At a meeting of the National Temperance Federation, held in Manchester on October 20, Mr. Joseph Malins, J. P., in the chair, the following resolution on prohibition in India was unanimously passed:

The National Temperance Federation notes with satisfaction recent public manifestations in India in favour of the suppression of the liquor traffic, particularly the resolution passed by the Indian Legislative Assembly to the effect that the ultimate policy of the Government should be the prohibition of the production, manufacture, sale, and import of intoxicating liquors.

The Federation also welcomes the declaration of the Bombay Government that the extinction of the drink and drug traffic is the goal of their excise

policy; gives its hearty support to the Prohibition Bill introduced in the Bombay Legislative Council this year by Mr. R. G. Pradhan M. L. C., and urges the Government of India and the local Governments to provide facilities for the passage of similar legislation applicable to all parts of the country.

His Excellency the Governor of Bombay has informed Mr. R. G. Pradhan, M. L. C., that he cannot allow the introduction into the Legislative Council of the Local Option Bill of which Mr. Pradhan had given notice. The sanction of the Governor is required under Section 80 C of the Government of India Act before any measure affecting the public revenues can be brought up for discussion in the Council. The decision is disappointing. The measure undoubtedly has behind it the support of a great many of the legislators, and the leaders of public opinion in different political parties have indicated their sympathy with its purpose. Further particulars of the situation in Bombay are given elsewhere. We note that Mr. Pradhan, undaunted by the unjustified rebuff he has received from the Governor, has moved for the appointment of a committee of the Legislative Council to examine the question of Prohibition in its financial aspects, and that this motion has been accepted. We have no doubt it will be shown that Prohibition is likely to be financially profitable as well as morally beneficial.

Prohibition Results in the U S A.

The same journal also informs us

A committee of the Judiciary House of Representatives of the United States was requested last year to report on the proposed modification of the Prohibition Law to permit the manufacture sale, and use of 2.75 per cent. beverages, instead of the one-half of 1 per cent. alcoholic strength permitted under the present law. The liquor interests of America are perfectly aware that there is not the remotest chance of rescinding the 18th Amendment. It was passed by a two-thirds majority vote of Congress and ratified by 46 out of the 48 State Legislatures—a greater majority than any amendment that had ever preceded it. In any challenge of the Prohibition Law, it will only need the support of thirteen State Legislatures to prevent repeal.

But what the 'Weis' can do is to attack the standard fixed by the present law so as to increase the alcoholic content of beverages. Why was one-half of 1 per cent. fixed? Because it was a safe standard, sufficiently low to prevent the development of the alcoholic appetite. Why do the liquor interests want the higher standard? Because they want to legalise the sale of beverages which are intoxicating, especially beer, and bring back the breweries, the saloon, and 90 per cent. of the evils of alcoholism which the 18th Amendment was passed to prevent! The American people are not likely to be caught napping. The day of the drink poison beverage for them is over. It is down and out.

In the discussions over this matter before the above-mentioned judicial body, much evidence was given on the general results of four years of Prohibition. And it is well to see just what this

"dismal failure" of Prohibition really means. Let us first of all deal with statistical information.

There have been 500,000 fewer arrests for drunkenness in a single "dry" year. On July 1, 1922, the ratio of the criminal population of the United States had decreased from 143 to 137, and that signified 1,960 prisons without any prisoners!

The national death-rate, which has been affected by Prohibition and other agencies connected with public health, helped by Prohibition, has been reduced to an equivalent that signifies the saving of 873,000 lives in the four years of Prohibition. The reduction of the number of institutes devoted solely to the treatment of alcoholic cases has been from 275 to 27.

The per capita wealth of the 100 million inhabitants of the United States has increased from 1,350 dollars in 1912 to 2,918 dollars in 1922, which a vice-president of one of the national banks of New York reckons as equivalent to saying the total addition to the wealth of the nation last year was twelve billion dollars.

The total savings deposits amount to 18,000,000,000 dollars, or one-seventh of the amount of the national interest-bearing debt. The economic gains to which Prohibition has made an indispensable contribution are almost beyond computation. The public debt has been reduced by 400,000,000 dollars, since peace was declared, and is being paid off at the rate of 2,000,000 dollars per day. The churches have been the gainer from the new social policy. Over 200,000,000 dollars were spent last year in new church buildings. America owns 15 million motor vehicles.

These figures appear to be exaggerations until one realises that the drunk bill of America for the last "wet" year was estimated at 2,500,000,000 dollars.

No Sympathy for the Bejewelled Rich

Chester T. Crowell contributes an amusing article to the *New Republic* on the unnecessary nature of affording police protection to those who go about in jewellery. He says:

According to the newspaper headlines Mr. and Mrs. Somebody-or-other were returning home from an after-theatre party when a highwayman confronted them and relieved the lady of jewelry valued at \$10,000—or perhaps it was \$100,000. I am not certain. Anyway the police were summoned. And that struck me as amusing. In such cases, it always does. Everyone, I surmise, has his pet insanity and mine happens to be that I do not understand why the police should protect jewellery. By what process of reasoning, I wonder, does the human race classify jewelry as property. If it has any useful function, I have never heard of it. On the contrary, it has always seemed to me that the primary purpose of jewelry is to excite cupidity; as though the possessor of it would say, "Look you sirs, I have here certain little glittering fables which you might grab and carry off in a thimble if you were able first to overcome my opposition. They would fetch in the market some thousands of dollars. I am already fed and clothed and housed, otherwise I could not afford to disport myself adorned with these indigestible

trinkets, so the challenge, I offer, is a jolly sporting proposition. I am in robust health and I don't believe that you can take three things away from me. But if you succeed, I shall not starve. First come, first served."

If it is worn in that spirit, I can understand jewelry quite clearly: more especially when the man in the case drapes it over the lady of his choice. A healthy mile has no great objection to fighting, with or without cause, and if he can stir up a fight in which he is absolutely assured in advance of the role of champion and defender of his lady, the enterprise can scarcely fail to yield profit and pleasure no matter whether he emerges victorious or defeated. But to go swaggering about with jewelry that one is not prepared to defend, and then to yell for the police when attacked, strikes me as ridiculous. No less so, indeed, than if Jack Dempsey were to complain tearfully that Harry Wells had taken his boxing gloves away from him.

If jewelry were denied the status of property, as I think should be done, then special provision would have to be made for owners of it who had passed beyond the prime age for fighting. Briefly they ought to be allowed to employ their own retinues of guards, gunmen and retainers. This arrangement, I believe, would give the owners of jewelry great pleasure. The purpose of the stuff must be display, since it has no practical value yet many persons, like myself, cannot tell paste from pearls, and scarcely notice either, which is not entirely fair to the owners. But jewels if worn usually accompanied by eight or ten men of the size and build of New York traffic cops, attired preferably in scarlet and green livery, I should rarely fail to observe that a very wealthy man (or his lady) was passing in my vicinity. In all probability, I should turn to gaze upon him and the realization of his power could scarcely be avoided. Frankly, I should enjoy such spectacles and I believe there are plenty of men eager to provide them.

My objection is not to the jewelry itself but to classification with groceries and real estate, which seems to me unreasonable. I might even go so far as to allow the police to protect jewelry shops since the proprietors are business men supplying merchandise that is obviously in wide demand, but the man who constitutes himself a carrier of his stuff upon the highways ought to do so at his own risk because he cannot possibly prove that the loss of it does him any real damage. And if it doesn't damage him consider, how much less it damages me; yet I have to pay my part of the cost of his vanity.

Turkey and Mosul

The *Literary Digest* supplies us with much information on the above question. Portions such as the following would be found interesting:

Turkish Atrocities in Mosul—deportations, pillage, rapine and cruelties to Christians and Kurds—put Turkey in wholly to the bad at Geneva where the Council of the League of Nations decided

to award Mosul to the kingdom of Irak under British mandate. So correspondents wire to American newspapers, quoting the report of an investigating committee headed by General Laidoner of Edmonton. The report estimates that 3000 Catholic Chaldeans have been deported from the frontier.

General Laidoner's report, made public at the same time as the Council's award, no doubt served an important political purpose, according to the *Brooklyn Eagle*, which asserts that "there is no better justification for awarding the disputed territory to Great Britain than direct proof that the Turks would misadminister it." The *Eagle* proceeds:

"Atrocities did occur. That much may be taken for granted, even though the evidence comes from prejudiced sources. They occurred in connection with the expulsion of several thousand villagers whom the Turks call Nestorians, who rebelled against Turkish authority, and whom the League investigators call Catholic Chaldeans, who served the Kurdish chiefs as slaves. Whenever a population is expelled there is bound to be cruelty and suffering yet the Christian Powers were the first to authorize such expulsion when they signed the Treaty of Lausanne. By this Treaty the Turks were permitted to drive all the Greeks out of Asia Minor. Expelling an antagonistic race from Mosul territory was a logical second step.

Great Britain's thirst for oil, however, is the deciding factor in this case, from the anti-League point of view of the Chicago *Tribune*, which declares that we owe something to Turkey for making the League and World Court "incur from the serenity of altruism and reveal real purposes," the present purpose being "to assure Great Britain the possession of the Mosul oil-fields." We read:

"The League, with the indulgence of the Court, decides to mass its military strength for oil.

"Force is to decide the possession of wealth, just as it has done heretofore. It's useless to have any objection to that. If objection prevailed against it in Irak it would prevail against it everywhere the white man is found exploiting the lands of other people whom he has been able to subdue. Why protest in the case of Mosul oil?"

"What we dislike is the pietistic claptrap which invests this old procedure with the aureole of altruism and human good. This semi-deluded country of the United States seems about to go down before a wave of moralistic humbug, a ballyhoo of auto-intoxicated sent mentalists and dogooders who have Bial all dressed up as Santa Claus and are about to wheel his image before the people.

"Great Britain will get the oil, and it may have to divvy up with some of the other claimants. The others will get something as the *quid pro quo*. A mandate will remain soft pickings, but the demented farce is to force the United States Senators to dress in white robes, take palm-leaves in their hands, and lead the American people into the World Court as an ante-chamber to the League of Nations, with the idea that they are promoting fair dealing in the affairs of men."

The New York *World* says:

League authorities have no illusions regarding the British motives for an interest in the region. England is not spending \$20,000,000 a year upon

upon art, literature, and similar themes. Every social gathering became a joust of bon mots and good-natured banter. We likewise cultivated our physiques, but not at the cost of our brains. But the Anglo-Saxons appeared and imposed their sports upon us. From that date we lost the art of entertaining, conversation, of good cooking, of gaiety, and of appreciating wine for laughter and wine for brothers. Sport killed these things. We are not temperamentally fitted for cocktails, dancing, and jazz. We like to do things on their proper occasions, and not to dance between two courses at luncheon or dinner. These are exotic manners, offensive to our tastes and habits.

Your Anglo-Saxon is self-centred and self-sufficient. He loves his ease and cultivates his hobbies. He carries the latter with him instead of leaving them behind him at his frontier. They cling to him like his clothes. Without them life would not be life to him. He assumes that he is at home wherever he may be. He does not accommodate himself to foreign ways, but forces foreigners to adopt his own.

Thus it is that a whole series of alien habits has been thrust upon us and has upset our whole scheme of life. We used to take luncheon at midday and dine at seven o'clock. The Anglo-Americans come and, being in the habit of having meals at slightly later hours, they persuade us that 'it is not chic to eat at the time that we formerly did; and so we now take luncheon at one o'clock and din at eight—unless it be at nine.

Thirty years ago, when a Frenchman or a French woman felt hungry in the afternoon, he or she entered a pastry shop, drank a small glass of port, Alicante, or Frontignac, and ate two or three little pastries. That was good form. But it was French, and not Anglo-American.

The English and the Americans show that Danton was mistaken. They always carry a little of their fatherland around on their backs. They prefer, first, their national drink to our liquors, and cake, toast, and muffins to our galettes. So they impose those things upon us, and under their influence our good old French fashions are becoming Anglo-Saxon. We no longer meet socially in the afternoon without the conventional cup of tea.

It is the same with our sports. Our national games have given way to boxing, football, and golf. And these have brought with them their own codes of conduct, their habits of life, to modify our national character. The young people of to-day bear no resemblance whatever to the young people of our own youth, and as we are instinctively imitators, temporis citi, we regard the transformation as by no means fortunate.

These violent and brutal sports have robbed our race of its most characteristic and excellent qualities—courtesy and amiability. Those were distinctively French virtues, precious qualities for which we were universally envied and which we owed to our Latin heritage. We should not forget that we French naturally crave sentimental emotions. We must be vibrant, thrilled, hardened in some hobby to love. In this realm of the emotions above all, Anglo-American influence has not been happy, especially as it has affected our young women. It has brought us lugged hair, masculine manners, and flirting—something that rarely leads to matrimony, and still more rarely to happy matrimony. Anglo-Saxon flirting may be all right in England and

America, but it is all wrong in France. Moreover, across the Channel and on the other side of the Atlantic laws and social customs protect the flirting girl, but our moral and social codes make no provision for her.

As an Englishman Saw 'Fascism' in Action

Ever since Mussolini boldly rebuked Mr. Baldwin for having, in an uncalled-for fashion, said things against Mussolini and Fascism, Englishmen of the conservative variety have lost all love for the Fascists. The following account by an Englishman in the *Manchester Guardian* will go to prove this. The introductory editorial comments are also noteworthy:

A land with a perished press, such as Italy is to-day, must content itself with being reported by its critics. The anonymous author of the following article probably speaks, with bias, but with a closer approximation to truth than official recorders of Italy's current history. In justice to Mussolini's Government, it should be said, however, that the Prefect of Florence, who was reputed to be one of the best in the kingdom, was instantly dismissed after the murders, together with the Chief of Police and some Fascist leaders.

The writer describes the Florence affair and explains it as follows:

It is no accident that the victims of last week's Fascist orgy belong entirely to the class that meets regularly in the Brannozzo or constitutional Club in Manchester or any West End Club of a similar sort. No one who reads the Fascist press can fail to perceive that in the Fascist philosophy the enemy is not so much the Communist form of socialism as indeed shows a sort of respect as being, so to speak, the other side of the same medal, but the Liberal, the intellectual, or, more broadly, the believer in ordinary political methods.

Herein, indeed, lies the origin of the whole affair. Politics as the ultimate, the unadmirable crime in present-day Fascist Italy. You shall have no other gods but me is the frank doctrine of a Farnacci. Or shall we say, for politeness's sake, of his prisoner, Mussolini? You shall have of late reported to Fascist headquarters that the Freemasons, in Latin Europe, traditionally a liberal body, had in their lodge gatherings been guilty of talking politics of exchanging ideas among themselves, as men belonging to the responsible classes about their present and future of their common country. If thereupon some back-biting persecution of the usual type—menaces, restoration, beatings—became necessary, the order of the day. On a Saturday night a Fascist condottiero, the Cavaliere Luporini, accompanied by his fellow Fascists, Schmid, Giannarelli, and a despatch upon a certain Signor Pandolfi, a sexagenarian professional man, at his house, for the purpose of extorting a list of the Freemasons of the city. When the old man showed some reluctance, the Cavaliere, as in Fascist tradition, smashed in his face Fascism.

of course, permits of no redress, so that it is perhaps intelligible, though no doubt inexcusable, that a guest who was present lost control of himself, drew a revolver, shot the Cavaliers dead and wounded his companion. Whatever his fault, he paid for it afterward by being beaten to death. Reprisals—not, he it noted, against Communists or Socialists or workmen or people of the labor sort—were then let loose; of course with the consent of the equally terrorized police and civic authorities. Stores and shops and offices belonging to dangerous Liberals were systematically sacked and looted. Private apartments of other people of the same detested respectability were similarly treated. Prominent lawyers and former deputies were murdered in cold blood, among them Signor Piatì formerly a moderate Socialist deputy, and Dr. Consolo, a leading Liberal lawyer.

And comments :

Fascism is what the biologists call a throwback to the days when Guelph and Ghibelline ruthlessly fought for supremacy, when the faction of the Palazzo Medici recruited the mob against the Palazzo Vecchio. Faction is triumphant as in renaissance times and as in those times, the supreme faction sets itself to exterminate the others.

And prophecies :

In a few days, Mussolini will greet Chicherin with a real cordiality that Joynton-Hicks could not feign. Yet the chief Fascist paper in Florence—there are of course, 10 others here—is bitterly, ferociously anti-English.

Let our British Fascists, whoever they may be and if they really exist, think it out.

French Financial Crisis

The Literary Digest presents the French financial situation in a very lucid form. We are told :

A France staring "bleakly at her own bankruptcy" is envisaged by a rather extreme newspaper writer who has been watching the downfall of the franc and the passing of Premiers, and the vain struggle of Finance Ministers to cope with the fiscal problems of the Republic. As a Paris correspondent of *The Wall Street Journal* sums it all up, "Politically the situation is disastrous. Financially it is critical. Therefore the outlook is unhappy." France already staggering under the burden of reconstruction must, so the Boston Transcript notes, choose between inflation with all that it implies, or a levy on capital, or a tremendous increase in direct taxation. And no political group in her Parliament is strong enough to put through its own program, or willing to submerge its own views to work out a compromise plan. France has had five revolutions in little more than a century. Yet to-day, says William Bird, in a Consolidated Press dispatch from Paris, "the nation faces perhaps its most severe crisis in modern history." Yet there is no suffering, no unemployment, business is proceeding normally and there is not the slightest sign of disorder." Nevertheless, statesmen, bankers, merchants,

industrial leaders "meet hourly in frantic conferences, each questioning the other in the hope of finding a miraculous outlet from the threatening disaster." As this writer frankly states it :

"France's floating debt amounts to sixty billion paper francs (about \$2,400,000,000). If redemption is demanded, it means that the Treasury must pay out an average of 200,000,000 francs (about \$8,000,000) daily for a year. And to meet this threatened demand for payment, there are available 400,000,000 francs (about \$16,000,000)—just enough for two days."

This tremendous debt is due to the fact that

"Instead of printing money to meet the deficits in her budget, she has printed bonds and short-term notes. In order to refund such issues as have fallen due and raise new money for additional deficits, it has been necessary for the French Treasury to offer increasingly attractive terms in the way of interest rates and premiums until to-day the country has a hopelessly top-heavy internal debt structure.

"The total French internal debt amounts to about 300,000,000,000 francs. The Government is forced in the current year to provide for the re-funding of 21,000,000,000 francs in three-year, six year and ten-year bonds which have fallen or are about to fall due. The scheme devised for meeting such of these obligations as have already matured was only a partial success, and a partial success is tantamount to failure.

In order to regain her financial feet

France must reduce her public debt, and, insists *The Nation* (New York), "if she is to do that, it will have to be by sacrifices on the part of her men or wealth. The Left parties justly demand that men of wealth be forced to make sacrifices. If they refuse, if they use the Conservative Senate as a fortress from which to fight any effort to make them sacrifice, they will only be calling on the deluge. No country is revolution-proof when its rich men refuse to heed the warning on the wall."

In France, there are three general rival programs of financial reform, writes C. H. Hargrove from Paris to *The Wall Street Journal*: the Socialist plan of a capital levy; the Cailaux plan for super-taxes on income and certain kinds of property and the establishment of a special fund to take care of the floating debt, and the Conservative scheme for rigid economy, broader taxation, and the turning over of State monopolies to private hands. A government lottery bond is also proposed.

But

"The private view of the best-pested people is that there is really but one solution—and that is a practical repudiation by France of her entire internal debt. In effect, that is what Germany did, and if there is eventually any other way out for France, no one can see it. The things, other than repudiation, which would put her on her feet, seem to be politically impossible."

Germany does not like Locarno

The German Press appears to be very much against the peace of Locarno as can be gathered from the following quotation from the *Literary Digest*:

The peace of Locarno holds no illusions for the German Nationalists, it appears. Yet it is admitted in Berlin press dispatches that the German Cabinet realises that refusal to sign the Locarno treaties would mean a political defeat of the first order, and that is why they will be ratified, because if they were not, the Nationalist would come back into power with a force they have not yielded since the revolution. The German Nationalist press, below quoted, has objections to the Locarno agreements that may be summarized as follows: Instead of forming the basis of a real peace, these treaties may prove to be one step further toward "the subjugation of Germany to the Allies." Some of these newspapers criticize the results of Locarno with moderation and caution, but others go to the limit of indignation and anger. Thus the *Deutsche Tageblatt* speaks of the "disgrace of Locarno," and of the "Third Versailles," while the *Deutsche Zeitung* expresses itself as follows:

"In cold blood and a lightmindedness unparalleled in history, we have written ourselves down, and so we have bought complete dependence upon the political will of the Allied Powers. The only hope is that at the very last moment it will be possible to prevent Germany from entering the League of Nations, for without such entry the Locarno treaties cannot become valid."

The *Deutsche Allgemeine Zeitung* explains Nationalist hostility to the Locarno treaties in these words:

"It is essential to note that France has not renounced her treaties with Poland and Czechoslovakia, which were directed against Germany, in spite of the fact that in the near future Germany will become a member of the League of Nations. We fail to understand how it is tolerable that military alliances, directed against other members, should exist within the League of Nations when the League of Nations is supposed at the same time to be the League of Peace..."

Protestantism in Danger

Says the *Literary Digest*

Protestantism in continental Europe is reported in a desperate battle for its life, with the outlook so ominous as to raise the question whether it is not on the point of death. It has been reported from time to time, sometimes with almost despairing insistence, that the churches of Luther and Calvin were in serious plight, but it is now impress on us that they have reached the point where only prompt and efficient leadership can save them from being mere relics of history.

In Transylvania, where all churches derived revenue from the State, it has been cut off from government help. Elsewhere the people, overburdened by taxes and the task of eking out a sheer existence, are unable to contribute to the Church's support.

"Actual demolition of church buildings has been a grave loss in many regions. French churches were not the only ones to suffer from shellfire. In East Prussia, the Russian and German troops together destroyed 117 churches, most of which are not yet rebuilt. In Latvia, one-fourth of the church buildings were ruined. One sees broken altars and ruined churches across the entire east in front. One hundred and five Evangelical churches and twenty-three schools were destroyed in Poland. Nearly all the church buildings in eastern and middle Galicia were wholly demolished or badly damaged, including serious harm to the important Evangelical institutions at Stanislaw. In Roumania, wherever the battle line swayed back and forth, one finds the wreck of chapels in which centered the religious aspirations of generations of believers. Scores of churches were destroyed in Russia when Red and White forces grappled for the wreck of the Russian Empire. Serbia and Bulgaria each has its quota of ruined church buildings, mute testimony of the passage of the Four Horsemen who knew no respect for faith or creed."

British Interests in China

The *Public Opinion* quotes the following—

"The time has come when the Government ought to appoint some outstanding personage, a man of world-wide repute whose very name would command him to the Chinese authorities, to go to the Far East and take charge of British affairs. If the darkness of China is to be dispelled the illumination of great personality is needed."

—DAILY EXPRESS

And says in the words of the *Daily News*:

A BITTER REALITY TO LANCASHIRE

"It is, of course, profound British interest to assist in the creation of a peaceful, prosperous and contented China. The battles of the Chinese generals may appear barbarously remote to the average British citizen. They are a bitter reality to the manufacturers and operatives of the Lancashire cotton industry."

Sir Oliver Lodge on Evolution

The following is taken from the *Public Opinion*.

Sir Oliver Lodge recently delivered three addresses on 'The Evolution of Man,' and in his final discourse, reported in the *Christian World Pulpit*, "the eminent scientist expounded some great truths of especial interest in this New Year week's issue."

"Humanity is in the morning of the times; the human race is still in its infancy," said Sir Oliver Lodge, "and in spite of the imagination of the leaders and geniuses of the race, and in spite of their great achievements, we have still much to learn."

The growth of the human soul, like the growth of the human body, must be a slow, laborious

English cab) बाया as in Marathi, but बायार with the silent ?

Another difficulty is that the written Bengali considerably differs from the spoken, principally in pronunciation and secondarily in vocabulary. बाया बायार would in the standard speech be reduced to बाया बाय. This means, the non-Bengalee has to learn not only the \bar{y} written, but also the spoken form of the language.

It would be very charitable to describe the Bengali language as homogenous. In the matter of pronunciation some of the Eastern dialects (e. g. those of Chittagong and Jymensingh) have hardly a better chance of being understood by a Calcutta man than Marathi spoken to him for the first time. And it takes an unduly long time for an Eastern Bengali man to be able to speak the Calcutta dialect without disclosing within the first ten minutes of his talk that he does not belong to Calcutta. The vocabulary of East Bengal also considerably differs from that of the West. There are many Prakrit words in it which it has in common with Hindi, Gujarathi and Marathi, but which are not to be found in the Calcutta dialect. For example, the basic verb for the barking of a dog in the Sylhet district is चुक (e. g. चुकाय चुके, the dog barks), it is the same in Hindi, Guzrati and Marathi, but it is not found in western Bengali. Standard Bengalee, therefore represents a fraction of the spoken language of the province, though we may hope it will one day be universal in Bengal.

To make Bengali a universal language, would, in the right sense, mean acceptance of the Bengali written language, the Bengali spoken language, and the Bengali system of pronunciation, if not of the script also. But Mr Gokhale would like to substitute the script by Devanagari. Leaving aside the difficulties in printing, typing, telegraphic communication, etc., which it has in common with Bengali, the Devanagari is very slow to write.

That is why the Marathas invented the Modi script for writing. If the script is changed at all the Bengalees would naturally desire to substitute it by one that is decidedly superior to it and supplies the demands of modern times, like, say, the Roman script.

ABINASH CHANDRA BOSE
Kolhapur City.

The Maratha Recovery after Panipat

In the last portion of the article, "The Maratha Recovery after Panipat" by Prof. Sarkar (Nov. number), there appears the following statement :-

"On the subject of the murder of the Peshwa, Narayanrao, Sirdesai elaborates the view, now accepted in Marathi circles that Raghunathrao and Anandibai did not instigate the crime."

This statement is rather incorrect, and misleading. After discussing the various theories about Peshwa's murder, Sirdesai has come to the conclusion that at least Anandibai (not Raghunathrao) must have had no hand in the crime. He pleads for her that in the absence of any documentary evidence showing her guilt, she should be given the benefit of the doubt (page 318). The statements made by Duff, Kinraid and Parasnis, in their histories that Anandibai changed the order of 'arrest' into that of 'murder', and instigated Raghoba to murder his nephew, Sirdesai dismisses as unbelievable because these authors adduce no evidence in support of their statements. Sirdesai, however, nowhere absolves Raghunathrao from the guilt.

But one fails to understand why Sirdesai did not refer to Major Basu's suggestion that Mr. Moynsen, the English envoy at the Peshwa's court, must have instigated Raghoba to murder Narayanrao (Rise of the Christian Power in India, Vol. II, page 40). It is suggested that he must not have referred to it as Basu gives no documentary evidence in support of it. But there would have been no harm in referring to Basu's suggestion and then dismissing it as unbelievable, as he did those of Duff and Kinraid.

V. G. PATWARDHAN
SATARA.

FIELDS IN RAINS

When the clouds loom over the skies
I look into my emerald fields
In childish delight !
The passing showers weave a pearly net.
Through it glimmers the daylight grey and soft.

The fields beam afresh in living green.
Specks of dust are washed in silvery rain.
The air savours of the grassy scent.
How picturesque the cranes
Flying against the smoky sky,

Like a garland of emancipated souls
Winging their way heavenward
Having broken the mortal bonds of form and life.

In every rain-drop
A sweet tongue sings a song,
[O ! the music of the showers
Awaken in my heart
The long-forgotten dreams
Of my playful childhood !*

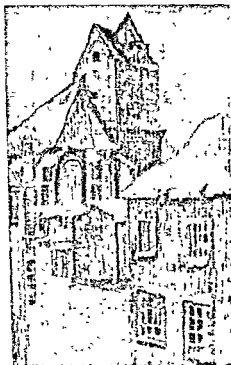
D. RAMI REDDY

* Translated by the author from his original Telugu poem.

GLEANINGS

Artistic Scene In Holland Done On Typewriter

Executed entirely on a portable typewriter, a scene in Holland is the work of a Dutch artist. Figures and letter characters both were used, and



What Typewriter Keys will do under an Artist's Fingers—a Dutch Scene in Letters and Figures

contrasting shades were achieved by superimposing a number of symbols to make lines of the heaviness required.

Persia's Bloodless Revolution

Another Mussolini is seen by certain elements in Persia in the assumption of the Shah's throne by Reza Khan Pahlavi, premier and former Minister of War, after the National Assembly had adopted a resolution deposing the youthful Shah and the Kajar dynasty by a vote of 80 to 5. Thus a private soldier in a Cossack regiment garrisoned in Persia becomes a dictator of an empire which for centuries has been one of the most exclusive monarchies on earth.

"The Shah himself is to blame for the present situation.

Two years ago he left Persia to regale himself with the delights of Paris. There he has given himself over to wine, women, and song, spending lavishly of the money that has been wrung from the Persian people. His deposition came in direct response to public opinion, and out of it may come a better and more popular government." "Nowhere in America will there be much sympathy for Shah Ahmed Mirza, who has been playing ducks and drakes with his big income in European gambling places



The Ex-shah of Persia, who, at the age of 16, became Persia's ruler, the "King of Kings." He is now under thirty, and lives in Paris.



The new ruler, Reza Khan who rose from the ranks of the army, in which he served for years as a private, to Commander-in-Chief.

The youthful ruler's losses, according to the New York Herald Tribune, have been estimated at \$3,000,000. His parties on his private yacht have cost him another million, it is said. Under the new regime, he is to receive a pension—and his jewels, valued at \$400,000,000, we are told.

"Before the World War Persia had come under the joint control of Great Britain and Russia, but the latter's hold slipped because of its own upheaval. Reza Khan saw his opportunity. His rise to power was rapid, and for years he has been the Mussolini of Persia."

In contemporary Persia, covering more than 600,000 miles, there are at the most only about 100 miles of railway tracks. Thirteen years ago there was in the country only a single automobile.

"Reza Khan Pahlavi, who now is the virtual dictator of the land of the Shahs, is of a very humble origin, both as regards his ancestry and

education. His father was a farmer, which means that Reza Khan could not obtain in his childhood that elementary education which is comprised in the three Rs. He has been virtual dictator since February, 1921. Like Mussolini, Reza Khan has retained the Parliament in order that it may approve his will according to the formalities of a constitutional regime.

"It is rather difficult to compare Reza Khan with any of the dictators who have made themselves the rulers of several European countries. Both Lenin and Mussolini had sworn allegiance to causes which have served as the cloaks of their assumption of power. Reza Khan professes no adherence either to the tenets of internationalism or to those of nationalism. Altho there is some superficial resemblance between him and Spain's dictator, Primo de Rivera, their aspirations, as indicated in their utterances, are far from having the same objective. Reza Khan is fighting for the unification of his country, because the expansive power of his ruling ambition demands the widening of his field of action.

Reza Khan has an army such as Persia has not had for a long time. It consists of 40,000 soldiers who, altho they are not models of military efficiency, are a great deal ahead of the military formations of the past. Reza pays them regular pay and clothes them, thereby assuring for himself their loyalty and fitness for military action. His personal courage, which is extraordinary, has helped him in retaining his hold over the troops.

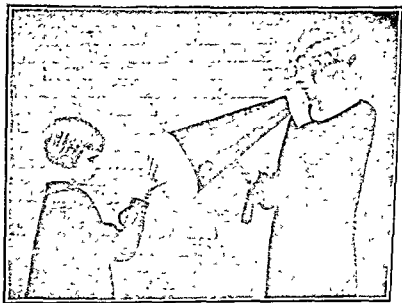
The inhabitants of the country have attributed the greatest importance to Reza Khan's army. They have not seemed to be aware that the international situation has been greatly favoring the dictator's scheme of unification and of centralized sovereignty. Soviet Russia had renounced her claims to Persian concessions and privileges. Britain, too, the cause of perennial jealousy having been thus eliminated, felt no inducement to continue a policy of infringing upon Persia's sovereignty. The United States, too, had declared its insistence upon the policy of the open door, which was an additional reason for the course which England took.

"Since Reza Khan became dictator he has had the titles and ranks in the Army abolished, introduced several reforms to simplify the weights and measures, furthered the cause of sanitation, public charity and education, and has been doing everything in his power to initiate a system of orderly accounting in the State finances."

"Reza Khan may be an autocrat and virtual

dictator, but he is likely to leave behind him a Persian republic as the fruit of his labors."

Listening with The Fingers



A new method, which is akin to radio transmission in its effect, has been adopted to assist the deaf in hearing. Marie Tison, a deaf inmate of the Central Institute of St. Louis, is shown listening to the young woman with the megaphone through her fingertips which are placed on a drum which is stretched over the mouth of the megaphone. Miss Tison cannot hear with her ears and so she listens with her fingers the vibrations of the young woman's voice being transmitted to the child's brain via her hands.

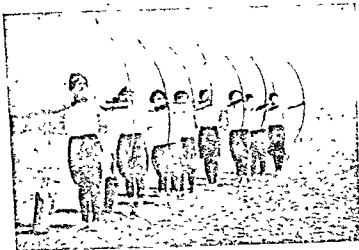
The Modern Maid Marian

Archery and fencing two ancient forms of killing, have come down to modern times, stern of their deadliness and some of their glamour as sports—and sports of interest to the gentler sex, at that. When duelling went out of favor as an institution of honor, fencing was retained to give poise and quickness of eye to young men of society.

Today there are women's fencing clubs in the large American cities where many wealthy women have taken up fencing as their favorite sport. The deadly arrow of our own Indians exists only in the museum, the bow and arrow approved by the archery associations is bought at the sporting goods store as athletic equipment. But in these modern days you must have a target from the sporting goods section, too, instead of an enemy's heart to aim at.

Recently, archery—there's room for only the one sport in our page—has been growing in popularity.

Half of the two thousand women archers in the United States are in colleges and in the past year or so not only most of the women's colleges but the women in a number of State universities as well have become enthusiastic over archery. One rea-



A line-up of Mt. Holyoke girls with the bull's-eye the one objective

son why physical instructors are pushing it is that it is an attractive sport which can be offered to girls not quite physically up to the strenuousness of basketball and hockey. There is, of course, no such physical strain as is involved in these forms of team play, though greater nervous strain, while there is good exercise for the upper-arm muscles, the shoulders and the muscles across the back, training in poise and grace; in coordination of eye, brain and arm, and the interest of competition.

Besides, there is the appeal to the imagination of sharing in a sport to which William Tell, Hiawatha, Robin Hood and Maid Marian, stories of dark forests and desperate adventure of the archers of Agincourt and Pottery, contribute their flavor of association. It is an appeal that the spectator feels, too—when he sees a line of young women, observing strict rules of position, a quiver at each belt on the right, bows well drawn, each ready to loose the arrow to speed to its mark. It is a picture full of grace and charm in its own right as well as in its romantic suggestion.

Puzzle Picture Tests Police Memory and Vision

To test the quickness of perception, accuracy and memory of candidates for police departments, the Bureau of public personnel administration at Washington has prepared pictures showing a collision of a street car and an automobile. The would-be policeman is allowed to study the

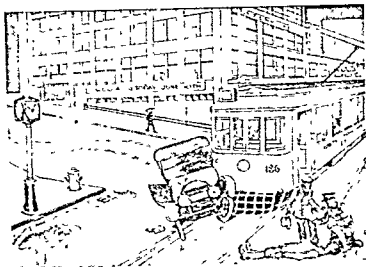
print for three minutes and may take any notes that he wishes. At the end of the time, he is asked questions about the things he saw, such as, "On what street was the auto being driven?" "What was the number on the street car?" "What shows reckless driving on the part of the chauffeur?" The queries, ten in all, must be answered in fifteen minutes, and the applicant is graded according to the replies. The test has been found useful in that it indicates if the candidate is naturally alert and precise or is unlikely to notice the significant facts of such an accident. Another observation problem consists in allowing the competitor a three-second glance at an automobile license plate, the average time an officer or a pedestrian has to look at a tax under ordinary traffic conditions. He then attempts to write down the number correctly. In tests for automobile

drivers, ten photographs illustrating dangerous or objectionable situations are shown the candidates, and they are asked to tell the hazardous feature in each.

Javanese Dances

By J. V. H. LABBERTON

From Jawa-Dwipam arrived in Madras recently a group of Javanese dancers and the Javanese orchestra (*gamelan*). They gave performances



After Studying This Picture for Three Minutes, Police Candidates Are Asked Ten Questions about What They Saw, to Test Their Quickness, Accuracy and Memory.



Javanese Dancer as Arjuna



Javanese Dancer as Athumanjua



A Javanese Dancer in the Role of A Woman

at the Jubilee Convention of the Theosophical Society, and will do so throughout India, if desired. The Wayang Wong is, from the standpoint of Art, a most beautiful expression of the human soul in dancing. There is not in the whole world any other trace, except perhaps the old Bulgarians capable of expressing themselves so beautifully in the dance as the Javanese artists. These aristocratic dancers have an unimaginable grace. Artistic souls, who feel of line and color, will be delighted with the fine distinguished movements of the dancers whose power of imagination puts them in another world. This power explains why their self-controlled movements are so delicate and fine. They dance romance out of the great War, the Mahabharata War, called in Java the Bharata Yuda. The more delicate and refined type of dance

ing is allotted to the Pandavas in the Drama, each one of whom has his own dance. For instance, Arjuna dances quite differently from Bhima, who is always the kshattriya. The Kaurava dance is again quite different, more wild, always aggressive; while the Danawas' dance is a savage dance, always attacking. Accompanying Arjuna, there are always three figures—clowns: these represent, in fact the powers of good, who help him to gain victory over his enemies.

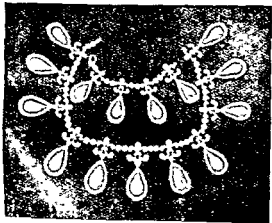
In Java, there are several types of dancing. The dances of women are called *nayuban* and these are for the common people, except the *Srimpi*—which are danced by the little Princesses of the Kraton Palace. The *Srimpi* is the Symbobehal Dance of the nine Gopis before Shri Krishna and may only be given when the King is present. The little princesses may have no other one in thought during the dance than only the King, who represents Shri Krishna.

The art of dancing the Bharata Yuda is practised only by the young nobles and is called *bekso*. Three years' strenuous training is necessary to master the canons of this art. Most of the Princes of the country are perfect dancers.

The Wayang Purva is something very different. Wayang means shadow and purva means old. It is a kind of puppet show. The puppets are made of leather and are painted in gold and different colors. Their appearance is very strange, with only a touch of resemblance to humanity. They are moved by the hands of the story-teller and the shadows of the dancing figures are cast on a white screen. The lamp behind the screen is in the form of a copper Garuda, the vehicle of Vishnu; oil ago. The Wayang Purva, the shadow, is burnt in it with a cotton string for the wick. The strange, unhuman figures, like the Wayang Wong, the human shadow-dancers before mentioned represent the Pandavas and Kauravas from the Mahabharata of 5000 years puppet-play, is supposed to continue for not less than 12 hours.

There is only one man who at once moves the puppets, talks, and sings the story of human life, while the orchestra follows the theme with its melodies of human joy and sorrow

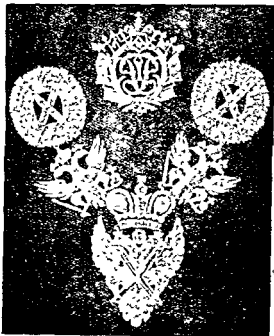
Russian Crown Jewels



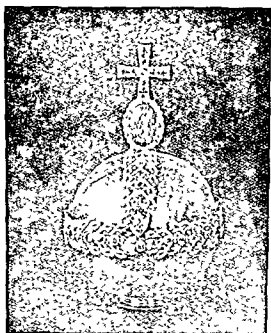
A Russian Crown Jewel



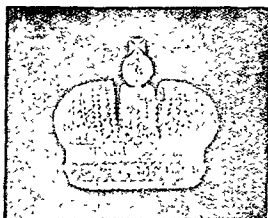
A Russian Crown Jewel



A Russian Crown Jewel



A Russian Crown Jewel



A Russian Crown Jewel

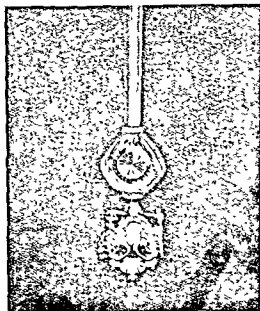
"Russian Crown Jewels, around whose fate and alleged misuse by Bolshéviki so much Allied imagination had centred, now appear to be safely in the hands of the Russian Government. There form one of the most magnificent collection of jewellery in the world."

The Damascus Massacre

The screaming and bursting shells that scattered the streets of Damascus with the blood of innocent men, women and children sent a thrill of horror through the civilized world—a horror not lessened by the fact that the shells were fired from the guns of a Christian nation. And the work of the artillery was supplemented by bombing airplanes and by tanks that spit machine-gun fire as they lumbered through the historic streets of what is said to be the world's oldest inhabited city. This exhibition of "frightfulness" began on Sunday night, October 18—two days after the initiating of the European security pacts at Locarno—and continued until late Tuesday afternoon. An eyewitness quoted in an Associated Press dispatch describes the period of the bombardment as one of "unforgettable horror" tells of hundreds of dead-bodies lying in streets, and estimates that "at least 2,000 were buried in the debris of the wrecked buildings of Damascus."

In the United States editorial writers discuss this event under such uncompromising headings as "Murder in Damascus," "Butchery in Damascus" and "French Butchers in Syria." In one brief rain of bullets France has done more harm than a thousand peace pacts and missionaries can repair in a hundred years, thinks the *Richmond Times Dispatch*.

While we still mourn with the French over the shelling of the cathedral at Reims, Damascus lies in smoking ruins," remarks the *St. Louis Post-Dispatch*, which reminds us that "Damascus is to the Mohammedan what Reims is to the Christian." The same paper notes further that "while the right hand of France was signing the Locarno agreements and intervening as a member of the League of Nations, in the Greece-Bulgaria squabble, its left hand was committing ruthless butchery in Syria." "Nothing can really excuse the occurrence," agrees



A Russian Crown Jewel



Where French Shells and Bombs wrought havoc for two days—
 Damascus, described as "the heart of the Mohammedan World" was a seat of culture 1,000 years
 before the Parian laid the foundations of the city now known as Paris. It was old before
 any one dreamed of Athens. It was once besieged and conquered by King David and
 in comparatively modern times was the home of St Paul.

the *Detroit Free Press*, which adds: "At best, the whole imbroglio was the result of stupid blundering by the French authorities; at worst, it was a piece of ruthless vandalism which will leave the Orientals extremely skeptical about the superiority of French culture over their own." "The ghastly joke is that all this is done in the name of civilization," exclaims the *St. Paul Pioneer Press*, which reminds us that France holds a mandate from the League of Nations for the just administration of Syria. "There will be little to be said for the mandate system," it declares, "if the situation in Syria goes on uncorrected and unrebuked." The international reverberations of the Damascus incident will be serious, predicts the *Baltimore Sun*. Will Western nations learn in time to save their own hides, that in dealing with the non-white populations, who make up nearly three-fourths of the inhabitants of the earth, sympathy and effort at understanding go far toward peaceful cooperation, while rough-shod violence serves only to advance an inevitable day of reckoning?" asks the *Boston Globe*.

The *Cleveland Plain Dealer* remarks ironically that "it is becoming ever more difficult for France or any other Power to impress the 'backward peoples with the great blessings incidental to European overlordship." And in the *Philadelphia Evening Bulletin* we read:

"France's great blunder at Damascus has shocked the world by irreparable damage done to precious historical monuments of one of the most ancient and picturesque of cities, a city that was old when Abraham dwelt in tents in Palestine. It has roused the Moslem population to fury and made mandate administration everywhere harder for the Western Powers."

"It has brought what threatens to be a long and obstinate war on France, imposing new sacrifices in men and money on a country already wearied of the prolonged struggle in the Rif."

London's chief grievance is the additional trouble it expects in mandated Palestine and Transjordan by reason of rekindled Arab race against the Westerner and the Christian. The British mind is reflected in the sharp language of the *London Times*, which brands the French tactics which led to the

Damascus rising as "a grotesque imitation of the barbarities of primitive peoples."

The action thus denounced was the parading through the city on the backs of camels of the bodies of twenty-four slain bandits. The French justification for the bombardment of an open town that followed was that the manner in which the houses of Damascus are huddled together in the immemorial style of the Orient gave such perfect cover to snipers at the French that their destruction on a large scale was a military necessity. The French military administration in this case is charged with the fault so often laid to the Germans, of letting purely military considerations overrule all considerations of humanity."

In an Associated Press dispatch from Cairo, we read:

"A traveler who has just arrived here from Damascus says that at 4 P. M., October 18, Hassan El Karreth, chief of a native band penetrated into the Chagour quarter of Damascus with his followers, crying:

"Rise up! Your brothers, the Druzes are here!" The band then attacked a police post where they shot a French officer. The inhabitants of the quarter armed themselves and joined the insurgents, the traveler said, and then all advanced toward the Medan quarter, the inhabitants of which ranged themselves against Hassan El Karreth's men.

The traveler relates that at this hour many Frenchmen were working with Armenians in the Medan quarter. They were savagely attacked by insurgents who caught them between two fires. Here one hundred men died fighting.

Suddenly an airplane appeared over the scene and dropped bombs on the crowds massed in the Armenian quarter to disperse them. The angry crowds fired back, but without hitting the airplane.

Tanks and armored cars arrived. A number of airplanes joined in, all uniting in spreading death among the rebels. The latter fled in all directions.

The insurgents, however, did not cease their firing on public and military buildings. They barricaded the streets and set fire to certain quarters. Artillery in the citadel began shelling the rebel district, the French making it known that the Com-

lardment would continue until the insurgents ceased firing.

"The bombardment lasted from Sunday night until Tuesday. Shells destroyed the Meidan and Chagour quarters, while parts of the Hamideh Bazaar, El Bouzourio and El Komeira were burned. A palace, considered one of the finest monuments in the East, was greatly damaged.

"The traveler describes the period of this bombardment as days and nights of 'unforgettable horror.'

He says, it is difficult to show how many persons were killed or wounded, but that hundreds were lying in the streets, and that he believes at least 2,000 were buried in the debris of buildings wrecked by the bombardment.

"Apparently the Christians escaped effects of the fighting. The French sent 2,000 soldiers into the Christian quarters, but the insurgents made no direct attack on these.



Blamed for the Damascus Massacre.
Maj-Gen Maurice Paul Emmanuel Sarrail, the
French High Commissioner for Syria, has
been recalled to France "to make a
report on his administration."

"Tuesday afternoon, this traveler says, leading native residents of Damascus went to General Sarrail, French high commissioner, and undertook to fulfill all requirements laid down by the French. Martial law has been declared in Damascus according to this account, and all persons found in the possession of arms are executed."

French witnesses from Damascus are quoted as saying that the greater part of the damage done to the city was due to vandalism by the rebels. They also argue that the shelling of Damascus "saved Syria from much more serious trouble." However

this may be, dispatches report that the country around Damascus is "seething" and that guerrilla warfare is spreading throughout Syria.

The French losses in the Damascus trouble have reported as only ten killed and fifty wounded; but in an Associated Press dispatch from Paris we read:

"France has lost more than 17,000 men and has spent more than 3,000,000,000 francs in Morocco and Syria since she took over the protectorate of Morocco and assumed the League of Nations mandate over Syria. In Morocco 2,176 men were killed, and 8,297 wounded, and in Syria 6636 were killed, wounded or are missing. The cost in Morocco had been 3,500,000,000 francs and in Syria more than 2,000,000,000 francs."

France, the correspondents tell us, is more appalled and shocked than any other nation at the developments in Syria. The *Depeche de Toulouse* calls the whole affair "a veritable nightmare."

"The apparent failure of General Sarrail, military Governor of France's Syrian mandate, to understand the Syrian situation and particularly the delicate psychological difficulties of ruling a people who possess the age-old tradition of independence, has brought about a grave menace to France's Oriental prestige."

An increasing number of persons, for various motives wish France to abandon the Syrian mandate. The Socialists wish to abandon it on principle but hesitate to say so directly, because Sarrail, who caused the immediate failure in Syria, is a radical, anti-Catholic, and closely allied to the Socialists.

The average Frenchman, seeing the country faced with a prolonged struggle to regain what Sarrail has lost, asks whether it is worth the price in lives and money. Others, believing France would declare herself a second-class Power by throwing up Syria in the face of difficulties, insist that France must retain the mandate and try to regain her lost prestige."

General Sarrail has been recalled to France "to make a report on his administration and the conduct of military operations in Syria."

Sarrail was a political appointee. He had been in command of the Saloniki Armies in the world War, but was relieved of his command in December, 1917, when Clemenceau became Prime Minister. He continued without a command until the end of the war, when he was retired for age.

Upon his arrival in Syria, it is said, General Sarrail began to upset all the peaceful relations which his predecessor had established.

"Of all the troubles he has been encountering General Sarrail has reported little to his Government."

But in any case, as some observers point out, the final responsibility for what happens in Syria rests no, with General Sarrail, or even with France, but with the League of Nations, under which France holds her mandate.

"Syria is not a French colony. Its status resembles that of Iraq under the British and in both instances, if occasion requires, the League is in a position to impose checks on administrative abuses."

"If an unfortified community like Damascus is bombarded as a 'punitive example,' what city under the rule of a great Power, acting for the League of Nations, is safe?"

NOTES

Our Frontispiece

Asoka was known as Chandasoka in his youth, and when conquering Kalinga, he was responsible for much bloodshed and inhuman cruelty. Later in his life he came under the influence of a Buddhist mendicant named Upagupta, who slowly turned the mind of the king from the path of irreligion to that of one of the greatest helpers of a religious movement in the history of the world. His highly pious life on the throne as one of the greatest benefactors of the human race earned him latterly the title of Dharmasoka and the favourite of the gods. Our frontispiece shows Upagupta in one of his visits to the king's palace in the act of inculcating some moral and religious lesson on the king to which the latter listens with inward chagrin but outward submission.

Degeneration of English Public Life

The Mirrors of Downing Street, first issued in October, 1920, by an anonymous writer who appears to have intimate personal knowledge of all the members of the Cabinet, has already gone through eighteen editions, and it became famous in a day. It contains some reflections on English public life which should be borne in mind by our politicians. The reference is to the popular edition of October, 1922 (Mills and Boon, London).

"More and more, I think, gentlemen will stand aloof from politics.—I mean, gentlemen who have received in their blood and in their training those notions of graciousness, sweetness, and nobleness which flow from centuries of piety and learning. Only here and there will such a man accept the odious conditions of our public life, inspired by a sense of duty, and prepared to endure the intolerable ugliness and dishonesty of politics for the sake of a cause which moves him with all the force of a great affection. But, on the whole, it is probable that the political fortunes of this great and beautiful country are committed for many years to hands which are not merely over-rough for so precious a charge, but not nearly clean enough for the sacredness of the English cause" (pp. 33-34).

Again, we find it said.—

"But until our politics are of a higher order, we can hardly expect the best minds in the nation to feel any attraction to a political career. More and more the professional politician, the narrow man,

the man of the loud voice and the one idea, the man who has few instincts of honesty in his mind and no movement of high and disinterested patriotism in his soul, will press himself upon the attention of democracy, and, by intimidating his leader and browbeating his opponents, force his way onward to office" (p. 136).

Later on, the author asks—

"Is it not true that since the dawn of the present century the spirit of our political life has lost something of the cleanness, much of the dignity, and all of the grandeur which attracted great men in the Victorian era? Thirty years ago the nation was shocked by the opinions of Charles Bradlaugh. Yesterday a common swindler, Horatio Bottomley, if his own story is to be credited, was on easy social terms with the Lord Chancellor of England. We have lowered the standards of public life. Constituencies do not choose as their representatives men of education and character; they accept almost any adventurer sent down to them by the Party caucus. They are easily gulled because they are not vitally conscious of moral responsibility. This loss of the sense of independence, of responsibility, of self-respect, is a greater national loss than any loss of life and treasure incurred in the war. It means that English character has surrendered one of the main qualities which distinguished it so honourably in past years. It has become subservient, passive, unimaginative, fatalistic. It is no longer deeply conscious of moral responsibility. It is no longer vitally alert in the matter of its national duty." (pp. 141-5).

The reader may not agree with the glorification of English public life in the past which forms the background of the present picture. But no nation ever could become great without holding some such high ideal before its mind's eye, however imaginative and untrue to facts it may be. And who can deny that public life in England has, in the past, produced some great figures? Without them, England would not have occupied the place it does in world-politics to-day. What is more to our purpose is to take to heart the warning conveyed by the writer in the above extracts, so that our budding political life may not be tainted by the vices which he deplures, and what he says of the mighty British nation may not be true of our puny efforts at self-government. "Politics in our country", he says, "tend more and more in the American direction. The big men are outside. Politics are little more than a platform for a pugilistic kind of rhetoric" (pp. 134-35). It would be a fatal folly to say, as some do, that what is good enough for

America, where the best men are out of politics, and is going to be good enough for England also, ought to be good enough for India. Most emphatically no : for the public life of England and America was built up by men of a far different stamp, by their Pym and Hampdens, Washingtons and Abraham Lincoln, who did make some distinction between right and wrong, and it is men of this stamp that we need in India. We must build up a tradition of cleanliness in our public life, and while striving manfully against unrighteousness everywhere and under all kinds of disguise, we should never permit our politicians to forget, in their own public life and conduct, the maxim that righteousness exalts a nation. Facile is the descent to Avernus, and once we allow them to choose the easy path of temporary success at the cost of the permanent interests of the nation, to retrace our steps will become next to impossible.

How the Marquess Wellesley Ensnared the Peishwa

In no work on British Indian history written by Indians or Englishmen, mention has been made of the manner in which the "heathen" Peishwa Baji Rao was ensnared in the Subsidiary Alliance by the Christian Marquis Wellesley. It is easy to understand why Englishmen should try to suppress mention of it, because it does not enhance their reputation for justice or fair play. Sir Frederick Lely in his pamphlet on "History as taught in India" writes (p 16);—

"We now arrive at the Mahratta raj, which is closely coupled with the earlier days of the British. However fairly told, there is much for the English to be ashamed of in this period."

Ensnaring the Peishwa was one of the foulest and darkest deeds of Lord Wellesley in India. In "Rise of the Christian Power in India" (Vol II, pp 424-498) has been described how the Britishers succeeded in placing the yoke of the Subsidiary Alliance on the neck of the Peishwa. The following extracts from a publication with the following title—page,

"The history of Nana Sahib's claims against the East India Company, with extracts from the Hindu sacred writings relative to the law of Adoption, the will of the Ex-Peishwa, Budgee Rao, &c., compiled from original documents in the possession of the gentleman deputed to England to advocate Nana Sahib's case

"I will a round unvarnished tale deliver."
Othello

Printed and published by C. H. Biddle, 26, New Castle Street, Strand.

throws additional light on the subject :—

"When in the zenith of his power, he (Budgee Rao) was one of those Princes whose aid was evoked by the East India Company to crush the formidable Tippono Sahib, but after the overthrow and death of that potentate, the Peishwa's rich territories excited their cupidity, and one occasion was soon found for interference in his affairs. The East India Company dispossessed the Nabob of Surat, who was tributary to Budgee Rao, and the latter would not forego his right to the tribute in their favour. They therefore incited Jeswant Rao commonly known as Holkar, another Mahratta Chief, to attack him. In the first campaign, which took place in 1801, Budgee Rao was successful, but in the second defeated and forced to fly."

Jaswant Rao Holkar was made their cat's paw by the British to gain their object and was then unceremoniously thrown overboard. He realized the perfidious nature of his friends, which made him so embittered against them, that he killed all men of that creed then in his employ. He had also the satisfaction of wreaking vengeance on them when he defeated them by out-manoeuvring and out-generalling their military commanders and keeping them at bay for a considerable length of time

Policy of Divide and Rule

Nearly four decades before the outbreak of the Indian Mutiny, a British officer, subscribing himself as "Carnaticus" wrote in the *Asiatic Journal* for May 1821 :—

"*Divide et impera* should be the motto for our Indian administration, whether political, civil or military."

Although such was the policy of the authorities of those days in their Government of India, yet they did not proclaim it openly. The Indian Mutiny made many of them do so. It was not only the irresponsible British journalists, some of whom did not feel ashamed to write that "our true policy" in governing India should be to play off race against race, creed against creed and caste against caste," but many responsible members of the bureaucracy did not hesitate to proclaim such a policy. Thus one Lieut. Colonel John Coke, holding the very responsible office of commandant at Moradabad, wrote ;—

"Our endeavour should be to uphold in full force the (for us fortunate) separation which exists

between the different religions and races, not to endeavour to amalgamate them. '*Divide et impera*' should be the principle of Indian Government."*

Lord Elphinstone, Governor of Bombay, in a minute, dated 14th May, 1859, wrote:—

"*Divide et impera* was the old Roman motto, and it should be ours."†

It is not necessary to multiply other instances.

For the consolidation of their power in India, Britishers then made use of the policy of "*Divide and Rule*".

The Imperialism of a Republic

Years ago the United States of America solemnly promised that the Philippines would be made independent as soon as the Filipinos proved themselves capable of maintaining a stable government without the aid and guidance of America. But for years past the American have been adopting various devices to put back the day of Philippine independence farther and farther, proving that the morals and methods of imperialism are practically the same everywhere, whether it be the imperialism of an autocracy, or of a limited monarchy, or of a republic.

The *Japan Weekly Chronicle* tells its readers how

The Filipinos are being taught the true meaning of "self-determination" and a "world safe for democracy." The Governor-General, General Leonard Wood, has vetoed the Bill passed by the Filipino Legislature for a plebiscite to be taken on the question whether the Islands should remain under American rule or claim independence. There are some Americans who claim that the agitation for independence is conducted simply by a few professional politicians and that the people in general are quite content under American rule. If a plebiscite were taken and the people declared by a decisive majority that they preferred to govern themselves as best they might rather than continue to enjoy the beneficence of American tutelage, that argument would be gone. The Americans would then be reduced to taking the same stand as other imperialist nations—that the subject people did not know what was good for them and must be taught—by methods of peace, if possible, if not, then by force. The proposal to take a plebiscite has been denounced as a devilish scheme devised by Mr.

* Papers connected with the re-organization of the Army in India, presented to both Houses of Parliament by command of Her Majesty, 1859: p. 279.

† P. 70 of the report of the Commissioners appointed to inquire into the organization of the Indian Army, 1859.

Charles Edward Russell, who used to be considered somewhat of a radical but whom most Socialists would now count alongside the Arthur Hendersons and Clyneses of England. Mr. Russell wrote a biography of Rizal, the hero of the Philippines, who was martyred by the Spaniards just before the Americans captured Manila. In that book he painted such a rosy picture of the freedom that America would bring to the Islands that he is bound to make some effort to see that the promises of liberty are carried out, with the alternative of being regarded as a deceiver or a fool.

In connection with the question of Filipino self-rule, *The Guardian* of Calcutta quotes

Champourcin, who devotes two lengthy columns of a leading daily newspaper of Madrid to discuss the requirements which a Colony should fulfil in order to qualify for responsible self-government. "Various definitions of a stable government have been advanced by statesmen of the United States of America" says the above-mentioned Filipino writer. At first "stable government" meant for American statesmen one which was duly elected by the people, capable of preserving internal order and peace, and of fulfilling international agreements. But their definition did not suit the imperialistic tendencies of America and a new one was coined. A "stable government," so runs the new definition, "implies civic consciousness, tribunals ready to administer justice impartially to all, low and high, rich and poor, resources to withstand external aggression, organisation to maintain the integrity of the country, sufficient supply of hospitals, social organisation sufficiently developed to attend to the needs of all, an effective system of public sanitation and hygiene, a common language." Obviously the Filipinos do not fulfil all these requirements therefore, in the interest of the Filipinos themselves, let self-government be delayed *ad kalendas graecas*.

"But are there many countries in the world which fulfil all these requirements," asks Sr. Champourcin. "The demand for a common language will at once reduce Switzerland to a dependency. English is scarcely understood by the French element in Quebec, nor apparently has Belgium a sufficiently strong organisation to withstand a foreign aggression." Space does not allow to give in full the lengthy criticism of Sr. Champourcin, but what we have quoted is enough to show how artificial and conventional is the definition advanced by American statesmen in support of continuing their stay in the Philippines.

British Altruism and Mosul Oil

The divergence of views between Britain and Turkey over Mosul, observes the *Japan Weekly Chronicle*, is about as wide as it could be.

As Mr. Chamberlain says, there is no common ground for conversations. The British Government takes its stand on the contention that the decision of the League, granting the territory to Britain under "mandate," must be absolute. The Turks

America, where the best men are out of politics, and is going to be good enough for England also, ought to be good enough for India. Most emphatically no : for the public life of England and America was built up by men of a far different stamp, by their Pym and Hampdens, Washingtons and Abraham Lincoln, who did make some distinction between right and wrong, and it is men of this stamp that we need in India. We must build up a tradition of cleanliness in our public life, and while striving manfully against unrighteousness everywhere and under all kinds of disguise, we should never permit our politicians to forget, in their own public life and conduct, the maxim that righteousness exalts a nation. Facile is the descent to Avernus, and once we allow them to choose the easy path of temporary success at the cost of the permanent interests of the nation, to retrace our steps will become next to impossible.

—

How the Marquess Wellesley Ensnared the Peishwa

In no work on British Indian history written by Indians or Englishmen, mention has been made of the manner in which the "heathen" Peishwa Baji Rao was ensnared in the Subsidiary Alliance by the Christian Marquis Wellesley. It is easy to understand why Englishmen should try to suppress mention of it, because it does not enhance their reputation for justice or fair play. Sir Frederick Lely in his pamphlet on "History as taught in India" writes (p 16),—

"We now arrive at the Mahratta raj which is closely coupled with the earlier days of the British. However fairly told, there is much for the English to be ashamed of in this period."

Ensnaring the Peishwa was one of the foulest and darkest deeds of Lord Wellesley in India. In "Rise of the Christian Power in India" (Vol. II, pp 424-498) has been described how the Britishers succeeded in placing the yoke of the Subsidiary Alliance on the neck of the Peishwa. The following extracts from a publication with the following title-page,

"The history of Nana Sahib's claims against the East India Company, with extracts from the Hindu sacred writings relative to the law of Adoption, the will of the Ex-Peishwa, Budgee Rao, &c., compiled from original documents in the possession of the gentleman deputed to England to advocate Nana Sahib's case.

"I will a round unvarnished tale deliver."
Othello

LONDON:
Printed and published by C. H. Biddle, 26,
New Castle Street, Strand.

throws additional light on the subject :—

"When in the zenith of his power, he (Budgee Rao) was one of those Princes whose aid was evoked by the East India Company to crush the formidable Tippono Sahib, but after the overthrow and death of that potentate, the Peishwa's rich territories excited their cupidity, and one occasion was soon found for interference in his affairs. The East India Company dispossessed the Nabob of Surat, who was tributary to Budgee Rao, and the latter would not forego his right to the tribute in their favour. They therefore incited Jeswant Rao commonly known as Holkar, another Mahratta Chief, to attack him. In the first campaign, which took place in 1811, Budgee Rao was successful, but in the second defeated and forced to fly."

Jaswant Rao Holkar was made their cat's paw by the British to gain their object and was then unceremoniously thrown overboard. He realized the perfidious nature of his friends, which made him so embittered against them, that he lured all men of that creed then in his employ. He had also the satisfaction of wreaking vengeance on them when he defeated them by out-manoeuvring and out-generalling their military commanders and keeping them at bay for a considerable length of time

—

Policy of Divide and Rule

Nearly four decades before the outbreak of the Indian Mutiny, a British officer, subscribing himself as "Carnaticus" wrote in the *Asiatic Journal* for May 1821 :—

"*Divide et impera* should be the motto for our Indian administration, whether political, civil or military."

Although such was the policy of the authorities of those days in their Government of India, yet they did not proclaim it openly. The Indian Mutiny made many of them do so. It was not only the irresponsible British journalists, some of whom did not feel ashamed to write that "our true policy in governing India should be to play off race against race, creed against creed and caste against caste," but many responsible members of the bureaucracy did not hesitate to proclaim such a policy. Thus one Lieut. Colonel John Coke, holding the very responsible office of commandant at Moradabad, wrote ;—

"Our endeavour should be to uphold in full force the (for us fortunate) separation which exists

between the different religions and races, not to endeavour to amalgamate them. '*Divide et impera*' should be the principle of Indian Government.*

Lord Elphinstone, Governor of Bombay, in a minute, dated 14th May, 1859, wrote:—

"*Divide et impera* was the old Roman motto, and it should be ours."†

It is not necessary to multiply other instances.

For the consolidation of their power in India, Britishers then made use of the policy of "Divide and Rule".

The Imperialism of a Republic

Years ago the United States of America solemnly promised that the Philippines would be made independent as soon as the Filipinos proved themselves capable of maintaining a stable government without the aid and guidance of America. But for years past the American have been adopting various devices to put back the day of Philippine independence farther and farther, proving that the morals and methods of imperialism are practically the same everywhere, whether it be the imperialism of an autocracy, or of a limited monarchy, or of a republic.

The *Japan - Weekly Chronicle* tells its readers how

The Filipinos are being taught the true meaning of "self-determination" and a "world safe for democracy." The Governor-General, General Leonard Wood, has vetoed the Bill passed by the Filipino Legislature for a plebiscite to be taken on the question whether the Islands should remain under American rule or claim independence. There are some Americans who claim that the agitation for independence is conducted simply by a few professional politicians and that the people in general are quite content under American rule. If a plebiscite were taken and the people declared by a decisive majority that they preferred to govern themselves as best they might rather than continue to enjoy the beneficence of American tutelage, that argument would be gone. The Americans would then be reduced to taking the same stand as other imperialist nations—that the subject people did not know what was good for them and must be taught—by methods of peace, if possible; if not, then by force. The proposal to take a plebiscite has been denounced as a devilish scheme devised by Mr.

* Papers connected with the re-organization of the Army in India, presented to both Houses of Parliament by command of Her Majesty, 1859: p. 279.

† P. 70 of the report of the Commissioners appointed to inquire into the organization of the Indian Army, 1859.

Charles Edward Russell, who used to be considered somewhat of a radical but whom most Socialists would now count alongside the Arthur Hendersons and Clyneses of England. Mr. Russell wrote a biography of Rizal, the hero of the Philippines, who was martyred by the Spaniards just before the Americans captured Manila. In that book he painted such a rosy picture of the freedom that America would bring to the Islands that he is bound to make some effort to see that the promises of liberty are carried out, with the alternative of being regarded as a deceiver or a fool.

In connection with the question of Filipino self-rule, *The Guardian* of Calcutta quotes

Champanourin, who devotes two lengthy columns of a leading daily newspaper of Madrid to discuss the requirements which a Colony should fulfil in order to qualify for responsible self-government. "Various definitions of a stable government have been advanced by statesmen of the United States of America," says the above-mentioned Filipino writer. At first "stable government" meant for American statesmen one which was duly elected by the people, capable of preserving internal order and peace, and of fulfilling international agreements. But their definition did not suit the imperialistic tendencies of America and a new one was coined. "A stable government," so runs the new definition, "implies civic consciousness, tribunals ready to administer justice impartially to all, low and high, rich and poor, resources to withstand external aggression, organisation to maintain the integrity of the country, sufficient supply of hospitals, social organisation sufficiently developed to attend to the needs of all, an effective system of public sanitation and hygiene, a common language." Obviously the Filipinos do not fulfil all these requirements, therefore, in the interest of the Filipinos themselves, let self-government be delayed *ad kalendas graecas*.

"But are there many countries in the world which fulfil all these requirements," asks Sr. Champanourin. "The demand for a common language will at once reduce Switzerland to a dependency. English is scarcely understood by the French element in Quebec, nor apparently has Belgium a sufficiently strong organisation to withstand a foreign aggression." Space does not allow to give in full the lengthy criticism of Sr. Champanourin, but what we have quoted is enough to show how artificial and conventional is the definition advanced by American statesmen in support of continuing their stay in the Philippines.

British Altruism and Mosul Oil

The divergence of views between Britain and Turkey over Mosul, observes the *Japan Weekly Chronicle*, is about as wide as it could be.

As Mr. Chamberlain says, there is no common ground for conversations. The British Government takes its stand on the contention that the decision of the League, granting the territory to Britain under "mandate," must be absolute. The Turks

say they have never recognised the right of the League to deal with a territory which was captured during the war. They regard the League as simply carrying on the work of the Allied conquerors, and without much regard for the "Fourteen Points." Russia heartily backs the Turks in this view, and numerous British liberals support the opinion that Britain is in Mosul, not because she recognises any "sacred trust" for the welfare of the native people, but simply because she wants the oil. If the League were truly representative of world opinion, its decision would have to be accepted without question. Unfortunately, the matter is not so simple. Both sides are circulating atrocity stories (which should be taken with the usual necessary discount) and peace is under a cloud in the Near East.

Indian and Non-Indian Executive Engineers.

In reply to a question put in the Legislative Assembly by Mr Surfaraz Hussain Khab, Sir B N Mitra said that out of 382 Executive Engineers all over India 131 were Indians. There is no reason why all Executive Engineers in India should not be Indians. We do not say that all non-Indian Executive Engineers should be cashiered at once and Indians appointed in their place. What we do say is that all fresh appointments to the posts of such engineers should go invariably to Indians and that non-Indian Executive Engineers should be retired as early as the rules will allow without injustice to them.

"The Crime of Caste."

Mahatma Gandhi introduces his narration of "an extraordinary case" by observing that "in South Africa it is the crime of colour and race for which we are being punished", whilst "in India we Hindus punish our co-religionists for the crime of caste." He goes on to add

The fifth caste man—the Panchama—is the greatest offender, deserving the punishment of untouchability, unapproachability invisibility and what not

Then follows his narration of the case

An extraordinary case that was tried in a Madras presidency court brings vividly to light the sad plight of our suppressed countrymen. A simple cleanly-dressed Panchama entered a temple in a perfectly devotional spirit without the slightest intention of hurting anybody's feeling or insulting any religion. He had been in the habit of paying his respects at this temple every year, though he did not enter it. But last year, in his ecstatic mood, he forgot himself and entered the temple. The

priest in charge could not distinguish him from the others and therefore accepted his offering, but when he regained self-possession, he was terrified to find himself in a prohibited place and ran away from the temple. But some who knew him caught him and handed him to the police. The temple authorities, when they discovered the crime, had the temple duly purified. Then followed a trial. A Hindu Magistrate convicted him and imposed a fine of Rs. 75 or one month's rigorous imprisonment for insulting his own religion. An appeal was filed. There was an elaborate argument over it. Judgment had to be reserved! And when conviction was set aside, it was not because the court held that the poor Panchama had a right to enter the temple, but because the prosecution in the lower court had forgotten to prove the insult. This is no triumph of justice or truth or religion or morality.

The only consolation to be derived from the successful appeal is that the Panchama will not have to suffer imprisonment for having in his zeal for worship forgotten that he was a prohibited entrant. If however he or his fellow-Panchama again dare to enter the temple, it is highly probable that they would be severely punished if they are not lynched by those who look down upon them with contempt.

Some of the other observations of the Mahatma on this case require to be reproduced. He says with great justice:—

It is a curious situation. We resent, and properly, the treatment meted out to our countrymen in South Africa. We are impatient to establish Swaraj. But we Hindus refuse to see the incongruity in treating a fifth of our own co-religionists as worse than dogs. For dogs are not untouchables. Some of us now-a-days even keep them as drawing-room pets.

What place shall the 'untouchables' occupy in our scheme of Swaraj? If they are to be free from all special restraints and disabilities under Swaraj, why can we not declare their freedom now? And if we are powerless to-day, shall we be less powerless under Swaraj?

We may shut our eyes and stuff our ears to these questions. But they are of the highest importance to the Panchamas. Surely judgment will be pronounced against Hinduism, if we as a body do not rise as one man against this social and religious atrocity.

Much has no doubt been done to remove the evil. But it is all too little so long as criminal prosecutions for temple entry are possible and so long as the suppressed classes continue to be denied the right of entering temples, using public wells and sending their children freely to national schools. We must yield to them the same rights as we would have the Europeans concede to our countrymen in South Africa.

As, for at least the last forty years, we have been in opinion and practice against caste, of which untouchability is only the worst symptom and outcome, it is needless to say that we wholeheartedly support what Gandhiji says. At the same time, we must observe in justice to our countrymen that things are not

as bad all over Hindu India as they are in the Madras Presidency; that though Hindus form the bulk of India's population, all Indians are not Hindus; that, speaking generally, Indian Musalmans, Indian Christians, and other non-Hindu Indians do not practise untouchability; and that, therefore, South Africa and other similar countries are not entitled to discriminate against and exclude all Indians simply because in some regions of India, not forming its major portion, caste Hindus (and even they with the exception of an important minority) discriminate against the Panchamas in quite an inhuman and diabolical manner.

We do not at all want to extenuate our faults; but we must say that Negroes in America are in some respects treated worse than our Panchamas, but South African whites do not for that reason discriminate against American whites as they do against Indians.

Even as regards the Madras Presidency, and with particular reference to the case in question, Mahatmaji observes.—

But this case is not without its relieving features. The quashing of the conviction is no doubt some consolation. But the best consolation lies in the fact of so many Savarna Hindus actively interesting themselves in the poor Panchama's behalf. The appeal would not have been noted, if some one had not gone to the accused's assistance. Not the least interesting feature of the case was the fact of C. Rajagopalachari arguing the appeal,—a fit application in my opinion of the principle of non-cooperation. Being in the court, when he got the opportunity, he would have been like a Pharisee if he had sat there stiff, gloating over the sanctimonious satisfaction of non-cooperating whilst the accused could have been discharged by his intervention. The Panchama knew nothing of fine or imprisonment. It is to be wished that every educated Hindu will constitute himself the untouchable's friend and regard it his duty to free him from the tyranny of custom masquerading under the name of religion. Not the entry of a Panchama into a temple but the brand of prohibition against him is an insult to religion and humanity.

The Cause of Indians and Native Africans in South Africa

In *Young India*, Mr. M. K. Gandhi quotes the following passage from a letter written by Mr. C. F. Andrews :—

"Mrs. Sarojini Naidu's visit has done one thing for which I bless her every day. She has finally cemented the native cause with that of the Indian as one cause. She made an immense impression both on the native and on the coloured people and

everywhere I find that this unity has been strengthened by her visit. The very publicity which attended her immensely attracted them and added to her popularity; but it was her genuine feeling of love for them that made them look to her almost as to a queen. She has also left a healthy spirit behind among the Indian leaders themselves. They are not likely now to separate their cause from that of the natives at all. That danger is practically over at least as far as South Africa is concerned. But I am by no means sure yet about East Africa."

Dr. Abdur Rahman, the leader of the South African Indian Deputation, publicly declared the other day to a representative of *The Indian Daily Mail* that he would always make common cause with the native Africans in South Africa and other coloured races. This is as it should be.

Refusal of Licences to Indians in the Transvaal

The Transvaal British Indian Association, Johannesburg, has sent the following cable to the Viceroy, Mahatma Gandhi and Mrs. Sarojini Naidu.—

Under the General Dealer's Control Ordinance, licences to Asiatics in the Transvaal are being refused on a wholesale scale. At Bulwer, where the Indian interest involves about £10,000, the Municipal Council have deliberately decided not to issue a single licence to an Asiatic and all Asiatic applications for renewals, there and in several places, have been refused. The boards mainly consist of interested parties. The long-standing Asiatic lawful traders are being forced to relinquish their businesses and have no other option but to face ruin. The Indian community is bewildered at the action of the local authorities and prays relief, and if possible, Government intervention.—A. P. I.

All over India, all Indians, irrespective of religious belief, race, caste and political party, are indignant at the treatment which their countrymen have been receiving in South Africa, and at the prospect of the worse treatment, if possible, which they are likely to receive after the passage of the new Anti-Asiatic Bill.

The South African Question

Though it is of true that the Government of India has done nothing to get the grievances of the Indians in South Africa redressed, it is unquestionably true that it has not taken up a sufficiently firm and self-respecting attitude on the question. If

Indians had been Christian white men, the attitude of the Government of India would have been different—though, perhaps, in that case there would not have been any South African Indian problem at all. As regards the sense of self-respect of the Government of India, it does not appear that it possesses a great deal. The British rulers of India are undoubtedly self-respecting as Britishers. But as they do not in any way identify themselves with the people they govern, they do not feel insulted and humiliated when indignities are heaped on the latter. Even as a Government, the Government of India does not seem to feel humiliated at its Deputation to South Africa not having been officially recognised by the latter. If such a thing had happened between two independent countries, it might have been treated as a *casus belli*. We do not thereby mean to imply that the Government of India should forthwith send a warlike expedition to South Africa,—that would be a supremely absurd suggestion. We only want to draw attention to the impudence, arrogance and incivility of the South African Government and to the low opinion which it has of the Government of India. Indian public opinion was opposed to the sending of the deputation. It was disregarded. The nemesis has not been long in coming.

As to what Indians can do and ask their Government also to do, in addition to making representations to the South African Government, the general idea is that some retaliatory steps should be taken. We are personally not in favour of using the word retaliation or of doing anything which would be prompted by the idea underlying that word. Not that we have risen above all hatred and anger. But whatever our own moral and spiritual level may be, we perceive intellectually that to act under the influence of hatred, anger or vengeful feelings causes moral and spiritual injury to those who so act, and, moreover, what is done under such impulses may not be quite the wisest and most effective thing to do.

But apart from such considerations, we have to ascertain whether any retaliatory steps which we may take would be felt by the South African whites. The number of Indians in South Africa is far larger than the number of South Africans in India. And they have the power to persecute and harass our countrymen there; but we have not got such power to harass any body.

We do not mean to say that we should sit with folded hands. That is not what we mean. We should certainly do what all self-respecting men would naturally do under the circumstances. If "A" would not allow "B" to have certain neighbourly facilities in the former's domicile and estates, "B" cannot with any self-respect allow "A" to have the same facilities in "B"'s domicile and estates. Neighbourliness implies reciprocity. If you do not allow me to enter your grounds and sit and chat in your drawing-room as an equal, I cannot allow you to enter my grounds or drawing-room without writing myself down as a sub-human slave. Therefore, whatever the number of South African whites in India and whatever their occupations, they should not have any of those rights and facilities here of which our countrymen are deprived in South Africa. And in addition, as it is being made impossible for our countrymen to trade in South Africa, South Africa and South Africans ought also to be deprived of the advantage of trading with and in India, and all steps taken with the object of putting a stop to or reducing South Africa's commerce with India would be in order.

We may be told that this is in effect retaliation, though that word may not be used. In reply, we have to say only this, that beyond maintaining our self-respect by taking certain steps without intending to punish the South Africans thereby, we do not want to do (and would not do even if we had the power) anything to injure the South Africans from a feeling of revenge.

Some would say that even the proposal to do merely that which self-respect would dictate would exasperate the South Africans and impell them to be more cruel to our countrymen there, and that therefore humble representations and appeals to their reason and conscience should be the only steps which we should take. We think differently. The South Africans have been doing their worst, without our or the South African Indians' doing anything provoking. But supposing it were true that any self-respecting attitude on our part would impell them to be more unjust and inhuman, it would not, even then, have been proper for us to adopt a servile and cowardly attitude. We do not think our South African sisters and brethren themselves would like us to be servile and cowardly for their sake.

Whilst our countrymen in South Africa,

far from enjoying equal citizenship with the white men there are going to be deprived even of the means of subsistence and treated as subhuman, here in India any South African white, like other whites from other parts of the world, assumes superior airs and has certain special privileges which we ourselves do not enjoy. This fact is peculiarly galling to our sense of self-respect. Let us, therefore, be self-respecting at any cost.

Since writing the above, we have read in the *Amrita Bazar Patrika* that Dr Abdur Rahaman does not at present wish any such steps to be taken as have been mentioned above. Apparently he draws a distinction between the European public in South Africa and the South African Government. It seems the entire white public is not behind the back of the South African Government. But, thinks Dr. Abdur Rahman, if India practised reciprocity, the white public in South Africa would all back up the Government and even the lives of the Indians would be in jeopardy. Under the circumstances, we should hesitate to appear "heroic" at a safe distance from the scene of action

Indian Science Congress

The thirteenth annual meeting of the Indian Science Congress held under the auspices of the Asiatic Society of Bengal, assembled this year at Bombay on the 4th January. After His Excellency the Governor of Bombay had opened the proceedings, Mr Albert Howard, Director, Institute of Plant Industry, Indore, and Agricultural Adviser to the Central India States, delivered his presidential address on "Agriculture and Science," which was very informing and interesting. He was sanguine as to the possibilities of the application of science to agriculture in India, but he did not seek to ignore or minimise the difficulties to be overcome; nor did he expect or hold out any hopes of brilliant results at an early date. Quite noteworthy were his views on the effects of irrigation on the soil and on the crops raised, on which subjects he said among other things:—

When we carefully compare the growth of the same crop under canal irrigation and under normal rainfall, interesting differences can at once be detected. The irrigated crop as a rule does not appear to be quite at home. Ripening is frequently delayed and the quality of the produce is apt to

be irregular and inferior. Further, the standard of cultivation under a canal tends to deteriorate. After a few years, the producing power of the soil falls off, patches of alkali land often appear and grow in size and there is a tendency for the villages to become malarious. Compared with the best well-irrigated regions or with localities where the crops are grown on the natural rainfall, the well-being of both plants and animals on the perennial canal leaves a good deal to be desired.

Where rice is grown to perfection there is little malaria, where the crop is cut off from the necessary inundation, malaria is rife. In all probability the same rule applies to dry crops like wheat. It may easily prove to be that the intense malaria which often follows in the wake of the canal in North West India is not altogether due to the mosquito but is a consequence of the lowering of the quality of the food grains grown under canal irrigation. The subject is one which calls for early investigation and it is hoped that McCarrison's interesting work on the influence of soil conditions on the nutritive value of the chief food grains of India will be continued and that the investigation will be widened to embrace the effect of the quality of wheat on resistance to diseases like malaria.

The second day of the session was occupied with sectional meetings, at the Royal Institute of Science, under their respective presidents, who delivered addresses on medical and veterinary research, mathematics and physics, chemistry, geology and psychology.

A very large number of papers was contributed to the various sections. The session was a successful one. We give below a summarised account of the proceedings of one section of the congress.

Mathematics and Physics Section of Science Congress.

The Mathematics and Physics section of the 13th Indian Science Congress met this year in Bombay at the Royal Institute of Science under the presidency of Prof. Meghnad Saha of the Aligarh University. The presidential address was "on the application of modern discoveries in physical science to astronomy", a subject in which the speaker himself has made very notable contributions. We give below a short abstract of the address.

The science of astronomy, which is as old as the days of the ancient dwellers on the banks of the Tigris and the Euphrates, may truly be said, to use the language of the German Poet Herne, the old the ever-young science; for every period of renaissance in mathematical and physical sciences has been marked by an outburst of activity in astronomy. The present times may truly be said to be an Augustan age of discovery in physical science. For within the last thirty

years, so many first-rate discoveries as those of X-rays, Radioactivity, the Quantum theory Radiation, the electron theory of matter, and the last, though not the least, the theory of relativity, have entirely revolutionised our concepts of matter and the phenomenal world, yet astronomy has laid under contribution all these epoch-making discoveries.

The present era in astronomy may be said to have begun just sixty-five years ago with Kirchhoff's discovery of spectrum analysis. This has enabled astronomers to study the physical nature of the Sun, and those island universes which we call stars. A systematic survey of the stellar world was undertaken by the late Sir Norman Lockyer, who discovered a number of fundamental types. Prof. Pickering of the Harvard College Observatory and his assistants examined the spectra of about two hundred thousand stars and found that about 99 per cent of them were included within these fundamental types. Lockyer showed, as can be expected from the theory of evolution, that these types gradually merge into each other, but the chemical composition seemed to differ in the different types. For the earlier classes showed mostly non-metals, and the latter classes metals. Lockyer formulated on this basis his famous theory of "Inorganic Evolution" just 23 years ago. The substance of the theory was that what we call chemical elements are not simple, but they are evolved from simpler and earlier types, which he called "proto forms". His theory was not accepted, as it challenged the fundamental creed of the chemist and the physicist, namely, "the indivisibility of the atom". He was like the old Greek aeronaut, Daedalus, who in trying to reach the heavens with wings of wax had to end by falling into the sea.

The new phase in astronomy began with the theory of ionisation, which the speaker had the honour of inaugurating, and the new theory of evolution of worlds proposed by Prof Eddington of Cambridge. According to the ionisation theory, which has been tested and accepted all over the world, the seemingly different spectra of stars is simply a heat phenomena. When matter is excessively heated, it is split up into electrons and a positive residue. The spectra of this positive residue are entirely different from the spectra of the ordinary atoms and they appeared in the hotter stars alone. The ionisation theory has given a complete explanation of the difficulties confronting Lockyer, and placed his theory of evolution on a firmer basis. As a triumph of the ionisation theory may be cited the discovery of Rubidium and a few other elements in the spectrum of sun-spots. These elements though quite plentiful on the earth are quite absent from the solar spectrum. The speaker had shown by calculation that they were completely broken by heat, and hence leave no record in the solar spectrum. But spots, which appear from time to time on the solar surface, are regions of local cooling and here the broken parts partly recombine. Prof. Russell of the Princeton University, has actually proved the correctness of this prediction in the Mount Wilson Solar Observatory.

The theory opens up a field of great interest and promise, namely, splitting up of atoms by heat. Not many laboratories in the world are provided with the necessary apparatus. The speaker has designed a furnace in his laboratory at Allahabad where atoms are being broken at a temperature

of 2500°C. It has been found, as predicted by the theory, that the alkali elements are broken up most easily. As an interesting side issue may be mentioned the use of Cesium-impregnated filaments for triode valves. Their introduction is due to Prof. Dr. Langmuir of the General Electric Co. of America, who finds that such filaments give the most copious supply of electrons.

The speaker then dwelt on Prof. Eddington's work on Stellar Evolution, and showed how mathematical studies have been successful in throwing light on very difficult problems of evolution. He referred to Dr. Adam's spectacular work on the spectrum of the dark companion of Sirius, the brightest star in the heavens. This is a very strange star, for astronomers had guessed from certain indirect evidence that the value of gravity on this star is a thousand times the value of gravity on this earth of ours. According to Einstein, the wave length of light on this star would be substantially different from its value in the laboratory, and Dr Adams has actually found it to be so from a careful work on its spectrum. But the most extraordinary thing is not the confirmation of the theory of relativity, but of the fact that matter in this star is apparently fifty times more compressed than even gold. The speaker said that the star consisted of stripped atoms, that is to say, of atoms which have lost their outer rings of electrons as a result of heat. But how they can hold together within such a small compass is yet an enigma.

The concluding portion of the speech may be of some interest to those engaged in education. We may quote it in full:—

It is certainly very flattering to find that the number of original papers in this section has exceeded a hundred, and contributions have been received from all parts of India. It signifies that a creative impulse has come amongst the teachers of our subject, and this is replacing the old habit of pedantry and stage acting. It is generally thought that the importance of regarding creative work as the noblest ideal for a teacher was never recognised in this country, and that the idea has been imported from Europe. This is at best a half truth, for otherwise we could never have such positive sciences as medicine, astronomy and mathematics. My revered teacher, Prof. Sir P. C. Ray, has unearthed for us the following remarkable passage from a writer of the ninth century (Dhunduknath in Rasendra Chintamani).—

पञ्चोयं बहुविधां सुखाद्वयम्
मन्त्रं, क्षितिकर्तृ न तद्विद्याम् ।
यत्, कर्म शरण्यवयवतो सुखं
प्रोदायति तद्विद्वद्वादि योऽहम् ।
अथापयति यदि ह्यमिषं लभते,
यत्नेन कर्मसुखो सुखवत् यत् ।
मिथ्यात्वं एव वचयति गुरोः, पुरो य
योषा, पुनस्तद्वचयति यत् भवति ॥

"I have heard from the lips of many servants, I have seen many formulae given in scientific treatises. I am not recording any thing which I have

not done myself. I am recording those fearlessly which I have carried out with my own hands. They alone are to be regarded as real teachers who can show by experiments what they teach.

"They alone are deserving pupils, who having learnt from their teachers can actually perform them and find something new. The rest are mere stage-actors."

Unfortunately for India, this high ideal was wrecked by pedants, men who regarded worship of ancient scriptures as the highest ideal of scholarship. Europe was also drifting into the same mess, her scholars at one time used to regard the worship of the Bible, Plato, Aristotle, as the highest consummation of scholarship. But she was rescued out of the abyss into which she was falling by the life-blood of Galileo, Bruno and Kepler.

In India, we have been trained to think that all scientific truths must come either from London, Paris or Berlin. The examples of Sir J. C. Bose, Sir P. C. Ray, and the late Mr. Ramanujam have shown that the Indian brain is quite equal to the European brain in the matter of creative work. Teachers are taking in large numbers to creative work, and the Sadler Commission has fortunately set a legal stamp on such works. It has recommended the organisation of teaching work on a basis which, if loyally adhered to, will foster the spirit of research and scholarship. But though many universities have been remodelled on the basis of these recommendations, it cannot be said that the menace from pedants, stage-actors and vested interests has entirely disappeared.

The papers read and contributed in the section were representative of almost all branches of physics. There were a number of papers by Prof. Raman and his students, particularly Dr. Ramnathan on molecular scattering. Bangalore came strong with a large number of papers by Prof. Catterson-Smith and his students on electro-technical subjects. Dr. Field's paper on correlation between upper air currents at Agra and weather condition six months afterwards excited much interest, as the method, when perfected, will enable the weather conditions to be foretold with some certainty. There were a number of papers in spectroscopy from Allahabad, Vizianagram and Bangalore. Prof. D. M. Bose read an interesting paper on the explanation of the magnetic properties of elements from the Bohr-Sommer theory of the structure of the atom. Dr. N. K. Sen attempted an explanation of the stability of the electron from the standpoint of the generalized Theory of Relativity. Dr. N. K. Bose suggested in his paper the application of the principle of rotor ships to biplanes, and remarked that this suggestion had actually been carried out in a new type of biplane brought out by Charles Gligorin of Vienna which attained a speed unequalled by any existing type. In pure mathematics, there were

a number of papers of great original merit by Mr. Bhimsen Rao and Mr. Venkatarama Ayyar. Mr. Bhimsen Rao is an undergraduate of the Madras University, and is a self-taught mathematician of no mean order.

Two experimental papers by Profs. P. N. Ghosh of Calcutta and Prof. A. T. Mukherjee and Kamala Prasad of Patna were highly appreciated.

The session was quite successful and indicated a great advance in the study of physical science in the country.

A Great Moslem Divine

The *Surarajya* of Madras says truly that in Maulana Abdul Bari the world of Islam has lost a great divine, and India a noble patriot.

As the head of the College of Theology at Faringi Mahal, as one of the foremost organisers of the Jamiat-ul-Ulema and as a staunch supporter of Mahatmaji in the inauguration of the non-co-operation movement, the late Maulana served his God and country with remarkable zeal and courage. The vastness of his learning and the sanctity of his personal life commanded the great esteem of Muslims of distant countries like Arabia and Egypt.

Dakshineswar Bomb Case

The accused in the Dakshineswar Bomb Case, tried under the Bengal Ordinance, have been convicted and sentenced, some to long terms of transportation and others to long terms of rigorous imprisonment. The expected has happened.

It is not impossible that the accused were not as innocent as new-born babes or as angels. But it is a legal maxim that until a man has been proved guilty after a fair trial according to the processes of the ordinary law, he ought to be held innocent. In this case, however, it cannot be said that the accused have had a fair trial according to the processes of the ordinary law;—it would not be wrong to say that the framers of the Ordinance were not consumed with a desire to give a fair trial to all who might come under its clutches.

It has been not only suggested that the agent provocateur had much to do with the genesis of the case, but many things were said by the defence counsel to make it a very well-grounded suspicion. That suspicion has not been dispelled.

What sort of fair trial the accused had will appear from the following passages from what the defence counsel said, as reported in *The Servant* :—

"Mr. Sen, the Defence Counsel, in the course of his arguments said that the concrete difficulty in this case was that the trial started without the names of the witnesses who would come to give evidence and the defence could not make any enquiry about them. In this case, the defence could not know before who was the witness of the day and therefore it was impossible for them to find out the antecedents of those witnesses. The cross-examination was therefore of a speculative character. The documents which were seized could never be delivered beforehand. As for instance, in the prosecution arguments some torn pieces of paper containing code words were mentioned. Actually those pieces of paper were placed before the Court. But it was not known that those papers contained code words. In that case, the defence could have cross-examined the search witness on that point. The gentleman who had picked up the torn papers was not examined. During the examination of the witness, no importance was given to those torn papers and the defence naturally could not anticipate anything."

"The defence also said that the hand-writing expert came at the last moment with one set of photographs of the original exhibits and it was difficult to cross-examine an expert witness without comparing the exhibits with the photographs."

The Viceroy's Speech in the Legislative Assembly

The speech made by the Viceroy in opening the winter session of the Legislative Assembly was quite in the line of his previous performances. His reference to the South African question was slightly better than his reply to the South African Indian Deputation led by Dr. Abdur Rahman, in that he dissented from the view of the South African Government that the question was purely a South African domestic one. Said he :—

The question has now to be dealt with in South Africa and it must be remembered that the Government and the Ministry of the Union are responsible to their electorate and that this legislation is regarded by them as domestic in its character. We have never doubted the right of South Africa to guide the course of their own domestic and economic legislation, but, in our view, there are far wider considerations involved in this legislation than local economic policy alone. In our opinion, they have an important bearing upon the Empire as a whole. The proposed measures are not, in our view, in accordance with those principles which bind the Empire together in community of sentiment and we hope that this aspect of the proposals may yet commend

itself to South African opinion. Even on the narrower issue of economic necessity, we believe from the information now received by us, that the situation may be capable of adjustment in other ways.

He repeated his dissatisfaction at what he considered the poor response that Indian politicians had made to his and the Secretary of State's "appeals" for co-operation. These "appeals" were really veiled threats. If British statesmen or politicians expect all the leaders of all the political sections of a much injured people like the Indians to go down on their knees and cry ditto to whatever their rulers may say, they are expecting to have "the moon" in the hollow of their hands. That men who got returned to the legislative bodies by promising to their electors that their policy would be one of persistent and consistent obstruction have co-operated to the extent that they have done ought to have been utilized by British statesmen in order to comply with our wishes to some extent. But in their pride of power they have kept up an absolutely unbending attitude. "Co-operation", they think, is all to come from the Indian side.

Royal Commission on Agriculture

The Viceroy's speech contained the definite announcement that a Royal Commission on Agriculture had been decided upon, of which the purpose is,

Generally to examine and report on the present conditions of agriculture and rural economy in British India and to make recommendations for the improvement of agriculture and the promotion of the welfare and prosperity of the rural population and in particular to investigate

(a) The measures now being taken for the promotion of agricultural and veterinary research, experiment, demonstration and education, for the compilation of agricultural statistics, for the introduction of new or better crops and for improvement in agricultural practice, dairy farming and the breeding of stock,

(b) The existing methods of transport and marketing of agricultural produce and stock;

(c) The methods by which agricultural operations are financed and credit afforded to agriculturists; and

(d) The main factors affecting rural prosperity and the welfare of the agricultural population and to make recommendations.

It will not be within the scope of the Commission's duties to examine the existing system of land ownership and tenancy or of the assessment of land revenue and irrigation charges or the existing division of functions between the Government of India and the local Governments, but the

Commission shall be at liberty to suggest means whereby the activities of the Government of India may best be co-ordinated and to indicate the directions in which the Government of India may usefully supplement the activities of local Governments.

To the appointment of such a royal commission we have been all along opposed, and that for various reasons.

No royal commission appointed for India has yet done any good to India commensurate with the money (all Indian) spent and the noise made, and the one in question is not likely to be an exception.

Until Swaraj is attained, no Royal Commission can compel the Government of India to spend less for British Imperial purposes and more for the prosperity and progress of the people of India. Agricultural improvement would require a mint of money, which under the present system of government would not be forthcoming.

The personnel has not yet been determined but is likely to be predominantly British; but Britain is not among the countries of the world which have made the greatest efforts or progress in agriculture.

A pretentious Royal Commission serves to divert attention from two central facts of vital importance, namely, (1) that India's burning question at present is that of Swaraj or Indian initiative and control in all Indian matters internal and foreign, including agriculture; and (2) that agriculture alone, however developed and modernized, cannot make all classes of Indians prosperous. Old industries must be revived, with the help, where needed, of new and scientific methods, and new industries introduced. Agriculture is, no doubt, as it ought to be, the leading industry in India. But in the pre-British period, India was also famous as a manufacturing country. The concentration of attention on agriculture alone, to the exclusion of industries cannot solve the problem of India's poverty in general or even rural India's poverty in particular; because, until the disappearance or decay of the indigenous industries of India under British rule, rural India was devoted both to agriculture and manufacturing industries.

The British rulers and exploiters of India will naturally misconstrue the educated Indians' criticisms of the agricultural commission as due to selfishness and indifference to the lot of the rural population, forgetting that all educated Indians are neither city-bred nor city-dwellers, and those among them who

are, are connected with the villages and villagers economically and by blood. But not minding the misconstructions of our opponents, let us state why even an agricultural commission appointed before the obtaining of Swaraj, even if it bears any fruit, is likely to be more advantageous to those foreign countries, principally British, which require our raw agricultural produce, than to ourselves. *The main object of any agricultural enquiry in India ought to be to study and investigate the nutritional situation and its agricultural basis. But a British-instituted and British-conducted enquiry is not likely to do that; it is more likely to lay disproportionate stress on those raw agricultural products which Britishers require for their own industrial and other purposes. Those who wish to know what agricultural plants are of prime importance to India should study the German work reviewed in pp. 37-38 of our last issue.*

Another reason why we consider a royal commission on agriculture unnecessary is, as we have observed in some previous issues, that the principal causes of India's backwardness in agriculture are well known. The agricultural population of India is almost illiterate and, in proportion, ignorant. The other main causes are unhealthiness of the rural parts, the absence of schools for agriculturists and their children, the inadequacy of funds for research to be conducted by and for Indians, the indebtedness of the peasantry and the difficulty in obtaining cheap credit, very inadequate means of communication and transport, the smallness of holdings, repeated and extortionate enhancements of rents at successive settlements, unfavourable tenancy laws, the absence of the means of irrigation over wide tracts, the decay or disappearance of such village industries as supplied the villagers with a subsidiary means of income, etc.

The other causes may be quite easily ascertained by the provincial agricultural departments, if they are worth their salt. In fact, it is these departments which ought, if necessary, to be empowered and authorised to hold separate enquiries in their respective provinces; because agricultural conditions differ widely in different regions, and a single body like a Royal Commission cannot hold any detailed enquiries unless its proceedings are very greatly protracted. If it be thought that in addition to what the provincial agricultural departments can do, something more

is required, a committee, not a pompous, pretentious and very expensive Royal Commission, ought to have been appointed.

The terms of reference show what the Commission will not have the power to do. But what is excluded is of vital importance. The problem of India's agricultural poverty cannot be solved without a radical reform in the existing systems of land revenue assessment, of land ownership and tenancy, irrigation charges, etc. But it is these things which "it will not be within the scope of the Commission's duties to examine."

As pointed out by Pandit Motilal Nehru, the reference to the assistance and support which the Royal Commission is expected to give to the Ministers in charge of Agriculture in the administration of that department betrays the sinister intention to perpetuate the undesirable mongrel of dyarchy and "to put the agricultural population in such a condition of dependence upon the bureaucracy as to alienate them from the political class and deflect them from the pursuit of Swaraj to which they now pin their faith."

Thought-reading has always been a difficult job. But if the bureaucracy have any such intention as has been imputed to them by the Pandit, it is not at all a laudable purpose, and we are sure their object will in the long run be frustrated.

It has been suspected in some quarters that the object of the Commission is to make our peasantry sufficiently well-to-do to be able to purchase British manufactures in ever-increasing quantities. That is not a bad object. But whatever the object may be, if the labours of the Commission succeed in raising our peasantry from their present plight of abject indigence and indebtedness, we shall sincerely rejoice. Because, we are of them and they are of us, we are all of the same bone and flesh. Moreover, assuming that we the intelligentsia are utterly selfish, we must even in that case rejoice at the prospect of a prosperous rural population. For the more money they have, the more will they spend in education, purchase of books and papers, house building, medical treatment, travelling, and even in litigation, if you please! So the literate classes (assuming that they are sharply divided from the cultivators, which is not true) will share in the prosperity of the peasantry. And if a prosperous people be expected by the Lancashire mill-owners to purchase their goods, why, our own mill-owners and

khaddar-producers are not likely to remain asleep!

It has also been suspected that the Royal Commission is intended "to distract attention from the political issue," as the *Bombay Chronicle* puts it. That is partly its object no doubt, but it will not be fully gained. As for the design to "divide the country," that also exists. But supposing our peasantry become prosperous, they will be also literate in proportion, and furnish readers for our newspapers and hearers for our public speakers in increasing numbers. And as man does not live by bread alone, nor does he require only food and clothing and houses to be perfectly contented, we are confident the spark of divine discontent in the minds of our prosperous peasantry will be kept alive and even ultimately fanned into a flame of longing for freedom which will fuse all our different classes and sections into one undivided and indivisible nation.

The Claims of Indian Architecture

Readers of this Review will perhaps remember the article on the Revival of Indian Architecture contributed to the January number last year by Mr Sri Chandra Chatterji and also our comments in that connexion. Mr Chatterji all this while has been trying to rouse public consciousness from its ignorance and apathy into a sense of intelligent interest in this essential aspect of our communal and civic life, and we are glad to find that his endeavours are meeting with response. Dr Abanindranath Tagore, who has done so much to revive our national art, has been one of the first to appreciate the work of Mr. Chatterji, and in a letter to him which is extremely *apropos*, and which has been reproduced in several papers, has indicated the prospects as well as the difficulties. Mr. Chatterji, in this national work, has received promise of support from a number of leading engineers and builders. Besides several P. W. D. officials of long experience, the officiating Chief Engineer of the Corporation of Calcutta, Mr. S. C. Mitra, has given his approval, and he has made some definite proposals in a letter published in the *Calcutta Municipal Gazette* of December 5, 1925. Mr Mitra's proposals are—

(1) The teaching of the History of Indian Architecture in Indian Engineering Colleges with

special reference to its adaptability to present-day needs and conditions.

(2) The establishment of an Advisory Board for the revival of Indian Architecture.

(3) Co-operation of the Builders and Engineers, and

(4) The training of the public to a sense of the importance of Indian Architecture as a piece of national heritage.

Apparently Mr. Mitra recommends items (2), (3), and (4) of his programme to our municipalities, especially to the Calcutta Corporation. The first item can be put into practice only by the Government, as engineering colleges and schools are mostly government institutions all over India. We fully concur in those constructive proposals made by Mr. Mitra, and we urge the government to introduce as quickly as possible Indian Architecture as a major branch of study in engineering colleges and schools. The universities should also move in this matter. For, unless we have Indian engineers and overseers possessing a knowledge and appreciation of the national styles, we cannot expect persons responsible for the working of municipalities, whether in cities or in the mufassils—and they are mostly laymen—to do anything in the way of construction in the Indian style. In the matter of advisory boards and co-operation and training, the public, the municipalities should certainly take the lead. Mr. Mitra also believes, from the plans and specifications shown to him by Mr. Chatterji, that "it would be quite possible to build in the Indian style at least as cheaply as in the ordinary 'styleless' way; and, with a growing demand for it in the country, the cost would certainly be cheaper." Coming as it does from such a responsible authority as the chief engineer of Calcutta, and from similar highly placed engineers, the opinion should dispel the notion that to build a house with a distinctive national elevation would be prohibitively costly. A pioneer in this line, in seeking to revive our national architecture, has been Sir Jagadish Chunder Bose, whose science has not only unravelled the mystery of plant life but whose culture and whose national feeling has given Calcutta a beautiful building, the Bose Research Institute. Rabindranath Tagore's institution at Santiniketan also has utilised Indian motifs in some recent constructions; and we are glad to hear that Mr. Chatterji's work in this line has also been fully appreciated there.

Siam-Denmark Pact, A Lesson for India.

"Copenhagen. A treaty of friendship, commerce and navigation, based on principles of reciprocity and the most-favoured nation, has been signed by the Danish Minister for Foreign Affairs and the Siamese Minister here."

This news item speaks a great deal for the progress of Siam in the field of international relations of an Asiatic country, trying to assert its full sovereignty. Siam is a member of the League of Nations and maintains "Legations" in all important countries of the world, except India; because India internationally is "a mere geographical expression" and has no independent Foreign Relation of her own. Siam would have certainly established a "Legation" in India also, if India was free and independent. There are thousands of Indians residing in Siam, who are engaged in business and various occupations. As things stand, the British Minister in Bangkok is expected to look after their interests. We hope the day is not far off when Indian interests in all foreign lands would be entrusted to the hand of Indian Diplomatic Officers, properly trained and chosen on the basis of merit.

T. D.

The International Society for Women's Suffrage

The International Society for Women's Suffrage founded by Mrs. Carrie Chapman Catt of New York will hold a congress in Paris, the first time on French soil, beginning May 30, 1926.

The meeting will take place at the Sorbonne, with Mrs. Corbett Asby of London, president of the society, in the chair. Delegates from 43 nations will attend.

We hope that representative Indian women from all parts of India will participate in this International Congress. There is ample time to arrange for India's participation. Let us hope that responsible women leaders of India will take proper steps so that progressive Indian womanhood may be fittingly represented. T. D.

Hamburg Builds Giant Diesel

MOTOR OF 15 000 HORSE POWER EXPECTED TO BE WORLD'S LARGEST

Hamburg, the largest and most powerful Diesel motor in the world, is being built for the Hamburg Electricity Works.

It is a nine-cylinder motor with cylinders of approximately thirty-four inches bore and fifty-

nine inches stroke. The motor will deliver 15,000 horsepower, almost twice as much as the otherwise most powerful motor, now being constructed in England.

The above news item shows that Germany, although defeated in the battle-fields, is victorious in the field of scientific and industrial achievement and there is no power on earth that can keep a nation like Germany down eternally. Indian nationalists can learn a great lesson from Germany's efforts to recover her lost position. Political agitation on a world-scale is necessary for India to recover her complete national sovereignty; but ultimately the future of India fully depends upon regeneration of the nation through achievements in science, industry, art and literature. T. D.

American Militarism and Navalism

Mr. Leland Olds, in an article published in the Federated Press Bulletin, makes the following comment on military expenditure of various nations, particularly the United States of America.

The Wall Street Journal in a statistical article shows that the United States spends a larger proportion of its budget on militarism than any of the leading countries of Europe. The article apparently marks an attempt to break down the popular prejudice against treating the debts of France and Italy leniently.

"Actually," says the journal, the European nations "are all spending less than the United States for defense, and many of them proportionately so. According to budget estimates, the United States will spend this year for account of war and navy departments a total of \$674,581,000 or about 21.7 per cent of total expenditures. This is a notable increase over previous two years. Military and naval costs in the 1924 fiscal year being 19.3 per cent and in 1923-1926 per cent."

In contrast with the United States Great Britain is spending 13.1 per cent of her total expenditures for militarism and France 18.1 per cent. The comparative military expenditures and the proportion of the total 1925-26 budgets of 7 countries are

	Amount	Pct budget
Military exp.		
United States	\$674,581,000	21.7
Great Britain	586,000,000	13.1
France	323,000,000	18.1
Italy	82,700,000	9.3
Holland	61,000,000	20.2
Belgium	36,000,000	9.4
Switzerland	15,500,000	16.9

Great Britain spends more per capita on militarism than any of the countries listed. Her army and navy cost \$13.50 per inhabitant. The per capita cost of militarism in the other countries is France \$7.86; Italy \$2.14; Belgium \$1.68; Holland \$4.10; Switzerland \$3.95, and the United States \$6. But if the population of England's entire empire is taken, her expenditure per capita is materially reduced.

[But then the military expenditure of India and the other parts of the empire must also be taken into account. Ed., M. R.]

Germany and Austria have been practically disarmed so that their expenditures are negligible. It is therefore probable that, taken as a whole, Europe is spending less for militarism both in proportion to total governmental costs and to population than the United States. The United States has the advantage of wide oceans as barriers.

In the United States there is now going on systematic agitation to increase her military power, under the guise of perfecting national defense. American navalism is showing its true attitude in the naval demonstration in the Pacific, and the American politicians and Italismen are agitating to augment America's offensive power in the Pacific by increasing the fortifications and enlarging naval bases in the Hawaii.

America is trying to become "second to none" in her militarism and navalism. To-day the combined forces of the British and American navies surpass the strength of all other nations. British and American statesmen frankly say that an Anglo-American co-operation in world affairs would mean Anglo-Saxon world supremacy. America believes in co-operation with Great Britain; because it is to her advantage, particularly in relation to American-Japanese relations. But America is not inclined to act as a junior partner in the scheme of Anglo-Saxon world domination; she wishes to increase her power to such an extent that she will direct the policy. This cannot be done unless American military and naval strength be superior to that of Britain. America is going to do her best to increase her naval and military power. Some American radicals and a few liberals may shout against this policy, but their opposition is bound to be ineffective, because to-day the American people as a whole, particularly the American masses, feel the urge of nationalism and imperialism. The urge of nationalism and imperialism in a democracy always assumes much more vigorous aspects than it does in a country ruled autocratically. So the American militarism and navalism will make its influence felt increasingly across the oceans—the Pacific and the Atlantic.—

T. D.

[It may be observed incidentally that the alien British Government in India compels India to spend on an average fifty per cent of her revenues in fighting the British Empire's battles and preparations for such fighting. This percentage is more than double the highest percentage shown in the table quoted above; and that high percentage is

incurred by the world's richest country, whereas India is the poorest civilised country in the world. Ed. M. R.]

Soviet Russia Gains in Chinese Trade

A recent Riga despatch discloses the fact that Soviet Russia is gaining politically as well as economically through its Chinese policy. M. Karakhan, the Soviet Ambassador to Peking, stated during a discussion on the present situation in China that "the sympathy of Soviet Russia with China has already yielded tangible results in the shape of a considerable increase of trade, particularly with Canton. Now the Kwantung province received naphtha produce exclusively from Soviet Russia, and if present conditions continue Soviet Russia will permanently secure herself a new market."

No one can blame the Soviet leaders if they by their astute move of "showing sympathy to China" can create a new market for Russian goods. It is good diplomacy and a paying one. It may be, the Indian statesmen will learn a lesson from the Soviet leaders' tactics. Indian statesmen should denounce the British aggressive policy in China and demand that no Indian should serve as a mercenary to enslave the Chinese. It may be suggested that India, under the present condition of her own political slavery, cannot effectively sympathise with China. This may be true, but the least Indian statesmen can do is to register Indian support to Chinese aspirations to rouse international public opinion in favor of China. Mahatma Gandhi and others took an active part in "Khilafatism;" and they can, very well, through the All-India National Congress Committee adopt a resolution which will give expression to the Indian attitude and sympathy towards China. India and China have much in common in world politics and steps should be taken to cement Indo-Chinese understanding to promote mutual interests.

T. D.

Training British and Indian Statesmen

Sir William Pyrell, after more than thirty-five years' experience in the British foreign office and the diplomatic service, was recently promoted to be Permanent Under-Secretary for Foreign Affairs. The training of British statesmen is a matter of no less importance than the training of Admirals and Generals

in the British navy and army. In fact, the efficiency of British statesmen in international politics has possibly played a greater role in winning World Empire for Britain than any other factor. British statesmen are trained; they do not fall from heaven, nor do they grow like mushrooms over night. They are trained from their very early youth; and the best example is Lord Balfour, who began his career as early as the days of the Congress of Berlin (1878) when he accompanied the British delegation there, as one of the minor officials, and in 1920-1921, he acted as the dominating figure in the Washington Conference on Limitation of Armaments.

In training British statesmen, India has played a part which has been as important as the exploitation of India's man power, raw materials, economic power and strategic position has been for the extension of the British Empire. During the days of the East India Company, the Board of Directors of this great corporation always played a dominating role, directly and indirectly, in the British cabinet and British Parliament, and today if we scan the list of British statesmen of any importance, we shall find that the names of some of them are associated with the India Office, Governorship of an Indian Province, Viceroyship of India, etc. Of course India pays for these men to be trained, as efficient diplomats and statesmen.

We hear much about India assuming the position of an equal partner in the Empire; but, at the same time, we notice the conspiracy of silence about training Indians to assume the responsibility of efficient statesmen to handle India's foreign affairs. Mere book-knowledge can never make a man or woman a real expert in international relations, as mere committing to memory a chemistry text-book cannot produce a real scientist. Practical experience plays as important a part in the field of training a statesman, as research work in a laboratory is necessary for a chemist.

The crying need for India's successful self-assertion as a nation is to increase her national efficiency in every field of human activities. In the field of international diplomacy and statesmanship, India cannot play her part unless her children are given the opportunity to gain efficiency through study as well as experience. It may be said that the British authorities are not anxious to allow the Indians to secure efficiency in international relations. But to be fair, none

should accuse the British officials alone, though the largest share of the blame is theirs; because Indian leaders, so far, to the best of our knowledge, have not made any effective demand for equal opportunity for Indians to serve in the Indian diplomatic service. In this connection, it will not be out of place to point out that even the All-India National Congress has not taken any special interest in training men to take the responsibility of carrying out the work of nation-building. To be sure, the Congress has spent lakhs for "Charka," but possibly not a rupee has been spent to train men or women to acquire international experience in politics. We howl against British despotism. Indeed, any protest against wrong is a very good sign; but do we take the initiative in starting things of vital importance in the field of nation-building and assertion of national freedom? We often lack the vision and at other times dare not take a bold-path of constructive statesmanship. Has not the time come when Indian statesmen should take steps towards training future statesmen of India, by making it possible for them to acquire diplomatic education and experience? The first requisite for this is to have a clear understanding of "India's position in world politics" and also the realization of the fact that India can never have real freedom unless she controls her own foreign affairs. It pains us immensely to see that most precious time of the Congress leaders, and much of the national funds are wasted on debating such schemes as "yarn franchise", "charka as the central point of village reconstruction", while questions of increasing national efficiency in international affairs are often opposed by reputed Indian nationalists.

We have much to learn from Great Britain; and one of the things is "training of statesmen"; and the sooner Indian statesmen recognize this fact and make demands for adequate opportunity, the easier will be the road to success.

T D.

An American Woman to as Act 'Consul'

Washington Miss Pattie H. Field of Colorado has won the distinction of being the first American woman to be named for a Consul's post when she was nominated as United States Consul at Amsterdam.

We welcome this piece of news as an index of further progress of "Equal Rights"

between men and women in America. During the last ten years, the women in the western world have achieved considerable success in effecting emancipation in the field of politics and economics. This success has touched the imagination of the women of the East particularly in Japan (the Far East) and in Turkey (the Near East). The latest news from Turkey indicates that the Turkish people in general as well as the Turkish nationalist leaders have made up their mind to ignore all opposition to, and to aid the movement for, emancipation of women through spreading education and by removing all bars against professional life of women. In Angora, only the other day, three young Turkish ladies were given permission to learn "flying" in connection with the Turkish Air Service. When we think of the progress of women in India, it makes us very sad and depressed. It is not the women of India who are opposed to progress; but the men of India themselves lack proper enlightenment and they often directly and indirectly hinder the cause of emancipation of Indian women.

In this connection, we further wish to draw the attention of Indian leaders, that in the West, women are entrusted with diplomatic positions, whereas no Indian, however efficient he may be in the arts of diplomacy and well versed in the knowledge of international relations, can serve his country in any diplomatic capacity. We earnestly hope that in presenting any plan for extension of self-government in India, control of Foreign Affairs and National Defense of India by Indians must be provided in it.

T. D.

Retaliation against South Africa

If Indians had some powerful nation to befriend them, the case of the Indians in South Africa would have been given a place of equality with the Armenians who received bad treatment from the Turks some years ago. The press of the powerful nation would in that case have made the South African whites appear before outsiders as sinners of the very first order. But neither the Indians themselves nor any of their friends are powerful enough to make things appear even unconstitutional. So what is the use of talking about its injustice, immorality or sinfulness?

The South African whites are in power

and they are trying to get rid of undesirable competitors in a time-honoured, though not praise-worthy, way. The Indians, of course, are rightful owners of whatever they own in South Africa. They have theoretically just as much right to be in South Africa as have the whites. But unfortunately they are not strong and as such cannot expect to be treated as equals by their white rulers. And we, their compatriots, we are just as badly off. Had we been an independent and a military nation, we might have done all sorts of things to enable our brethren to assert their rights in South Africa. But we are not so and therefore cannot hope to invade South Africa and bring the whites to their senses by bombardment and bayonets.

Then what can we do?

We wish we knew. It would be just as difficult to answer that as it would be to find a sure short cut to Swaraj for ourselves.

The Corporation of Calcutta have taken the humiliation in South Africa to heart and have resolved:

"That all white persons born or domiciled in any of the countries forming part of the Union of South Africa shall be debarred from obtaining any employment under, or from entering into any contract with the Corporation of Calcutta, and

"That goods produced or manufactured anywhere within the said Union shall not be purchased or received for value by the Corporation of Calcutta."

"That every person seeking any employment under or offering to enter into any contract with the Corporation shall have to sign a declaration that he is neither born nor domiciled in any part of the Union of South Africa and the vendor of every goods supplied to the Corporation for value shall have to sign a declaration that it is neither produced nor manufactured within the said Union."

"That Government be requested to take steps to amend the Municipal Act disfranchising the South Africans in Calcutta."

But will this have a retaliatory effect on South Africa? Are there any South African employees of the Calcutta Corporation? If there are any, then the straight course would be to discharge them at once. The resolutions have a ring in them which suggests that there are no such employees of the Corporation; nor are there probably any South Africans supplying goods to the same body. So that, except in so far as they help to create an anti-South African atmosphere in India, these resolutions will serve no useful purpose.

It has been suggested that we should put prohibitive duties on our imports from South Africa. It would not be a bad policy, but

the South African whites would probably not mind this loss very much if they could get rid of the Indian tradesmen and landowners in South Africa who are every day getting a better hold upon the economic life of that country. Still it is worth while discussing the possibilities of putting a heavy duty on South African goods. Some of the leading imports from South Africa are as follows:

Name of goods	Approx. Value in 1922-23
	Rs.
Coal, coke and patent fuel	88,00,000
Tanning material	87,000
Machinery & Millwork	50,000
Metal alloys	10,000
Metals	20,000
Provisions	26,000
Rubber	21,000
Sugar	(Large quantities in 1920-22)
Govt. Stores of all sorts	14,00,000

So that practically coal and coke form the only item on which we can do anything worth doing in the way of retaliation. We can also bring pressure on the Government to stop buying anything at all from South Africa. Altogether, prohibitive import duties do not promise much. Let us see if we can do anything better by stopping export to South Africa. India's largest exports to South Africa are of Jute. In 1922-23, we exported Jute to South Africa as follows:—

Province	Approx. Value
Cape of Good Hope	28,00,000
Natal	83,00,000
Transvaal	2,00,000

And Jute is a monopoly of India, so that it is well worth while discussing whether we can do anything to South Africa by putting a fairly heavy duty on Jute exports to South Africa. The money derived from this source may be used for helping repatriated Indians.

Besides Jute, we also export large quantities of wood and timber to South Africa, but we do not think we can do anything by putting a duty on the export of the same.

Then we can do another thing. There are certain Indian ports at which steamers from various countries call on their way to South African ports. It may be useful to increase our harbour dues for such steamers as are going to or coming from South Africa.

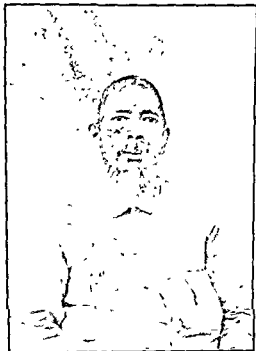
There must be yet other ways of retaliation, but it requires experts to find them out. Let us hope that we shall not take our insult lying down and find out a way or ways to show the whites in South Africa the rough side of racialism.

A. C.

Abinash Chandra Mazumdar.

Of the late Mr. Abinash Chandra Mazumdar of Lahore, whom we counted among our revered friends, *The People*, edited by Lala Lajpat Rai, writes editorially:—

Mr. A. C. Mazumdar, who passed away the other day, was a well-known missionary of the Punjab Brahmo Samaj. Not more than a name to many among the present generation, he was very active in the eighties of the last and the early years of this century. He was a pioneer journalist and an advocate of many noble causes. When the temperance movement was inaugurated, Mr. Mazumdar threw himself heart and soul into it, and became an unflinching critic of those who tried to thwart it. He also made efforts to purge *Holi* of all scurrilities and set on foot a *Purified Holi*, which became a flow of wit and a feast of mirth. Mr. Mazumdar was a champion of purity and exerted himself against evil, immorality and hypocrisy. A vigorous worker, a fervent preacher, he will be missed in many places.



Abinash Chandra Mazumdar

The Tribune of Lahore reports that the citizens of Lahore assembled in large numbers in the hall of the Punjab Brahmo Samaj on 12th January last to pay their respects to the memory of Mr. Mazumdar.

The gathering was a representative one. Lala Harkishan Lal occupied the chair. He said that

he had been associated with him for 25 or 35 years and worked with him in several institutions and his impression was that he had never come across a man who was so good all through. Speaker after speaker bore testimony to the noble work that Mr. Mazumdar had done and the intensely pious life that he lived. Rai Bahadur Lala Moti Sagar said that he had realised what real self-sacrifice was when he worked under him in the Kangra Relief Work. His company was elevating and one coming in contact with him felt that he was in the company of a true saint. Maulvi Mahbub Alam said that Lahore and the world had really become the poorer by the death of such a man. The meeting very properly decided to perpetuate the memory of such a noble worker in a permanent form. It was the earnest desire of the meeting that the memorial should take the form of some humanitarian work in which Mr. Mazumdar took such a great delight and to which he devoted his life.

In its obituary of Mr. Mazumdar, *The Tribune* writes among other things:—

It is a great loss to the Punjab generally and the Brahmo Samaj in particular that so soon after the death of Rai Bahadur Kashi Ram, his friend and co-worker, Rai Abinash Chandra should be called away. He was 71 at the time of his death, and his presence was an inspiration to social workers of all ranks. Although a Bengali, he had made this Province his home. By his loving ministrations, noble sacrifices and devoted service he endeared himself to all sections of the people. He was an honoured name in Indian circles. He spent many years in the service of the Railway, and since his retirement he had consecrated himself to the service of God and Humanity. Even when he was engaged in his secular work his spare moments he devoted to the service of his fellowmen. Wherever he had been, at Allahabad or at Rawalpindi or at Lahore, people hold his memory in reverence. Among the sick and the famished, his was ever a familiar figure with his box of Homeopathic medicines, and food and garment. It was with his efforts that the Sanatorium for the consumptives at Dharampur was built. During the earthquake in the Kangra valley he led a relief party. Wherever there was a famine, either in the Punjab or in the United Provinces, he was among the foremost to organise relief for the distressed.

The Indian Social Reformer calls Mr. Mazumdar "a great social worker, especially in the fields of temperance and purity," and his paper *The Purty Seriant*, "an excellent little paper."

The Indian Messenger, the English organ of the Sadharan Brahmo Samaj, of which he became a missionary some years after retiring from Government service, says among other things:—

His zeal in the cause of purity and temperance led him to start *The Purty Seriant*, a journal whose aims were clearly indicated by its name, and to organise the *Purified Holi* by which he sought to combat indulgence in immorality on the part of many Hindus during the *Holi* festival in

the Punjab, reminding us of Savonarola's famous "bonfire of vanities" during the carnival in Florence. He was for many years General Secretary, of the All-India Theistic Conference. He organised the Conference at Lahore, Allahabad and Benares, and presided over it at Madras in 1908. He initiated the relief operations carried on, largely with his assistance, by the Brahmo Samaj in the Kangra Valley after a disastrous earthquake. He was an active worker in the famine relief operations organised by the Sadharan Brahmo Samaj in 1907. It was by his efforts that the Sanatorium at Dharampur for consumptives was founded, a warm tribute being paid to him by the Lieutenant-Governor of the province for his exertions in connection with it. He was appointed a Trustee of the Dyal Singh College by its founder, and he always took a keen interest in its affairs.

He had made a special study of the Sikh scriptures. His Bengali translation of *Jayjee* was published some years ago, and that of *Sukhamani* has been appearing serially in a Bengali magazine.

Japanese Competition in the Cotton Industry

The reason why Japan with her 48 lakhs of spindles against India's 80 lakhs can manage to consume as much cotton as Indian mills do, is that the Japanese mills work 22 hours a day in two shifts, while Indian mills are by law confined to 60 hours in the week.

In Geneva, Sir Atul Chandra Chatterjee was able to draw the League's attention to the disadvantageous position in the industrial field which India occupies compared with that of Japan, because India is a member of the League of Nations.

India and the League of Nations

The League of Nations has deputed Dr. Pillai, Indian member of the Secretariate at Geneva, on a three month's mission to India to enquire into what the Secretariate can do to make better known the work of the League in the past three years. He will confer with the Government of India and the leaders of responsible public opinion and also visit universities and explain to the students how Continental Universities are organising themselves to study the work of the League. He also proposes to start League of Nations Societies at universities and other centres and try to get into touch with the Press or Journalists' Associations in India, in order to

get them to co-operate in ventilating the activities of the League.

As a member of the League, India has to contribute a large sum towards its expenses, for which she does not at present obtain any equivalent return. For this, of course, India's dependent position is to a great extent responsible. But situated even as she is, we could certainly derive much more benefit from it if we were determined to do so.



Sir Atul Chandra Chatterjee

It is true the League is not an ideal body, nor does it possess all the powers and all the means to give effect to its resolutions which it ought to possess. But it is idle to fret at what it is not or has not. The more business-like and commonsense view is to take it as it is and make what use we can of it,—particularly as we have to pay so much for our connection with it.

It is not right to take a fatalistic view of things and remain fixed in the belief that no good can come out of what attempts we may make at Geneva to obtain redress for our grievances.

For instance, it ought not to be a foregone conclusion with us that the South African question cannot be brought before the members of the League.

Of course, it is true that so long as India does not become self-ruling, we cannot elect our own delegates and bring before the League what we the people of India desire to. But there is no reason to suppose that so intelligent and capable a man as Sir Atul Chandra Chatterjee, who ought to have been governor of a province, does not love India and the Indians, does not feel for the humiliations and disqualifications to which his countrymen are subjected abroad, and does not desire that his country should occupy an equal position with other countries, simply because he is a delegate of the Government of India but not of the people of India. On the contrary, we are sure that, in addition to his being an Indian, he feels morally bound to do all he can for India.

But whatever direct advantage we may or may not derive from the League, we ought certainly to be able to acquire and exercise much influence in the international dealings of the League, and in this way attract the delegates of the independent countries of the world towards India. Informally at any rate, this ought to be possible, seeing that in addition to Sir Atul, such a world-figure as Sir Jagadish Chunder Bose would remain for some time at Geneva as member of the League Committee for Intellectual Co-operation.

It would be a little easier for India to obtain self-rule, if the people of the world were on the side of India, even though the governments of the world might not for diplomatic reasons make common cause with India. For this reason, it is necessary that the Indian delegates of (the Government of) India and all other Indians at Geneva should win for India, by their culture, capacity, character and friendliness towards mankind in general, the good opinion of the delegates of foreign countries and other foreigners residing there.

It is a fact that Britishers at home feel the moral pressure of the opinion of the British Dominions and of the world at large. We should see to it that this opinion is favourable to India. And to some extent we can try to make this opinion favourable, through the Indian officials and others who reside at Geneva in connection with the League's work or for other reasons.

There is much to support our view in the following extracts from the interim report of

of the Indian delegation to the sixth session of the Assembly of the League of Nations. —

"Our experience of the work of the Assembly has led us to consider that the best service can be done for India by its representatives, if they approach the questions under discussion, as far as possible from an impartial and international standpoint, and co-operate fully in the solution of them, rather than view them from a purely national aspect and refrain from the discussion of those which have no immediate interest to India.

"It must necessarily be the case that India's interests are little affected by many of the problems which the League has to solve, but India's representatives have everything to gain by familiarising themselves with the elements of these problems and taking part in the discussions upon them, while, at the same time, the League has much to learn from the store of legislative and administrative experience accumulated in the public life of the great country which they respect.

"Such participation will only be rendered possible by thorough preparatory study and by securing the assistance of a larger staff at Geneva. We are convinced that the Indian delegation can do far more in this way to improve India's position in the League than by criticism from a purely national point of the comparatively few questions which directly affect India's interests, or by excessive insistence on the fact that India is not at present receiving an adequate return from the League for her large contribution towards its expenditure.

"In the course of debates, we tried to turn the general activities of the League into ways of benefit to India. Our observations on the health organisation and the proposed international relief union work of the League in social matters, and our suggestion that a Bureau of Information should be established in India are instances of this endeavour.

"It remains for us to add that we ourselves have derived the utmost benefit from our intercourse with many prominent statesmen and experienced administrators who represented their countries at this Assembly. Our relations with them in conference and in social intercourse have been most cordial."

We do not at all suggest that we should depend only or mainly on world opinion for raising India's status. Our main endeavours should of course be made here in India and by ourselves. But we should not despise, or neglect to secure, any subsidiary help that may be obtained from others.

Civil Disobedience and the Liberal Attitude.

In previous numbers of this Review, we have more than once made it clear that we should not be opposed to, but would rather favour, a recourse to civil disobedience, *where it is feasible and necessary*, and in case all other means of winning back our birthrights

failed. And we should also be in favour of giving an ultimatum to Government, saying that unless our wishes were complied with civil disobedience would be resorted to, *if the country were ready for such a step at a moment's notice*. But we are not in favour of such an ultimatum coupled with the declaration that in case Government adopted an unbending attitudes a movement would be inaugurated for preparing the country for civil disobedience. For, such a minatory gesture cannot but raise a smile in the British rulers' lips. If there be a bone of contention between two nations, and if one of them gives an ultimatum to the other, it is not usual for the former to say that if the ultimatum did not receive favourable consideration, the claimant would begin to recruit soldiers and drill them and also grow a forest and work iron and other mines in order afterwards to build a navy and manufacture arms and ammunition so that war may be waged with the other nation. If Johnnie and Dick have a wordy fight, Johnnie cannot expect to cow down Dick by holding out a threat that unless the said Dick complied with the aforesaid Johnnie's wishes, Johnnie would begin to take lessons in boxing and also swallow daily more food with more vitamin contents in order that afterwards he might deal Dick a knock-down blow. No; the knock-down blow should be ready for delivery at a moment's notice;—nay, better still, if it be ready for delivery without any notice at all to the other party.

For these reasons, while theoretically we are not at all against civil disobedience in certain circumstances, we have not been able to support either that part of Mrs. Naidu's presidential address which delivers a sort of ultimatum to the Government or the main resolution of the Congress of similar import.

Some persons appear to think that, as reason and the love of right and justice ought alone to guide men, individually and collectively, in their decisions and actions, there need not be any sanction behind a national demand; or that, to be plain, the British Government and people need not be made to feel that unless India's popular demands were conceded, Britain stood to undergo some trouble or to lose some advantage. We also would personally prefer that all men, including Britishers, were guided only by reason and love of right and justice. But if we look at history, including

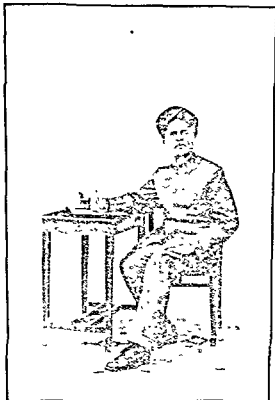
British history, we find that reforms have been generally obtained after much argumentation and representation, and disturbances and unrest and the giving of some trouble. No reasonable man likes disturbances and trouble-giving and unrest. But it would be as untrue, historically, to say that argumentation and representation alone secured the reforms, as to say that the other things alone did the trick. It would be impossible to apportion the credit for the achievements accurately, but some apportionment would be needed.

We all know that love of virtue alone ought to keep men in the path of virtue. But in all countries, is it only love of virtue which keeps people from breaking the rules of morality and from violating the laws of the State? No; whilst some are so kept, more perhaps are restrained by Mrs. Grundy, the police, the law-courts, the jail department, etc.

Whilst some persons observe the laws of health naturally from habit or from love of a harmonious and beautiful physical and mental existence, there are others, perhaps the majority, whom the fear of disease prevents from violating hygienic rules. So, in the universe as we find it, fear of consequences is a sanction. Therefore, whilst we ought all to lay the greatest stress on idealism, on the effort to rise from the merely animal motive to the intellectual and spiritual motive, we cannot in practice in our dealings with men, individually and collectively, entirely give the go-by to the sanction of fear of consequences.

The Liberals may not speak of resorting to civil disobedience, but they also want to create such a situation as would make the Government feel that it would be prudent for it to yield, or, in other words, they want Government to feel that unless it yielded something untoward would happen. Is not that an appeal to fear of consequences? We quote below a passage from Sir Moropant Joshi's presidential address at the last session of the National Liberal Federation of India in support of of what we have said.

As extreme measures nothing is ruled out for achieving political emancipation—not even revolutions, much less civil disobedience and obstruction. But the Liberals firmly believe that without adequate preparation of the people, little pressure can be put on Government. As soon as we concentrate on the preparation of the electorate, a stage must arrive when the rulers must find it prudent to yield rather than risk civil disobedience and revolution. Without adequate preparation of



Sir Moropant Joshi

the people, no compelling pressure upon Government is possible and once they are prepared civil disobedience will be unnecessary. Other parties have themselves realized this by now, and that is why the Liberals suggest unity and concentration of effort on the one common ground, *preparing the masses for the struggle to be free*.

Widow Marriages.

The honorary secretary to the Vidhya Vivah Sahaik Sabha of Lahore states that reports of 296 widow marriages have been received from the different branches and co-workers of Vidhava Vivah Sahaik Sabha, Lahore (Panjab) throughout India in the month of December, 1925. The total number of marriages held from 1st January, 1925 to the end of December, 1925 has reached 2663 as detailed below:—

1. According to Caste —

Brahmin 447, Khatri 508, Arora 570, Aggarwal 180, Kaithi 76, Rajput 202, Sikh 251, Misc. 429. Total 2663.

ii. According to Provinces:—
Panjab & N. W. F. P. 2057, Delhi 41
Sindh 38, U. P. 356, Hyderabad Deccan 5,
Assam 30, Bengal 73, Madras 23, Bombay 12,
C. I. 11, Rajputana 17, Total 2663.

iii. Voluntary donation received during the month is Rs. 84-14-0 and total during the year 1685-12-0

Bhai Kashi Ram

The People writes:—

By the death of Bai Sahib Kashi Ram of the Punjab Brahmo Samaj the Province has lost a truly religious man. Deeply religious in thought and practice, generous to a fault, straight in his dealings, honest in his convictions, charitable in his judgment of others: he possessed a serenity of mind and temper which was the envy of his friends. He was always sweet, reasonable, affable and serene. Pure in his private life and regular in his habits, he lived a good and healthy life, reaching the mature age of 76 at the time of his death. The first generation of English-educated Punjabees is passing away, one by one. Very few are now left as reminders of old times and bygone ages. The younger people have certainly more knowledge and greater scholarship to their credit, but whether they have the same respect for principles and the same spirit of sacrifice and service as the older generation showed in their lives, is not certain. We hope Lala Kashi Ram's example and life will for long continue to inspire them with his noble ideals, his pure motives and clean manners.



Lala Kashi Ram

Lala Kashi Ram was a New Dispensationist. The following details of his life are taken from *The Tribune*:

He joined the Brahma Samaj shortly after its foundation at Lahore. The devoted services of Pandit Nabuchandra Roy, Lala Shradha Ram, Lala Gandu Mal, Lala Sobha Ram and Lala Ram Chand, who laid the foundation of the Brahma Samaj in this province, found a response in him; and he joined them wholeheartedly in the noble work they had started. Acceptance of the new faith caused his social ostracism. He was outcasted for taking food with a Christian. His own father cut off his connection. But the young Kashi Ram, true to his conviction, suffered all sorts of persecution bravely and heroically. He had honest differences with his friends, but never broke away from them. His younger brother became an ardent member of the Arya Samaj, but Kashi Ram out of slender income used to maintain his family.

He employed his spare hours in the service of the public, and since his retirement from service in 1909, he became a Missionary of the Brahma Samaj. He was a Minister of the Punjab Brahma Samaj and wrote a number of pamphlets to spread the cause of Theism. He edited a paper called *Theist* for several years.

The Himalayan Brahma Samaj owes a great deal to him.

The All-India Social Conference

The All-India Social Conference, arranged by the National Liberal Federation, met in the Calcutta Albert Hall on the last day of 1925. It was well and influentially attended. A lady, Srimati Sarala Devi Chaudhurani, was in the chair. Many other ladies were present, several taking active part in the proceedings. These are welcome signs of progress. In her presidential address Srimati Sarala Devi laid great stress upon the emancipation of women and the need of a "socially compact" India. She also laid emphasis on the need of educating the "selfish, narrow-minded and unenlightened priesthood" and the "ignorant, superstitious and small-visioned womanhood," who are obstacles in the way of social reform in India. She fervently appealed for the social reconstruction of India, observing, "social reconstruction goes to the very root of nation-building in India. Social solidarity is the progenitor of political privileges. A renovated social India, a socially compact Hindustan, could alone stand shoulder to shoulder with the modern mighty countries of the world."

The resolutions passed urged the acceleration of the progress of female education, further rise in the age of marriage, abolition of the purdah, abolition of the dowry system, re-marriage of widows and amelioration of

their condition, relaxation of the caste system, removal of untouchability, admission to society of women and girls who have been innocent victims of crime, political enfranchisement of women, total prohibition of the manufacture and sale of alcoholic drinks and intoxicating drugs except for medicinal purposes, strong supervision over cinemas and theatres, discouragement of gambling at races, establishment of rescue-homes and enactment of legislation for protection of children in provinces wanting such legislation, better administration of religious trusts and endowments in the country, and maintenance of cordial relations between Hindus and Mahomedans.

Great prominence was given to the resolution on untouchability, the speeches on which roused the hearts of the hearers. Two ladies made strong speeches in support of the resolutions on the abolition of the purdah system and the dowry curse.

Help to South African Indian Deputation

The Council of the Imperial Indian Citizenship Association has made a very good use of the funds at its disposal by sanctioning a grant of Rs. 50,000 to the South African Indian Deputation for its work both in India and South Africa.

A Moslem Lady's Victory

The secretary of the All-India Muslim Educational Conference refused admission to ladies at the last session of the conference. But Atiya Begum of Bombay insisted on being heard and succeeded in her efforts. She was followed by Mrs. Sakawat Hossain of Bengal.

Neglect of Indian Art and Architecture in India

It was Havell who said more than a decade ago,

"Of all branches of art, that of architecture is the one which gives occasion for the exercise of the highest constructive powers, and in the revival of Indian domestic architecture there is a magnificent field open for the energy of the Swadeshi reformer, and the very best opportunity for giving a great stimulus to Indian arts and crafts. Nowhere is it more true than in India that architecture is the mother of all the arts, and the neglect of Indian architectural traditions by Indian leaders of public opinion has been one of the principal causes of the deterioration of Indian art."

He might have well added "deterioration of the Indian mind and the degeneration of Indian life." In India, one finds among the so-called leaders of public opinion an appalling absence of well-defined ideas regarding the hundred and one things that make a nation truly great and the quality of national life excellent. As a matter of fact, on account of this ignorance of the essential elements of a sound national life, public opinion in India has practically nothing to say on most things of importance. All the sordidness and misery in our national life are usually accounted for in the simplest of ways by our "leaders"; speeches are made, leading articles flash magnificently on the pages of party organs and the credulous are convinced of the infallibility of the diagnosis. Very few of our "leaders" have any but the haziest notions of what nation-building means, and in this haze one can easily discern the looming form of institutions and ideals which have reduced life in the West to a terrible orderliness, which savours strongly of conscription, mass production, barrack life and of the pathology of constant activity with no pleasant end in view. The Government of India by foreigners has caused a whole lot of exotic things to be heaped upon our life, but in that we can only see the foreigner's attempt at keeping us under and rendering us eternally incapable of taking the initiative anywhere. They want us to lose our individual character and embellish the face of the earth, so long as we are on it, only as a market. Our progress, to them, is progress as a market, our moral condition is our unhesitatingness or otherwise in market transactions. We do not blame the foreigners for holding such views, for they must be true to their national character and idealism. But in what way are we ourselves superior to them? Whatever we might have been in the past, to-day the whole of India is as badly attacked by what has been rightly or wrongly called Western materialism, as the West itself. And to add to our shame, we have adopted the disease from the West due to our stupendous ignorance of all values and to our slavish imitativeness. We want a renaissance, if not of our classical super-intellectuality, at least of our commonsense and of the urge to make life a thing of beauty, before we can expect to be truly a free nation.

In this renaissance the revival of our arts and crafts must play the most important

part. The painful impression created by our present-day Burra Bazaar architecture, German mechanical toys, Japanese enamel tumblers, cups and dishes and the horror of seeing the Puja-bazaar flooded with Italian art "silk" fabrics may be symptoms of this re-birth; but what hopes? However, to proceed with our argument, there seems to be a growing realisation everywhere in India of the extreme urgency of helping Indian arts and crafts to their feet again.

If the life of man is measured by his activities, the building art should get a prominent place in human life. All men live in some sort of houses and judging by the amount of time and energy mankind spends in building huts, houses and palaces, one can safely assign to this industry a place which is second to only a few other industries. And apart from its importance as an industry, building has always been a vehicle of aesthetic expression in every country and age. As such, the value of architecture and its place in national life have been everywhere great and important. In the words of Havell,

"National architecture is built out of the national life. its forms and style are moulded by the character of the people to whom it belongs."

So also is the character of the people influenced by the architectural environment they create for themselves. So that damage done to the art and architecture of a country is damage done to the life of its people. In our case, as Havell says,

"It is not merely a question of taste that is involved in the preservation of Indian art, but a question of intellectual and moral character. The surrender of all their artistic traditions, which so many educated Indians have been content to make, is an intellectual and moral loss for which all European science and literature cannot compensate them; nor will the fullest measure of political liberty, as it is understood by western nations, restore to them what they lose by that surrender. India with Indian art completely denationalised by western commercialism and western materialism will still remain in a state of intellectual and moral servitude, even if all the dreams of Swaraj in which the extremists indulge were realised."

And Havell is quite right. Supposing we had been taught so much English that we could not express our thoughts except in the English language and in the English way, would it take much thinking to decide that we would have then lost much of our national independence? Certainly not. For if it is slavery to look to the English for our laws, it is certainly more so to look to them for our language. In the case of art

and architecture, and specially the latter, we have lost our own "language" of architectural and artistic expression and we have been attempting these several decades to express ourselves through western technique. And that not of the highest order. We have, as a matter of fact, adopted the worst in western architecture and mixed it up with a lot of bastard forms from everywhere in the world. We are, so to speak, talking pidgin English in the domain of artistic expression. Mr. S. C. Chatterjee's article in this number of the *Modern Review* ought to receive every attention from all who feel that there is a need for the purification of our architecture. Without the active support of public bodies and wealthy people, there is no hope for our architecture, nor for our arts and crafts in general. It is a welcome sign that some of the Municipalities are waking up and trying to do their bit towards the revival of our lost arts. We hope for more. The policy of the P. W. D. in this respect has been a scandal in the past and we hardly see anything to hold better views regarding the future. But among ourselves we can do much, and it is here that our hopes lie.

A. C.

Calcutta University's Plight

When Prof. Jadunath Sarkar suggested in our July, 1925 Number some proposals for the reform of the Calcutta University, and drew public attention to its mercenary lowering of standards with the consequence of the failure of Calcutta graduates in all-India tests, a temporary junior lecturer of the Calcutta Post-graduate Department was put up to deny Prof. Sarkar's facts and glorify the Calcutta University's present policy and achievements. And now no member of any rival University, no writer from some outside Province, but the highest officer of this very Calcutta University, the Vice-Chancellor Sir Ewart Greaves, has publicly announced the same conclusions and suggested the same line of reform as Prof. Sarkar. Our readers will see that Prof. Sarkar's vindication has come from the highest quarter.

Sir Ewart Greaves said at the Serampur College Convocation: "No one, I think, can contemplate with equanimity the present educational system of the province. The very necessary reforms recommended by the Calcutta University Commission have been delayed by financial stringency and by other difficulties to which I need not refer in detail; and it is a matter of grave concern to those responsible for the education of the province that Bengali can-

didates for the Indian Civil Service, and other All-India Services are not occupying in those examinations the places to which their intellectual aptitude entitles them.

"Please do not think that I desire to reflect in any way upon the great work that has been done on behalf of education by many men in various positions in the province, but I only say thus to emphasize the need at the present time for the educationists of the province to take stock of the position, in order that the necessary improvements in standards and in teaching may be carried out.

"The multiplication of schools and colleges alone is not sufficient unless we can see that the teaching therein imparted is efficient and tends to the development of character and intelligence, and not to the mere passing of examinations."

He said more in the same vein, but what we have quoted above will suffice.

Another supporter of Prof. Jadunath Sarkar's reform proposals is Dr. Bridge, the learned and responsible Oxford Scholar who presides over the St. Paul's College, Calcutta. This eminent authority has publicly declared

"Educational reform in India is in danger of *stultifying itself by paying too much attention to the head, forgetting the deplorable conditions of the feet and the unsatisfactory state of the trunk. The success of the Post-graduate Department depends very largely on the material supplied by the colleges, as the results of the latter are conditionally by the preparation which the schools impart to their alumni.*

"It seems to me that a new spirit of closer intercourse, a new articulation of the relationship between the Post-Graduate Department and the Calcutta colleges is needed"

Release of Political Prisoners and Return of Political Exiles

Last month Maulvi Mohamed Shafi moved a resolution in the Legislative Assembly regarding the release of political prisoners and the granting of permission to all Indian exiles in foreign countries to return to their homes, to which Mr. T. C. Goswami moved the following amendment, which was carried by 53 votes to 45—

"That this Assembly recommends to the Governor-General in Council, (a) forthwith to secure the immediate release of all political prisoners detained without trial, (b) to take steps to remove all difficulties in the way of the return to India of all Indian exiles in foreign countries who may be, or may have been suspected of being concerned in any revolutionary or other activities regarded by the Government as prejudicial to the interests of India, (c) to bring to trial under the ordinary law of the land such persons against whom the Government think that they have sufficient evidence to go to court."

Sir Alexander Muddiman, the Home Member, stated the position of the Government in the following words:—

"We are prepared to inquire into individual cases if they are brought to our notice. We desire to limit our actions, to limit restraints, to the very minimum of what is essential to preserve our position. We do not desire to do more than that. We cannot, in order to serve a political movement or to secure temporary support, we cannot compromise the interests of the ordinary citizen which are the interests of law and order. I have tried to meet the resolution in a friendly spirit, and I feel that I have given a satisfactory answer."

It is quite fair to demand that either suspects should be freed or brought to trial in the ordinary way.

Nationalism versus Communalism at Aligarh

On the 28th of December, 1923, a resolution was moved in the Aligarh Muslim University Union embodying the view of the Union that the solution of the Indian problem lies in the immediate supersession of communal programmes by a national one. It was carried by the Union in the face of the opposition to it of such influential Moslem leaders as Mr M A Jinnah, Sir Mohamed Shafi and Sir Ali Imam. This is a very hopeful sign of the times.

The late Lord Carmichael

The news of the death of Lord Carmichael, a former Governor of Bengal, has been received in this country with regret. We do not mean to say that other Governors and Viceroy's have not been or are not gentlemen, but we cannot better sum up our opinion of Lord Carmichael than by saying that in his personality the private gentleman was not overpowered or thrust into the background by the ruler and the bureaucrat.

We had it from one of the founders of Carmichael Medical College at Belgachia that, but for his lordship, that institution could not have become what it is.

Mysore's Lead in University Education

Writing about the many new degrees and diplomas instituted by the Mysore University, *New India* observes —

The scheme, we are aware, has been criticised on the ground that it is too ambitious to be introduced immediately. That is understandable, for with the plans for the improvement of the study of Oriental subjects, Kannada and Indology, these additional activities will tax the energies of the

University to the utmost. But we do not think that that is a reason to justify any curtailment of these excellent and very necessary plans. Let the Mysore University give a lead to other Universities in the matter of the organisation of the scientific and industrial side of higher education.

We would exhort the authorities of the Mysore University not to be discouraged by any criticism of their plans as too widespread to be practicable. But it is also necessary that they should remember that the mere drafting of courses and institution of degrees is not enough. In the words of the Calcutta University Commission

"There is real danger in the idea that, if an examination is provided and a degree course defined, all that is necessary is done."

This danger Mysore, with its resources, ought to be able to avoid.

In future issues we intend to give some idea of the "excellent and very necessary plans" of the Mysore University "in the matter of the organisation of the scientific and industrial side of higher education."

The late Maharaja of Natore

A notable member of the aristocracy of Bengal has prematurely passed away in the person of Maharaja Jagadindranath Ray of Natore. He was a lineal descendant of Rani Bhayani of pious memory. He was a cultured man, possessed of much independence of spirit. He delivered an outspoken address as chairman of the reception committee of the Indian National Congress in 1901, when it met in Calcutta. He also presided over a session of the Bengal Provincial Conference held at Murshidabad. He made a spirited public protest against the partition of Bengal in the Calcutta Town Hall. He was a good writer of Bengali prose and verse, and one of the editors of *Manasi O Marmabani*, a leading Bengali magazine. He was a lover of music and himself a talented musician. A cricket team was maintained by him, and he was himself a keen sportsman. He was a patron of the Rani Bhayani school in Calcutta and took much interest in its welfare, frequently working as an honorary teacher in its classes. Savoury of manners was one of the marked traits in his character.

The Jubilee of the Maharaja Gackwad

Though in recent years the Maharaja Sayajirao Gackwad of Baroda has receded somewhat into the background in the public life of India, he will be undoubtedly remembered as a most prominent figure

in the history of public life in India in the last quarter of the 19th and the first of the 20th century. He has certainly been one of our nation-builders. His public refutation of the theory of the racial inferiority of Indians in one of his addresses marked him out as a pronounced and right-minded patriot. He took particular pleasure in participating in such all-India movements as had anything to do with the education and uplift of women, reform of caste, including removal of untouchability, encouragement of travel in foreign countries, etc.

In his own State, he was a path-breaker in many important directions, which made Baroda at one time the most progressive State in India. He was the first to legislate against infant marriage in India, as also to introduce universal, free and compulsory education and to separate the judicial and executive functions. Another matter in which Baroda has been the pioneer is its library system, including the institution of travelling libraries. The Maharaja has also done much practically for the education and uplift of the "untouchable" and other depressed classes. In the fields of technical and industrial education and the starting of new industries, he has done much. He has given encouragement to the cause of education and learning outside his State, too.

It is to be regretted, however, that even in education and some other respects, Baroda has been of late outdistanced by Mysore and Travancore. And it does not give us any pleasure to state that *The Servant of India* is right in observing:—

Sir Sayajirao, with all his desire to model his State on western lines, has never been known to favour popular government, and though perhaps Baroda was among the first to admit its people into consultation on legislative and administrative bodies, these are still in the same rudimentary condition in which they were at the start; while some other States, coming into the race at a later period, have long overtaken it. Mysore and Travancore are, in respect of popular government, a generation in advance of Baroda. It was hoped that His Highness would be pleased to announce a substantial instalment of constitutional reforms on the occasion of

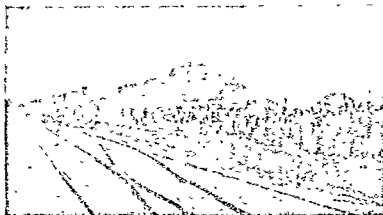
the Jubilee celebrations, but these hopes have been sadly disappointed.

This is not to say that his Jubilee boons to his subjects are not real boons; but more things and of a different character were expected. To fulfil these expectations, may the Maharaja Gaekwad have a long and prosperous life, during which it need not be necessary for him to travel abroad so frequently and for such long periods as in the past, as he has acquired sufficient experience of foreign countries for the benefit of his subjects and as India possesses a plentiful supply of salubrious spots to suit men, including princes, suffering from all sorts of ailments.

The Solar Eclipse and Bathing at Allahabad

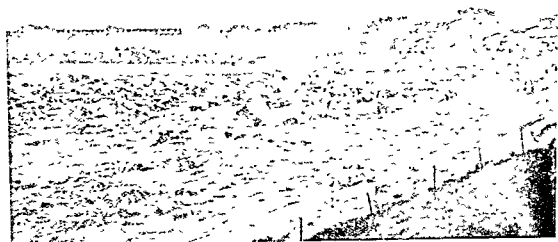
Every year during the Indian month of Magh, there is held a bathing festival at the confluence of the Jumna and the Ganges at Allahabad, when several hundreds of thousands of people assemble and bathe there. This is known as the *Magh Mela* or fair. Every twelfth year, this Mela becomes the Kumbha Mela, when, sometimes, so many as three millions of people or more have been known to bathe at the confluence.

This year, as the solar eclipse marked the commencement of the Magh Mela, the crowd was very much larger than it is during an ordinary Magh Mela. It has been estimated that some twenty-five to thirty lakhs of people had their cere-



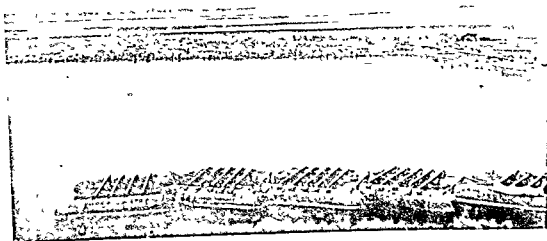
Prayag Ghat Station (O. R. Ry.), Daraganj

Photograph by Dr. Lalit Mohan Das. M B



Izat Bridge Station (B. N. W. Ry) from Bandh (Beni-ghat)

Photograph by Dr. Lal Mohan Basu, M. B.

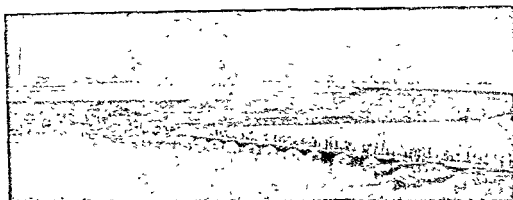


Daraganj Ghat. View from Jhansi

Photograph by Dr. Lal Mohan Basu, M. B.

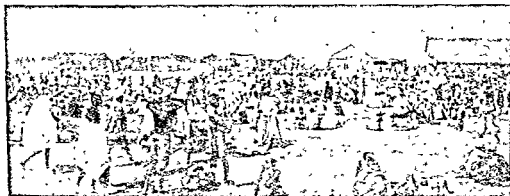
monial bath at the confluence. The principal day of bathing was the 14th January, but people bathed both on the 13th and the 15th. The crowd was not standing or stagnant, but was a constantly moving, constantly renewed gathering, like the waters of a river.

And the area over which they moved, rested or assembled was some five square miles in extent. Hence the photographs which Dr. L. M. Basu was good enough to take specially for us do not give even an approximate idea of the vastness of the gathering. Moreover, some



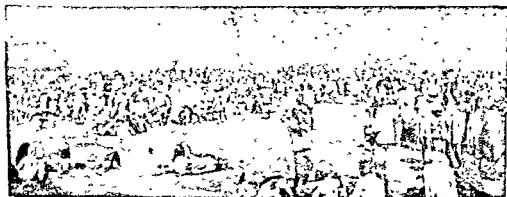
Pontoon Bridge, Grand Trunk Road

Photograph by Dr. Lalit Mohan Basu, M.B.



(C) Interior of Mela near Sweetmeat Shop (Beni-ghat)

Photograph by Dr. Lalit Mohan Basu, M.B.



Interior of Mela. Another View

Photograph by Dr. Lalit Mohan Basu, M.B.

of the most promising exposures yielded no good results owing to the haze created by the suffocating dust.

The devout looks, not of all, but of large numbers of the pilgrims, particularly of the women, were remarkable and elevating. The hardness and indifference to comfortable living of those thousands of them who spent the whole night on the bare sands under the starry canopy of the sky, with only insufficient cotton clothing to cover their bodies, and without any bedding, could not but extort the respect and admiration of those who beheld them. In aggressiveness, the Hindus are neither unequalled nor unsurpassed;—indeed, they are, comparatively speaking, a mild people. But in patient endurance and in the simplicity of their lives, they are unsurpassed by any other civilized people. What cannot such a people, well taught, guided and led, achieve?

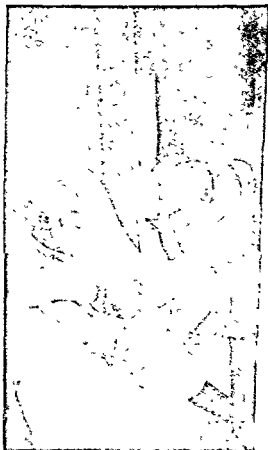
Many were the thoughts that passed through our minds when we became one with the crowd and waded to that part of the stream where the pilgrims were bathing, and also when, in the previous evening, we found numbers of them cooking their simple meals on the sands. Let us by all means, we thought, get rid of whatever superstitions we, Indian men and women, may have, let us be prosperous and educated, but let us keep unimpaired and undiminished the simplicity, the hardness, the patient endurance, the devotional fervour and the spirit of service characteristic of our land.

The sanitary arrangements of the Mela were good. The arrangements of the Seva Samiti and other bodies for restoring to their guardians strayed children and women and for other similar service to the pilgrims were adequate and effective.

Dwijendranath Tagore

Though Dwijendranath Tagore, eldest son of the *Maharshi* Debendranath Tagore, has left this world at the advanced age of eighty-seven, his death will be keenly felt as a loss not only by lovers of the higher life of contemplation, but by those men of action and affairs also who are sincere lovers of the motherland and of the good, the true and the beautiful.

It is comparatively easy to give some idea of the life and personality of men of action and affairs and even of those who are, above all, men of letters. For, one has only to describe what they have done and what



Dwijendranath Tagore, Mahatma Gandhi and Mrs. Satish Chandra Das Gupta at Santiniketan

books they have written on what subjects, and that may give some idea of the kind of men they were. But though Dwijendranath Tagore had taken some slight part in public life and had written some excellent works also, he lived mainly in the realm of thoughts and ideas, and was greater and nobler far than what he had done and written.

In his address on the philosophy of our people, read before the Indian Philosophical Congress in Calcutta, Rabindranath Tagore observed that "in India all the *vidyas*—poetry as well as philosophy—live in a joint family. They never have the jealous sense of individualism, maintaining the punitive regulations against trespass that seem to be so rare in the West." He went on to add:

"Plato as a philosopher decried the banishment of poets from his ideal Republic. But in India, philosophy ever sought alliance with poetry,



Dwijendranath Tagore sketched after his death by S. Kanu Desai, Student, Kalabhavan, Santiniketan

because its mission was to occupy the people's life and not merely the learned seclusion of scholarship. According to our people, poetry naturally falls within the scope of a philosopher, when his reason is illumined into a vision."

No better exemplification of these observations can be found than in the personality of Dwijendranath Tagore. For he was both a poet and a philosopher. Of his philosophical writings the first was *Tattva-vidya*, with its English version named *Ontology*. Other philosophical works are *Gita-path*, *Harimanir Anveshan*, etc., all in Bengali. Of his poetical works, the longest and most notable was *Stapna-Prayan* or *The Dream Journey*. He also wrote a book on Bengali short-hand called *Rekha-kshar Varnamala*. Being a fastidious critic of his own work, he was not satisfied with the first edition of *Rekha-kshar*. He prepared a second in an improved form, which was in the press at the time of his death. Literally to the last day of his life he was devoted both to poetry and philosophy. His last two poems, including one which was revised by him on the very day of his death, will be published in the next issue of *Prabasi*. From these it is easy to discern that before leaving this world

he had come into possession of the peace and the bliss that pass understanding. Though for more than a year before his death he had totally lost his eye-sight, he continued either himself to write or to dictate to an amanuensis.

Several passages in Rabindranath Tagore's *Reminiscences* refer to his eldest brother's *Dream Journey*. Some of these are transcribed below.

"My eldest brother was then busy with his masterpiece *The Dream Journey*, his cushion seat placed in the south verandah, a low desk before him. Cousin Gunendra would come and sit there for a time every morning. His immense capacity for enjoyment, like the breezes of spring, helped poetry to sprout. My eldest brother would go on alternately writing and reading out what he had written, his boisterous mirth at his own conceits making the verandah tremble. My brother wrote a great deal more than he finally used in his finished work, so fertile was his poetic inspiration. Like the superabounding mango flowerets which carpet the shade of the mango topes in spring, the rejected pages of his *Dream Journey* were to be found scattered all over the house. Had any one preserved them, they would have been today a taskful of flowers adorning our Bengali literature.

"Eavesdropping at doors and peeping round cor-

ners, we used to get our full share of this feast of poetry, so plentiful was it, with so much to spare. My eldest brother was then at the height of his wonderful powers; and from his pen surged, in unintermitting wave after wave, a tidal flood of poetic fancy, rhyme and expression, billing and overflowing its banks with an exuberantly joyful scream of triumph. Did we quite understand *The Dream Journey*? But then did we need absolutely to understand in order to enjoy it? We might not have got at the wealth in the ocean depths—what could we have done with it if we had?—but we revelled in the delights of the waves on the shore; and how gayly, at their buffetings, did our life-blood course through every vein and artery?"

In another passage, Rabindranath writes:—"My sister-in-law was a great lover of literature. She did not read simply to kill time, but the Bengali books which she read filled her whole mind. I was a partner in her literary enterprises. She was a devoted admirer of *The Dream Journey*. So was I, the more particularly as, having been brought up in the atmosphere of its creation, its beauties had become intertwined with every fibre of my heart. Fortunately, it was entirely beyond my powers of imitation, so it never occurred to me to attempt anything like it."

"*The Dream Journey* may be likened to a superb palace of Allegory, with innumerable halls, chambers, passages, corners and niches full of statuary and pictures, of wonderful design and workmanship, and, in the grounds around, gardens, fountains and shady nooks in profusion. Not only do poetic thought and fancy abound, but the richness and variety of language and expression are also marvellous. It is not a small thing, this creative power which can bring into being so magnificent a structure complete in all its artistic detail, and that is perhaps why the idea of attempting an imitation never occurred to me."

Dwijendranath had the gift of humour in abundant measure. It found expression in his Homeric laughter, and in such poems as his *Gumpah-Haran* or *The Rape of the Mustache*.

Fortune had placed him above want. So it was not necessary for him to study or to write in order to keep the domestic pot boiling. But such was his love of knowledge and thought and such the overmastering urge of self-expression that not only did he live laborious days but would, not rarely, carry on his work of

study and composition by lamp-light till the small hours of the morning.

He was not a *sannyasin* who had killed all emotion. His heart was full of the milk of human kindness. He was blest with the full capacity for pure and refined enjoyment. He lived in the world but was not of it. All his brothers except Rabindranath and most of his sisters, his eldest son, his daughters, and many of his other near relatives had predeceased him. He certainly felt their loss, but remained calm in the midst of all bereavements.

The retreat in Santiniketan where he lived reminded one of the *tapoan* as described in ancient Sanskrit works, such was the atmosphere of peace pervading it and such the *Maitri* or friendliness to all living creatures manifested by its master. The birds and squirrels, etc., which would perch on his head or shoulders or run up his sleeves, and take food from his table or his hands, were not domesticated pets, but lived their natural lives of wild freedom.

We have never seen a more ardent lover of India than Dwijendranath Tagore. His love embraced in its wide sweep the motherland's storied past, its living present and its dream-of future. But his patriotism was not narrow and exclusive, as his wide culture and the circle of his friends and admirers both of the East and of the West show. He deeply loved and highly respected Mahatma Gandhi and looked upon the principles of Non-cooperation as India's gospel of political salvation. He also fully believed in the cult of the *charkha* and *khaddar*.

Reception in China of Rabindranath Tagore's Message

In the Foreign Periodicals section in the present issue, there is an extract from *The International Review of Missions* relating to the reception of Rabindranath Tagore's message in China, which conveys quite a wrong impression. The true facts were stated long ago in some issues of this Review in 1914. *The Japan Weekly Chronicle* wrote that before Tagore left China, "he received expressions of regret from some who had opposed him." *The Treasury* (last week) "as his audience in one city after another listened to him, they felt an instant and instinctive response to his challenge to keep at all costs, their ancient spiritual culture."

ERRATA

Page 137, col. 1, last line for "or" read "of."
Page 151 col. 2, line 9 from the top, for "Americans enjoy" read "Americans enjoy."
Page 151, col. 2, line 10, for "they" read "it."
Page 217, col. 2, for "The Ex-Shah of Persia" read "The Ex-Shah of Persia."

Page 184, col. 1, line 13 from the bottom should read "ambassador of Good will and understanding between."
Page 184, col. 1, line 3 from bottom for "books" read "book".



ON THE SLOPES OF THE DESOLATE RIVER

By Roodkrishna

THE MODERN REVIEW

VOL. XXXIX
NO 3

MARCH, 1926.

WHOLE NO.
231

KHADDAR

By MRS. NORAH RICHARDS

Strange and hard that paradox true I give,
Objects gross and the unseen soul are one.

—WALT WHITMAN.

The Sage wears coarse garments, but carries a jewel in his bosom.

—LAO TZU.

THERE is a certain kind of embroidery that is worked upon khaddar. Many examples of it are to be found in the Kangra Valley and in adjacent places, particularly in Chamba. The silken thread used is raw but varied in colour. The motifs of the design are broad in form and the stitchery long and straight, presenting the same effect on both sides. This embroidery, therefore, is reversible. I know of none that is so simple and yet so rich in effect. The richness is enhanced by juxtaposition to the coarse texture of the khaddar upon which it is worked. The texture of the material embroidered is of the utmost importance. How often, exquisite stitchery goes for nothing by being worked upon rich material. There is no contrast and one gets a surfeit of richness. Rich material is in itself a medium of 'embroidery' on a larger scale, used in spectacular ways either as house furnishings (by curtains or by the garments of its inhabitants) in drama, or in pageants. For this large scale decoration intricate work often is lavished foolishly where broad masses of colour are all that is required. Embroidery is precious and should be applied with reticence. On clothing, the merest touch satisfies aesthetic demands; overmuch, even of a beautiful thing, so soon becomes vulgar and ostentatious. It is not richness that is desired in decoration but beauty. Small objects and accessories to costume may legitimately be heavily embroidered—Chamba rumals, bags,

purses, caps and so on. These are some fine examples of the Chamba rumal in the Central Museum at Lahore, embroidery of the kind that I have attempted to describe, worked upon khaddar.

A famous oratress has said that khaddar means any Indian homespun, whether of silk, cotton or wool, thereby making of it an economic symbol for homespun. The same lady has said that the decree for the wearing of khaddar by Congress members is merely sartorial. Khaddar clothing is to be the official wear for Swarajists. Both these ideas ignore the value of khaddar itself. Moreover, if khaddar stands for any homespun, why is there not more insistence upon homespun as homespun? Our national economists would be on firmer ground if they dropped the word khaddar in this connection and used the word homespun, thereby including materials made of silk and wool for the wear of patriotic people. As official wear for politicians, khaddar is questionable. It depends entirely on what shade is the politics of the wearer. If he is out for power, his khaddar garment will not become him. No one should wear khaddar but of his own accord, only thus can it be worn with conviction.

To my thinking, khaddar is a symbol of texture. Being made by hand, it is imperfect, but in this imperfection lies its aesthetic value. The hand aims at perfection but does not achieve it. It is only the machine that achieves the perfection of regularity—a

regularity that lacks the human touch. Nor should we expect a mechanical perfection from human beings. It is the humanity of man that endears. We do not love him for his minor perfections but rather in spite of them. We love him because he is humanly fallible. Were he quite perfect, he would be a machine and however much we might admire him, how could we love him? To demand un-human perfection from man is to foster hypocrisy. Pedestals require play-acting to be lived up to, for no true man is a god. Lao Tzu in one of his immortal paradoxes says, "Extreme straightness is as bad as crookedness." The man who is too rigid lacks the faculty of bending, and if he lacks the faculty of bending, he will lack the faculty of human contact, hence of human sympathy, and hence of love, which is spiritual power. A Saviour might well be a sinner in disguise.

But to return to khaddar. The hand, not being a machine but a living human organism, cannot be mechanically regular in its work. The Machine, however, has imitated hand-work and produces material of homespun texture, blemishes and all. Long before the wave of enthusiasm for khaddar arose, leading to counterfeited mechanically made khaddar, the machine in the West was profiting by the widespread development of taste for coarser texture in materials and was counterfeiting handspun. In house furnishings also, this taste for the less refined was showing itself. The canvas texture of hessian and its restful colour appealed to many artistic folk who used it for domestic purposes, among others to line their walls, giving it a coating of size or some other inconspicuous surface to make it dustproof. The Machine promptly produced wall paper designed to imitate the coarse canvas texture and people devoid of artistic conscience as promptly lined their walls with it. Some years ago there was in England a vigorous Simple Life movement inspired largely by the influence of Walt Whitman, Henry David Thoreau, and Edward Carpenter. This led to a certain fashion in simplicity and a famous furniture emporium in London stocked 'simple' things of unpolished wood at fabulous prices. A certain department of the emporium where the 'cottage' furnishings were on show was described by a wit as 'Simple Life for Millionaires.'

It is easy to scoff at this sort of thing, but it shows conclusively that the popular trend was towards simplification and that

plain things were being recognised as more beautiful than ornate things. The texture of life in those days was being khaddarised! Like khaddar, its texture was anything but perfect, but there was a tolerant humanity abroad that accepted equally the failings and triumphs, the despairs and ecstasies, the sorrows and joys that weave the fascinating texture of life. Life is not perfect and therein lies its value to us as struggling aspiring mortals, for by its discipline we grow strong in spirit to attain our manhood. Perfection in life must be our constant endeavour, though it cannot be achieved. Life itself, therefore, of which we are an integral part is very much like the imperfect texture of khaddar. We ourselves, each one of us, are part of its warp and woof. We, regular and irregular human threads, are woven into its texture. None need despair because the texture of their own particular character has many human blemishes, many faults and failings, many frailties. This imperfect texture is ready and waiting to be embroidered with work and deeds. Our very frailties should spur us on to great endeavour in expiation. It has been said and truly said. The greater the sinner, the greater the saint.

The texture of life is of great importance, for it is the background of the expression of our individualities. Just as the coarse and simple texture of khaddar enhances the richness of silken embroidery, so the texture of a simple life is a good background for deeds and achievements. Genuinely to appreciate the texture of khaddar is a step towards appreciating the texture of a simple life. Life should not be too heavily embroidered, the texture should predominate; for to be is better than to do. The whole is greater than the part. It is the trend of lives that count, the warp and woof of them, rather than occasional showy deeds and achievements. When lives are overcrowded with 'embroidery', there is little stability; for the background is almost non-existent and the whole lacks quality. Man cannot truly live if he is perpetually in the limelight. Before he can give, he must receive, and he can only receive when he is receptive, that is, when he is still and not asserting himself. "All comes by concentration," said a Sage of the West, "let us therefore sit at home with the cause." I quote from memory, but in some such words Emerson expressed a great truth and enunciated an infallible method of achievement--to sit at home with the cause. Home

implies peace—withdrawal from the outside. Everyone should be safe from intrusion in his home, a place that should approximate to a temple of silence. We should beware of too much talk in our lives and of too much self-assertion. If we are too vocal, we leave off steam that should 'be conserved for action. Spiritual economy in life is a necessity and this economy can best be acquired by sitting at home with the cause.

I have hinted that the texture of khaddar is suggestive of the texture of the Simple Life, and we may with advantage ask: What is the Simple Life? To begin with, it is not primitive life, though it may in a measure approximate to it on the surface, but on the surface only. We may with a certain amount of accuracy call it *primitive life on a higher spiral*. It is life in contact with realities. We handle without shame domestic implements and vessels and we do not hide them out of sight. Rather we display them with pride as household ornaments. We allow a serviceable black kettle, for instance, to find elegant repose upon the hob of our living-room fire-place, ever ready—when a fire is burning to minister to the wants of its co-inhabitants. Even when a fire is not burning, a kettle is a finer finish to an empty grate than a bunch of dried grasses, a living plant, or even a screen. An axe and a hoe reposing in a quiet corner of the kitchen are almost human in their eagerness to get out and work! They prefer to remain, when out of use, in a cheerful busy room, rather than shut up in a dark and musty tool-house. Arrived at this point of contact with realities, we dispense with extraneous ornament as ornament. Works of art find their place in our dwellings but mostly in the form of things to be used. This naturally leads to the demand for utensils and implements of good workmanship. Vessels of earthenware, brass, copper and iron would reappear, for we could not expose tin or white enamelled ware in our living-rooms, and every room in our dwelling is to be a living-room—even the kitchen. In our simplification of labour, the kitchen would also be the refectory and as such offers great possibilities of development—a subject that requires an article to itself. Food eaten in common in a temple of labour—for such is the kitchen—would be the very height of ecstatic communion, where no single human being is refused either because he is a labourer, a stranger, or an outcaste. Life itself is the work of art that we would create.

All that we have learnt of the principles of design in applied ornament we apply to the creation of beautiful interiors. The simplest and most obvious principle of design in decoration is that of symmetry. This requires no thought, no sense of balance. It is mere repetition. It is in fact a primitive method of decoration. It has been with us for long. I have seen not only mantle-pieces so arranged but whole rooms with their furniture placed in monotonous symmetry. Let us not scoff at the lack of imagination that produces this result, for it is a step in the direction of applying the principles of design to the arrangement of a room.

The highest principle of design is that of equal distribution in which nothing is repeated but all is balanced. Masses are well placed and may be balanced by other masses or by space. Space plays a very important part in the principle of equal distribution and herein is a parable for the Simple Life. It is supposed by many that the Simple Life means hard work and strenuousness. This is a mistake. We simplify life in its material aspect that we may enrich it in its spiritual aspect and for this we need leisure space. Not only our rooms should conform to this principle of designed space, but the hours of our day. We may call space silence, if we will. Most assuredly without silence is no cultural growth, no spiritual experience. To simplify life that we may achieve freedom and leisure is to triumph over the clogging weight that pulls us down and enchains us to things. Henry David Thoreau, one of the Concord 'transcendentalists', a pioneer of the Simple Life, had a stone specimen which he displayed in his room, but when he found that it needed dusting, he pitched it out of the window with the reflection that it was waste of time to dust furniture while the furniture of his mind was undusted. Those who embark on the simplification of life find themselves asking what things are worth dusting, what things are worth while. The answer is: Very few. The simplifying process follows. Let it not be imagined that the process is easy. At the start one gets landed into all kinds of perplexities and hard work, and life is anything but simple! To ignore the accumulations of matter that pen us in is infinitely easier than to tackle them that we may escape. It is not until we shake the bars of our prison that we realize how unyielding they are. We had no idea we were so bound to mere things until we tried to detach ourselves from them. We find

numberless excuses for keeping this thing or that, but the day comes when victory has been won and we metaphorically pitch our precious lumber out of the window. This is a stage in our spiritual development, a stage each one of us must pass through; it is a sign that we are approaching the Path of Return, disentangling ourselves from matter.

On the path of Pursuit, material things are necessary to our development, and, as we proceed upon that path, the things we pursue have to be choice. This leads to discrimination between the beautiful and ugly; the useful and useless, the appropriate and inappropriate, in fact, between the worth while and the not worth while. It is an irony of fate that the realization of choice possessions is closely followed by renunciation of these same possessions as we set our feet upon the Return. There is comfort in the thought that renunciation of material things heralds the dawn of the advent of things of the spirit, of which we are to be not the possessors but the possessed. The exclusive use of khaddar implies asceticism, and therein lies its danger as propaganda to a people needing guidance upon the Path of Pursuit. India is in need of materialization for her spiritual good, however paradoxical it may sound. In the mass, she does not appear to be upon the Path of Return, though it is probable that souls on that path will seek rebirth on her soil. India being a land of extremes—a land of heat and cold, mountain and plain, palace and hovel, famine and plenty, drought and flood. According to the law of correspondences of which the saying, "As below, so above" is an indication, and according to observation, this country is a meeting ground for young and ancient souls. They need one another for their mutual evolution. The path of returning soul grows steeper and steeper as the summit of realization appears, and where is there a land needing greater endeavour? The problems of India cannot be solved by callow souls, however numerous. Her problems—economic, political, social, and religious—call for supermen. I have wandered from the Simple Life which does not stand for asceticism—far from it. It is not a poor moiety in material things that will content us. It is not less that we seek, it is more, but the more is in quality. It is in quantity that we diminish. Our clothes are to be fewer in number but more durable and more intrinsically beautiful. Our food less stimulating but more nourishing. Our

houses smaller but more compact. We need, however, more fresh air, more space, more leisure, more freedom, more philosophy, more art. We need an ampler atmosphere in life, an atmosphere in which the spirit of man can unfold which it cannot when on every hand it is hampered with the acquiring, the possession, and the burden of material things. The Simple Life is voluntary poverty, implying experience of riches. It is a passing beyond them. The gospel of the Simple Life is not meant for those who have no life to simplify. Among the poor, life is but a sordid grind to eke out mere existence. It is not until we have a surplus of the good things of life that simplification can have deep meaning. True cultural life cannot exist in an atmosphere choked with material pre-occupations. It may struggle to exist but will be no more than a superficial thing. Culture should be as much part and parcel of life as the warp and woof of khaddar is part and parcel of its texture. True culture is not a thing separate from life that we call art, literature, philosophy, science—it is life itself, in which beauty, imagination, thought and truth are implicit—implicit in our food, clothing, shelter, amusements, occupations, and conversations or silences. How little silence there is in conventional worldly life! It is so imperfectly understood as a cultural element that we are inclined to think we are not cultured unless we are talking about it. How could the seed germinate if it were vocal? Silence is a cultural process with it.

Domestic service there must be wherever there is a group of persons or wherever a single person follows an occupation or calling that necessitates a sense of leisure. Dostoevsky says in one of his novels—The Brothers Karamazov, I think—that there must be servants in life but we should establish such a relationship with them as to make them forget they are servants. (This requires co-operation on the part of servants.) For harmonious domestic life, servants should be, as it were, members of the family or group. An intimacy should exist that would make them forget their servitude. This intimacy can be established only by those leading a simple life in which all may share without incongruity. It is unthinkable in conventional life where barriers abound between the server and the served. Life must be of khaddar texture before servants can be freed from their servitude.

Disciples of the Simple Life would re-

organize their days on a basis in which toil is banished that pleasant work and leisure may appear. More leisure for the worker but more work for the leisured. The Simple Life, however, does not only mean readjustment of labour and leisure resulting in a kind of spiritual economy, it leads also to spiritual alchemy in material things embodying the idea of that profound and disturbing paradox of Walt Whitman that *Objects gross and the unseen soul are one*. The things with which we surround ourselves should be a reflection of our inner and higher selves. Matter must be spiritualized. This is Walt Whitman's message for our materialistic age. Though *maya* is *maya*, it is yet our greatest reality, for it is through *maya* that spirit manifests itself. We are spirit materialized and it is for us in our turn to spiritualize matter. Only thus can we liberate ourselves from its bondage.

Liberation can come in no other way—a casting off of outer coverings and husks to get to the very kernel of life which is both material and immaterial. In ordinary complex life, spirit and matter are divorced and so we flock to our churches and temples seeking things of the spirit when all the time they are locked up in our selves and in material existence, awaiting deliverance. When we find them, it will be hard to say whether they are spirit or matter, for both will be one. Spirit and matter are the warp and woof of life and as in the leisure and labour of khaddarized lives, it is merely a matter of readjustment of these elements that will lead towards the perfect whole. Like the embroidery already referred to, life must be reversible, spirit and matter harmonized on both planes, until there is no right side or wrong side, no spirit or matter, for both will be one.

BRITISH EXPANSION IN TIBET

CHAPTER II

By TARAKNATH DAS, M.A., Ph.D.

Lord Curzon's Forward Policy towards Tibet before the Anglo Japanese Alliance

IN 1895, the British Government made a settlement of the border disputes between India and Tibet through the co-operation of China. During the period and the year 1899, when Lord Curzon came to India as the Viceroy, many momentous things happened in the field of world politics in all parts of the world, and particularly in the Far East. The supposedly enormous power of China was proved to be a mere myth when Japan crushingly defeated the former in the Sino-Japanese War. This gave conclusive evidence of Chinese helplessness, and the scramble for partitioning China into spheres of influence by the powers began. It was at this time that Russia, France and Germany, co-operating amongst themselves, humiliated Japan and forced her to give up the continental gains conceded to her by the first Treaty of Simanoseki. This concerted action on the part of Russia, France and Germany threatened British influence in Peking. This was also the time when Great Britain had to give up her idea of having an alliance with China against Russia; ¹ because Li Hung

Chang, the great Chinese statesman, was dealing with Russia to establish an offensive and defensive alliance.² Great Britain was feeling the pressure of insecurity to such an extent that she was considering an alliance with Germany and Japan.³ It was about this time the South African situation was leading to a tension. Thus England felt the imperative necessity of strengthening her influence in China at all costs.

Lord Curzon, the Governor-General of India, sent a despatch to the India Office, London, outlining the policy of direct negotiation with Tibet and disregarding Chinese Sovereignty. This policy was later approved by the Foreign Office. This Curzon despatch dated the 30th of March, 1899, shows the impatience of the British authorities in India. The despatch in part reads:—

".....We do not desire to conceal from your Lordship our opinion that negotiations with the Chinese Resident [regarding the access of Indian Traders to Phari and the question of boundary marking]—although they have the sanction of long usage, and although the attempts that have so far been made to open direct communications with

the Tibetan authorities have resulted in failure—are not likely to be productive of any serious result. We seem, in fact, in respect of our policy towards Tibet, to be moving in a vicious circle. If we apply to Tibet, we either receive no reply, or are referred to the Chinese Resident. If we apply to the latter, he excuses his failure by his inability to put any pressure on Tibet. As a policy, this appears to us to be unproductive and inglorious. We shall be grateful for your Lordship's opinion as to the advisability of any modification of it in the near future."

The instruction of the British Foreign Office, to the India Office, sent on May 19, reads in part as follows:—

"With reference to Lord George Hamilton's inquiry as to whether diplomatic pressure could be exercised at Peking to secure a binding pledge from the Chinese Government, with regard to free access to Phari, and freedom of trade there in the event of rectification of frontier being conceded, I am to observe that during recent years, Chinese authority in Tibet has been little more than nominal. The enclosures in the Despatch which you forwarded from the Government of India would even seem to show that it is at present practically non-existent.

"In these circumstances, Lord Salisbury considers it very improbable that any representations at Peking on the subject would lead to a good result, but he will take an opportunity of consulting Sir Claude Macdonald, who is expected to arrive in England towards the end of this month.

"It would certainly be preferable to open direct communication with the Government of India and the Tibetan authorities, although the Viceroy states in his despatch that the attempts which have so far been made in this direction have resulted in failure.

"As, however, the Tibetans have attempted to repudiate the convention as regards the frontier on the ground that the Chinese have no authority to act for them, it is reasonable to suppose that they might be induced to enter into negotiations, especially as the Government of India are prepared to allow them to remain in possession of the territory surrendered under the boundary agreement."

The Secretary of State for India, in conformity with the policy of the British Foreign Office, authorized the Governor-General of India, Lord Curzon, on the 8th of December, 1899, to carry on direct negotiations with Tibet. The despatch in part reads:—

"Her Majesty's Government approves the course of action adopted by your Government in regard to the establishment of direct correspondence with the Tibetans, and the Secretary of State for Foreign Affairs has instructed Her Majesty's Minister at Peking by telegram to endeavour to obtain assistance of the Chinese Government in securing for native traders from India access to and freedom for trade in Phari."

This really marks the beginning of the elevation of the Chinese factor in the Tibetan policy. It will be later on seen that

the British Government would sign a treaty with Tibet bringing Tibet within its virtual control. From now on, the third factor—the Russian attitude in Tibet—will begin to play an important part. However, it is interesting to see that the British Indian Government wanted to send a mission to Tibet through Nepal and also through Yunnan. Both missions failed and as a last resort a letter to the Dalai Lama was sent through Ugyen Kazi, who as an agent of the Dalai Lama came to India to buy two elephants for him.

The following extract from the letter from the Government of India in the Foreign Department, to the Right Honorable Lord George F. Hamilton, His Majesty's Secretary of State for India, dated Simla, the 25th of July, 1904, reads in part:—

"..... Enquiries were accordingly instituted as to the possibility of despatching a suitable emissary to the Tibetan capital either through Yunnan or through Nepal, or by way of Ladakh. Our Resident in Nepal, who was verbally consulted, advised against any attempt being made to reach Lhasa via Nepal, except with the knowledge and consent of the Nepalese Durbar, to whom we were not prepared to refer. The Agent whom we suggested to the Government of Burma as a possible emissary for the mission through Yunnan, was reported to be unsuitable. The proposal to communicate through Ladakh, however, seemed to offer some prospect of success..... This prospect having failed, we determined to make one more effort to procure the delivery of a letter to the Dalai Lama through Ugyen Kazi..... As to the exact form which our altered policy should assume, we shall, if necessary, address your Lordship at a later date. But we may add, that before long, steps may be required to be taken for the adequate safeguarding of British interests upon a part of the frontier where they have never hitherto been impugned...."

This expression of altered policy and intimation of taking steps to protect British interests later on developed into Col. Younghusband's expedition to Tibet. The South African War and also the Boxer Outbreak made it imperative for Britain to be cautious in the forward march to Lhasa.

RUSO-TIBETAN NEGOTIATIONS

While the Anglo-Tibetan relations were coming to a head because of the altered policy approved by the British Foreign Office, Russo-Tibetan negotiations were going on with great rapidity. It was because Russia began to take active interest in Tibetan matters that the British Foreign Office and the India Office in London agreed to the forward policy of Lord Curzon. Mr. Percival Landon, in his "Opening of Tibet", gives a vivid description of this phase of Tibetan affairs and says:—

".....I do not wish to suggest that Russia in attempting to gain influence in Lhassa, was guilty of anything which reflects the least discredit upon her statesmen. On the other hand, it was far-sighted and, from many points of view, an entirely laudable attempt to consolidate the Central Asian Empire which she believes to be her rightful heritage. The only reason the British found it necessary to intervene was that the equally justifiable policy which they had themselves deliberately adopted, and their own vastly greater interests in Tibet, clashed all along the line with those of the Muscovites. We happen to have been the better placed to achieve our end....."

Regarding the mission of Dorjief from Lhassa to St Petersburg (1898) and his later actions at Lhassa, the same author remarks:—

"Precisely what took place in Russia has not been made public.....All that is known is that when he returned to Tibet, Ghomang Lobzang (Tibetan name of Dorjief, who was born in Siberia and Mongolian Burial, and Buddhist by religion and belonged to the Monastic order Döbong Monastery) found himself in the unofficial position of Russian agent in Lhassa. He brought with him a large number of exceedingly valuable presents, and he lost no time in trying to persuade the Lhassan hierarchy that it was to their interest to secure the informal protection of the Tsar of Russia. Briefly stated, his arguments were these. You have no strength in the country to resist invaders, your natural protector and suzerain, China, is a broken reed, even at this moment she is entirely under the domination of the British. If you remain any longer trusting to her support, you will find that she throws you as a sop to the Indian Government. The English are a rapacious and heretical nation. They will not respect your religion, they will bring you into servitude, and the ancient and honorable rule of the priests in this country will surely be put an end to. On the other hand, if you will ask the aid of Russia, you will secure the most powerful protector in the world. You will have gained on your side, the only military power that is able to crush the English nation. More than that, you may be able to induce the great Monarch of that nation to embrace your faith. Another Emperor, as great as he, has in past ages been converted to our great faith, and if you can convince Nicholas, whose sympathies with Buddhism are universally admitted, it will not be long before the whole Russian race are obedient servants and loyal disciples of your Holiness."

"Such, in rough outline, was Dorjief's policy. It produced an almost immediate effect upon the Dalai Lama himself. Impetuously, without consulting his national council, he accepted the suggestion, and even proposed to visit St Petersburg in person. But the Dalai Lama had reckoned too hastily, the Tsong-du had still to be consulted, and here the Dalai Lama received a check. The Tsong-du replied diplomatically that it was very nice of the Russian Emperor, but that they required no protection, that the Dalai Lama had exceeded his authority in committing the country to a consideration of Dorjief's offer. The grand Lama did all in his power to induce them to accept his scheme, but without avail, and the next

year another ruse was adopted by Dorjief to further the interests of his patrons.

"He went again to St. Petersburg, and there was received in audience by the Emperor himself, he returned after a short stay, the bearer of two interesting things. One was a letter, asking that the Dalai Lama should despatch an Envoy to Russia to discuss the matter fully. The other was a complete set of vestments appertaining to a Bishop of the Russian Church. In spite of the recent declarations of the Tsong-du, the Dalai Lama on his own responsibility, sent in response Tsan-nyid, an Abbott of high rank, to accompany Dorjief, who a month after his arrival at Lhassa, was again on the road to Europe. Upon their arrival in Russia, they were received with the highest consideration, and a second audience with the Tsar was granted them. Ultimately they set off on their return journey and reached Lhassa in December 1901. They there laid before the Dalai Lama a proposal from the Russian Government, that a Prince of the Royal house should take up residence in Lhassa for the purpose of promoting friendly relations. The other document which the returning Abbott laid before his Master was the hotly discussed agreement between Russia and Tibet."

The British authorities in Russia were keeping close watch on these missions, and the British Foreign office was kept informed about the visit paid to the Emperor, and the two following extracts from the "Journal de Saint Petersburg," verifies certain phrases of the Russo-Tibetan transaction:

"Sa Majesté L'Empereur a reçu le Samdi, 30, Septembre au Palais de Livadia, Aharamba-Agrvan Dorjief, premier tsanit-hamba pres le Dalai-Lama du Thibet." Great Britain, papers relating to Tibet (1899-1901) page 113.

"Extract from the "Messenger Official" June 25th (July 8) 1907.

"Sa Majesté L'Empereur a reçu le Samdi, 23 Juni, au grand Palais de Peterhof, les Envoyés Extraordinaires du Dalai-Lama du Thibet, Hambo Akhvan Dorjief et Kaitthock Hambo Donir.

"Après la reception des Envoyés, a eu l'honneur d'être présenté a Sa Majesté L'Empereur le Secrétaire de la Mission Djantsan Zombon Taitong Pantack, Chef de l'Arrondissement du Thibet.

"En meme temps a eu l'honneur d'être présenté a Sa Majesté L'Empereur le Capitaine en second Oulanov, du 1er Regiment de Cosaques du Don, attaché a la Mission Thibétaine comme interprète.

"Le meme jour, la Mission Thibétaine a été reçue par Sa Majesté L'Impératrice Marie Fedorovna."

Free translation of the above:—

On Saturday, the 30th September, His Majesty, the Emperor, received Aharamba-Agrvan Dorjief who is second to the Dalai Lama of Tibet, in the Palace of Livadia.

On Saturday, June 23, His Majesty the Emperor received Hambo Akhvan Dorjief and Kaitthock Hambo Donir, the Envoy Extraordinary of the Dalai Lama, at the grand palace of Peterhof.

After the reception of the Envoys they had the honor of being presented to His Majesty the Emperor's Secretary of the Mission, Djantsan

Zomlon Taitong Pantack, Chief of the Department of Tibet. At the same time, they had the honor to be presented to His Majesty the Emperor's First Lt. Oulanov of the Regiment of Don Cosack, who was attached to the Tibetan Mission as interpreter.

At the same day the Tibetan Mission was received by Her Majesty the Empress Marie Feodorovna.

Sir G. Scott, British Ambassador at St. Petersburg, inquired about the character of the Tibetan Mission from Count Lamsdorff, who assured him that "although the Tibetan visitors had been described as Envoys Extraordinary of Dalai-Lama, their mission could not be regarded as having any political or diplomatic character."¹¹ But this assurance was not regarded sufficient by the Indian Foreign Office and the Secretary of Foreign Affairs and the Marquess of Lansdowne in a despatch to Sir G. Scott, dated, Foreign Office, August 16, 1901, while expressing satisfaction at the announcement that the Tibetan Mission did not have any political character, recorded that "His Majesty's Government could not regard with indifference any proceedings that might have a tendency to alter or disturb the existing status of Tibet."¹²

Writing in 1900, Sir Archibald Colquhoun gives a picture of the then existing Anglo-Russian rivalry from the British point of view:—

"The expansion of the Northern Colossus—more Oriental than European, whose heart of Empire lies in Central Asia into China and towards the natural zone of influence of Europe her determination to control commerce, religion, and communication, are grave dangers for all other nations, more especially the Anglo-Saxon peoples. Unchecked they would lead to the subjugation of Europe by Asia. The danger is clear to any one who will take up the map. Russia is already becoming a paramount Power in Northern China. Russia with a port on the Persian Gulf or Indian Ocean treated as a right beyond question. Russia connecting Central Asia with the Persian Gulf by railways, from Askabad southwards, and from Tiflis by Kars and the Turko-Persian frontier thus making herself independent of the Dardanelles and the Suez Canal, and cutting into the direct Indo-European line of the overland communication. A conflict between East and West for the domination of the old world is imminent. Slav and Saxon must contend for supremacy, even for equality, and upon the skill and determination of the two opponents hangs the future of Asia, and not only of Asia but of Europe."¹³

It is generally held that Russia intrigued against Britain in Tibet, and it is due to the bribing of the Tibetan statesmen that Russia secured such a stronghold there. There may be some truth about the bribing of the so-called Tibetan statesmen. But one must not

forget that the rise of Russian influence in Tibet was due to the weakening of the Chinese influence in Tibet, also due to the Tibetan dread of the British, who conquered India through means well known to the world as well as the Tibetans.

"China's loss of prestige in Tibet since the Japanese-Chinese war, owing to her inability to assert her power over the vassal state has much to do with this pro-Russian leaning. Previous to that war, and before China's internal incompetence had been laid bare by Japan, relations like those between master and vassal existed between Tibet and China. The latter interfered with the internal affairs of Tibet and meted out punishment freely to Tibetan dignitaries and even to the Grand Lama. Now she is entirely helpless. They know that their former Suzerain has fallen and is therefore no longer to be depended upon. They are prejudiced against England on account of the subjugation of India, and so they naturally concluded that they should establish friendly relations with Russia, which they knew was England's better foe.

"It is evident that the Dalai-Lama himself favors this view, and it may be safely presumed that unless he was favorably disposed towards Russia, he would never have accepted the Bishop's garment from the Tzar. He is too intelligent a man to accept any present from a foreign Sovereign as a mere compliment. The Dalai-Lama's friendly inclination was clearly established when in December, 1900, he sent to Russia his Grand Chamberlain as Envoy with three followers. The party was received with warm welcome by that court, to which it offered presents brought from Tibet. It is said that on that occasion a secret understanding was reached between the two Governments."¹⁴

Mr Kawaguchi points out that the British intrigue under the guidance of Sarat Chandra Das, who entered Tibet as a Sikkimese priest and which led to trouble at the frontier, created a revulsion of feeling of the Tibetans towards Indians and other foreigners. Tibetans were suspicious of the motive of the British when they started to build a fort at the frontier between Tibet and Sikkim, and this gave an excuse for the British to construe that the Tibetans were intriguing with the Russians, and the British Indian Government started its forward policy.¹⁵

The British method created fear in the minds of the Tibetans. Mr Oscar T. Crosby, in his valuable study on Tibet and Turkestan, says: "Remove the fear of you in Tibetan hearts, and you thus remove the fear of Russia in yours."¹⁶

According to the despatch sent by Sir E. Satow, to the Marquis of Lansdowne on August 5, 1902, from Peking, it was intimated that there was some rumour that a secret agreement between China and Russia had been agreed upon regarding Tibet, China

renouncing the sovereignty over Tibet, to Russia to secure the alliance.¹⁷ This was hotly denied by the Chinese Foreign Office. But the continued Russian occupation of Manchuria after the Boxer trouble and the persistent refusal of the Tibetans to treat with the British officials regarding the treaty of 1890, which was, according to the British contention, violated by the Tibetans, led the Indian Government to send an expedition to Lhasa. A few weeks earlier the British Indian Government had ordered Mr. White to proceed with a band of escort to the Tibetan frontier. On August 30, 1902, the Chinese Government asked the British Government through Sir E. Satow.

"That the Officer commanding the troops may be instructed to refrain from taking any action pending the arrival of the Chinese Officer, when matters can be amicably discussed. He fears that proceedings of the British Resident are likely to be misunderstood by the Tibetans."¹⁸

Of course, the Russian Government took notice of the British forward movement towards Tibet and intimated to the British Foreign Office, that "in the present state of unrest and excitement, measures of this kind were dangerous and might produce a renewal of the Boxer Agitation"¹⁹.

This aggressive policy of England in Tibet was followed by the Russo-Chinese Commercial Agreement regarding Tibet in 1902. The principal articles of which are as follows:—

"Article 1. Tibet being a country situated between Central Asia and Western Siberia, Russia and China are mutually obliged to care for the maintenance of peace in that country. In case trouble should arise in Tibet, China, in order to preserve this district, and Russia, in order to protect her frontiers, shall despatch thither military forces on mutual notification.

"Article 2. In case of a third power's contriving directly or indirectly, troubles in Tibet, Russia and China oblige themselves to concur in taking such measures as may seem advisable for repressing such troubles.

"Article 3. Entire liberty in what concerns Russian orthodox as well as Lamaist worship will be introduced in Tibet, but all other religions will be absolutely prohibited.

"Article 4. Tibet shall be made gradually a country with an independent inner administration. In order to accomplish this task, Russia and China are to be sharers of the work. Russia takes upon herself the reorganisation of the Tibetan military forces on the European model and obliges herself to carry into effect this reform in good spirit and without incurring blame from the native population. China, for her part, is to take care of the development of the economic situation in Tibet, and her progress abroad."²⁰

This treaty makes it clear that China and Russia were apprehensive of Great Britain's designs in Tibet and pledged for joint action. Article 3 shows the possibility of Russia using the Russian Church and Lamaist faith in her favor. Article 4 foreshadows Russian preponderance in Tibet. Not only that, although it is mentioned that China will have the final control over the industrial development of Tibet, the fact that China was in no position to carry on any project of industrial development of Tibet would mean that China would eventually ask Russia to co-operate with her to exploit Tibetan mineral resources.

In fact, there is evidence that a commercial agreement was made between China and Russia for that purpose.²¹

Great Britain wanted to test the strength of the agreement, by sending an expedition to Tibetan soil at an opportune moment. Failure of Russia, the British Foreign Office thought, to act according to the agreement, would destroy the Russian prestige among the Tibetan and Chinese politicians, which would be a great success for British diplomacy. She waited for a decisive move till the Anglo-Japanese alliance was concluded.

1. Wood, G. Zay: China, the United States and the Anglo-Japanese Alliance. Fleming, H. Revell Co. N. Y. 1921, pp. 22-23.

2. MacNair, Harley Farnsworth: Modern Chinese History. Selected Readings Commercial Press, Shanghai, 1923, pp. 550-560. Bland, J. O. P. Li Hung Chang. Henry Holt & Co. N. Y., 1917, p. 22.

3. Pooley, A. M.: The Secret Memoirs of Count Tadashi Hayashi. G. P. Putnam's Sons. New York, 1915, pp. 70-71.

4. British Parliamentary Papers Relating to Tibet, 1889-1904, p. 75.

5. Ibid., pp. 100-101.

6. Ibid., pp. 118-119.

7. Landon, Percival: Opening of Tibet, p. 21.

8. Ibid., pp. 22-24.

9. British Parliamentary Papers regarding Tibet 1893-1904, p. 113.

10. Ibid., pp. 117-118.

11. Ibid., page 117.

12. Ibid., page 124.

13. Colquhoun, Sir Archibald: Russia against India. New York. Harpers Brothers. 1900, pp. 229-230.

14. Kawaguchi, Ekai: Three Years in Tibet. (London Theosophical Publishing Society) 1909, pp. 504-505.

15. Ibid., page 516.

16. Crosby, Oscar T. Tibet and Turkestan. (G. P. Putnam, etc.) 1905, p. 253.

17. "In April, 1899, the Chinese Amban was rash enough to hint to our (British) political officer that the Tibetans might appeal to Russia if we pressed for our rights too strictly."

—The Bottom Rock of the Tibetan Question, by F. H. Parker. Fortnightly Review, July, 1901, pp. 121-131.

18. British Parliamentary Papers re Tibet, 1895-1901, p. 111.

19. *Ibid.*, p. 116.

20. Tibet, Russia and England, On The International Chess Board, by Prof. Edwin Maxey. The Arena (Boston, July 1901), pages 29-31.

21. "No other Power can intervene between Russia and China in this matter, nor can any of these stipulations be modified owing to the interference of other Powers. The Russo-Chinese Bank will defray all the expenses of prospecting for mines in Tibet. A royalty of ten per cent. shall be paid to China upon all coal and metal extracted.

Mining proprietors, whether Chinese or Russian, must not extract in any year to a greater value than 200,000 taels. All recently discovered veins must be clearly marked out and defined, so as to avoid future disputes. All imports of machinery and tools, if they come via Russia, shall be free of duty. Unauthorised understandings, whether by Chinese or Russians, to be severely dealt with. Mines opened by Russians to be reported to the Russian Minister at Peking, for the information of the Chinese Foreign Office; if there be no objection, the Foreign Office will then instruct the assistant Resident in Tibet to take action accordingly." Parker's article on "The Bottom-Rock of the Tibetan Question".

The treaty, if true, does throw some light on the possibility of economic penetration of Tibet by Russia. But when we compare it with the present British economic control of Tibet, we find it to be favourable to China and her sovereign rights in Tibet.

MILITARISM AND EMPIRE

By K. M. PANIKKAR

THE intimate relation and the interdependence of Militarism and Empire have been recognised by all students of history. The Empire is necessary for military power and glory, and military power is necessary to keep up the Empire. Thus, Great Britain cannot reduce her armaments because India and the other parts of the Empire have to be defended. Again, for the maintenance of a great military force the man power of India and the devolution of expenditure so as not to make it fall entirely on England are essential. The same is the case with France whose colonial army has become a chief factor in her defence system. The heavy military expenditure of Japan has to be borne by the Japanese alone, unless the Koreans could be found to share it; but that, in turn, necessitates a larger army in order to maintain peace and order in Korea and to hold it against aggressors.

Besides, the overseas possessions provide the army with ample area for continuous operations which would help to keep the army in an efficient state. During peace time, Indian frontier provides for Great Britain the training ground for her armies, which are given an opportunity to see constant field service in the operations

against the tribes. By periodical change of regiments, the war-spirit in the whole army is kept up and the field morale of the soldiers is tested. This costs the British Exchequer nothing as the whole expense of this policy has got to be borne by India. The Escher Report gives a frank statement of policy and the Indian army which is supposed to be for the Defence of India is recognised to be an imperial force on which Great Britain could depend upon any time for its offensive and defensive warfare. India and the tropical colonies offer Great Britain an opportunity for successfully perfecting her military arm without arousing the suspicion of the public in England, which by a curious tradition resents military display.

The same is the case with France. Her military glories are won and martial spirit kept up in times of peace in the colonies. In her African colonies also, the same policy of veiled military government is followed and the whole African policy of France is dictated by this consideration.

Benedetto Croce, the Italian philosopher, mentions that during the Tripolitan war, it was seriously suggested by a writer that the 'great victories' of Italy in this predatory expedition should be celebrated in a Latin

history. The spirit of Zabernism which imperial tradition generates is even in normal minds such that a nation which once embarks on a career of conquest and exploitation is bound increasingly to become militarist in ideas. In fact, even in countries which glory in civilian tradition as England, the spirit of military dictatorship for those outside the white race has come to be accepted as a principle. In India, the British soldier and officers are as much privileged individuals as in imperial Germany. The rules and regulations in cantonment areas are sufficient indications of this and the incidents that are daily reported in the press of outrageous actions on the part of soldiers towards civilians which go off unpunished are sufficient proof of this mentality. A recent case which attracted some attention may be mentioned here. A well-known public worker of Karachi fell in with a number of soldiers in a railway train. He was kicked out of his compartment and very roughly handled, but the soldiers who were responsible for the crime were acquitted by a court-martial. The outcry that was raised against Lord Curzon for daring to inflict punishment on a regiment which refused to name a soldier who had committed outrage on an Indian woman shows how strong the feeling of militarism is in Anglo-India. In fact, to breathe a word against the imperial militarists is as much a high crime in England as it was in Germany, and any one, however high his position, who fights for civilian authority over the military as Lord Curzon did in his struggle against Kitchener is bound to go down.

The complete subordination of political and civil policy to military and naval interests in Japan, which country exemplifies the imperialist spirit almost as well as Great Britain is well known. The elder statesman who from behind control the Mikados government pursue with single-minded determination the policy of perfecting the army and the navy with a view to further aggrandisement and greater position as an imperial nation.

The cynical way in which the principal signatories of the Washington Conference tried to overreach each other after drawing up an agreement for the limitation of armaments is indicative of the policy of force that underlies imperialism. Japan refused to accept the 5-5-3 ratio in relation to auxiliary craft and though she scrapped a number of battleships, the total tonnage of her building programme after the conference was even

greater than what she had laid out for herself before 1921. The hurry with which the fortification of Bonin was completed also showed that Japan was not going to risk the defence of her pacific empire to the decision of the diplomatists that were gathered at Washington. The decision that Great Britain took almost immediately to build a first-class naval base at Singapore, and the stormy protests which the champions of the Blue Water school raised against the decision of the Labour Government to abandon it give some explanation of the motives that lie behind Britain's Naval policy. The whole policy of naval bases and coaling stations is based on the question of Empire defence. The Navy unlike the army cannot unfortunately march on its stomach and even the most powerful Armada is limited in its operations by its steaming radius. If it is to operate in distant seas, it must have dockyards, coaling stations, and supply centres. It is this fact which has compelled Britain to lay her hands on all possible strategic centres. It is the same principle which drives Japan to annex Yapp Islands. For the same reason, the United States is forced into a forward policy in the Pacific as the defence of the Philippines against a maritime attack would be impossible without bases, dockyards and coaling stations for the American navy in the long distance it has to traverse from San Francisco to Manila.

The development of aerial warfare has strengthened again the relation between armament and Empire. Aerial connections between the various parts of the Empire are of the utmost importance to the future of defence. Britain, France, Japan are making serious efforts in that direction. The Imperial Defence Committee of Great Britain has long been seriously engaged on airways and a comprehensive scheme, by which the different parts of the Empire will be knit up aerially, is under consideration. France has already made great progress in this direction, says a special correspondent of *The Times*:—"French aeronautical policy is more immediately directed to the maintenance of the influence of France as a Mediterranean Power and to the exploitation of the rich resources of her African Empire. Regular air services have long been established between the southern coast of France and Morocco and Algeria, and for these the Compagnie Generale d'Entreprise Aeronautique is responsible." Every morning at 7 o'clock aeroplanes leave Toulouse and Marseilles for Casablanca, and cover in 13

hours in the air a distance which can only be covered in five days by train and steamer.

Casablanca is connected by a bi-weekly air service with Oran. From Oran an aeroplane leaves for Alicante, on the east coast of Spain, four times a week, crossing of the Mediterranean in three hours. The Compagnie Aero-Navale dispatches three aeroplanes a week from Antibes, near Nice, to Ajaccio. They accomplish in two hours a steamer journey of 23 hours. As soon as an agreement has been reached with Italy for an intermediary landing place in Sardinia, this Antibes-Ajaccio route will be extended—next year, it is hoped, to Tunis and Philippeville. The technical difficulties of a direct service from Marseilles to Algiers have not yet been overcome, but credits appear in the Budget of 1925 for a Marseilles-Algiers service via Barcelona and Palma. Finally, the plans of an air service from Marseilles towards Syria, via Italy and Greece which will from the

prolongation of the London-Paris-Marseilles route, are being actively prepared by the Compagnie des Messageries Transaériennes.

The effect of militarism which is thus the direct result of Imperialist ambitions on the European nations need not be discussed here. Its dehumanising, brutalizing effects are well known, and need no illustration. Thus, by strange irony, Imperialist domination which is injurious to the subject people is, in its turn, having reactions on the psychological life and historical traditions of European nations themselves, which are slowly undermining the basis of their greatness. It is making them more callous, and the noble elements of the life of a people on which alone can the greatness of nations depend are being slowly borne down by the weight of a new set of traditions developed in regions where, for the ruling classes, the ten commandments have no validity and the spirit of the swashbuckler is in the ascendant.

MY REMINISCENCES OF RAMAKRISHNA GOPAL BHANDARKAR

By MAJOR B D BASU, I M S. (Retired)

THE first time I visited Poona was in March 1893, when Mr Tookaram Tatya favoured me with a letter of introduction to Dr R G Bhandarkar. The day following my arrival at Poona I called on him and delivered to him the letter of Mr Tookaram Tatya. Dr Bhandarkar had built a palatial house at the confluence of the rivers Mula and Mutha, and hence he named it Sangam Ashram. He received me very cordially, but as he was then going out on some urgent private business, he could not converse with me long, but said that he would come to see me at the hotel where I was then staying. So he did the next day. Seeing a Bengali book on the table, he took it up and began to read it fluently but with an accent. I asked him if he had ever been to Bengal. His answer was in the negative. He told me that he had learnt Bengali from books and with the occasional aid of a few Bengali

gentlemen who now and then visited Bombay and Poona. Our conversation passed on to other subjects. He had been to Europe and narrated his impressions of Germany and England and especially of the Sanskrit scholars of those countries.

He then asked me to attend the Prasthana Samaj meeting the following Sunday, which I did. He conducted the divine service and delivered a sermon. On the breaking up of the meeting, taking me in his tonga, he drove through the town of Poona, showing me the important places. On coming to the Peishwa's Wada or palace, then in ruins, he said: "Do you know why the Maratha empire came to grief?—one word—intrigue." Then he heaved a heavy sigh.

At his invitation, I went to the Deccan College the next day, which was Monday, at 2 P. M., when he had no more classes to take. He showed me round the college building,

the different classes and then taking me to the library showed me the collection of Sanskrit MSS mostly made by him.

My visit to Poona in March, 1893, was a short one, but in September of that year, I was posted on duty in that capital of the Deccan, which I reached on Monday, the 25th instant. After washing and dressing, taking my *chola haxri* in the hotel where I was staying, the first gentleman whom I went to see that morning was Dr. Bhandarkar. Mr. Justice Kashinath Trimbak Telang had then died and Dr. Bhandarkar was nominated in his place as the Vice-Chancellor of the Bombay University. He talked about Telang's death, deplored the premature death of educated Indians, and attributed it to their pernicious social customs, especially child-marriage, want of proper nourishing food, neglect of sanitary conditions and of care of health.

The death anniversary of Raja Ram Mohan Roy was to take place on the following Wednesday, the 27th instant and he asked me to attend it, which I did.

My stay in Poona was for a couple of months only, from where I was transferred to Ahmednagar in the last week of November. A couple of days previous to my departure from Poona, Mr A. O Hume visited it and a grand reception was given to him in the Hirabag, where I went expecting to meet Dr. Bhandarkar. He had retired from Government service and so he was at liberty to take part in political movements. I did not know at that time that Dr. Bhandarkar eschewed politics. I was very sorry to leave Poona without being able to bid him goodbye.

In January, 1895, the regiment to which I was posted, marched to Poona to take part in the military manoeuvres there. As medical officer of the regiment, I accompanied it. After the manoeuvres were over, I called one afternoon on Dr. Bhandarkar. Lord Harris, the Governor of Bombay, was then about to retire. That noble lord was not a very brilliant or successful governor. He was anything but popular with the educated classes of the presidency. He always took the part of the 'colourless' foreign bureaucracy, and was not a little responsible for widening the gulf between the Europeans and the Indians, thus standing in great contrast to his predecessor, Lord Reay, who tried to bridge the gulf between the two communities.

Dr. Bahadurjee was the first man from the Bombay Presidency to pass the M D

examination of the London University. He was a capable physician and an impressive speaker and lecturer. Lord Reay appointed him Honorary physician to Sir Jamshetjee Jeejeebhoy Hospital and Clinical Lecturer in Medicine, Grant Medical College, Bombay. A better selection could not have been made. But in those days, all the professorships and hospital appointments were reserved for service men. Bahadurjee not being one of them was looked upon as an interloper and poacher, as it were. He told me, for I had several occasions to see him, with what scant courtesy his professional brethren, the service people, treated him. The matter came to such a climax that the appointments which he held in the college and the hospital were abolished by Lord Harris, in order to get rid of Dr. Bahadurjee from the college and the hospital. This was done on the recommendation of one Dr P. S. Tarabull, who was the Surgeon-General with the Government of Bombay at that time. Dr. Tarabull was a native of Scotland and had taken the degree of M D from the University of Glasgow in the early sixties when, according to Dr Caird, the M. D degree was awarded after one day's examination in all subjects ranging from Botany and Chemistry to Medicine and Surgery. After entering the Bombay Medical Service, he spent most of his time in clerical and office works and thus had very little opportunity to practise his profession or keep in touch with the progress daily made in it. His knowledge of medicine would not have done credit to the veriest tyro in that profession in the nineties. He was also a mean man and very bitterly hated the natives of this country. In any quarrel between the Britishers and the Indians he took the part of the former, whether it was just to do so or not.

As Governor of the Presidency, Lord Harris should have tried to be impartial and not acted on the recommendation of a compatriot of that notorious "prince of civilian bribe-takers," Mr. Crawford, whose trial and dismissal made Lord Reay very unpopular with the natives of the country hailing from the north of the Clyde, without himself, thoroughly enquiring whether all that was said against Dr. Bahadurjee was true and whether those who said such things were not swayed by interested and selfish motives.

The Bombay University, on the initiative of its Vice-Chancellor, Dr. Bhandarkar,

proposed to give a farewell address to Lord Harris. On the day I saw him, he told me that he was afraid Dr. Bahadurjee would oppose it. I told him that the Parsee doctor did not seem to have been fairly treated by the retiring Governor. Dr. Bhandarkar as a champion of Lord Harris did not agree with what I said.

It may be here mentioned that his championship of Lord Harris made him so unpopular that on the occasion of the convocation of the Bombay University in February, 1895, he was hissed and hooted when he was entering the University Hall.

I had no occasion to meet Dr. Bhandarkar till 1899, when I was posted in Poona. Late in 1898, the Central Hindu College was established in Benares. My brother Mr. Sris Chandra Basu was greatly interested in it and wrote to me to do something for it. One early morning in February, 1899, I went to Dr. Bhandarkar, and told him that he would prove a tower of strength to the Hindu College movement, if he joined it. As a social reformer, he did not like the sayings and doings of Mrs. Besant. He did not see his way to join it, because it would in his opinion encourage orthodoxy and was thus a reactionary movement.

Dr. Bhandarkar was greatly interested in Philology and his Wilson Philological Lectures, revised and published a few years back, is an important work on Indian Philology. In his splendid library, now the property of the Bhandarkar Research Institute, were collected most of the published works on the grammar and dictionary of the Indian Vernaculars. One morning, while he was in his library, I happened to visit him. I took out a book from one of the shelves of his library, which was Trump's Pushto Grammar. Dr. Bhandarkar asked me if I knew Pushto. On answering him in the affirmative, he asked me to read a passage and explain every word of it to him. He did not know Pushto. I complied with his request. He traced the origin of most of the words from Sanskrit. There was one word, *Yak-tanuha*, which meant "single" or "alone." He had no difficulty in tracing it to Sanskrit एकतन् (Eka-tanu).

From September, 1897 to January, 1898, I was on active field service on the Panjab frontier and was with the Malakand field force, and also with the Buner field force. I utilized my stay on the frontier by excavating certain mounds in the Yusufzai valleys, collecting Gandhara sculptures

as well as Indo-Scythian coins. There was a seal in my possession with an inscription on it. When the Anagarika Dharmapala was the guest of my brother in Benares in March, 1899, I showed it to him and asked him, if he could read it. He could not do so, but took an estampage of it and said, he would get it read when he returned to Calcutta. However, I took this seal to Poona and showed it to Dr. Bhandarkar, who took an estampage of it and after some days wrote to me a letter in which he gave the transcription on the seal. According to him, the writing was of the 3rd century A. D. In the monsoon of 1899, Mirza (now Sir) Abbas Ali Beg came to share the same bungalow with me. As Oriental Translator to the Bombay Government, it was his duty to introduce Indian gentlemen to His Excellency the Governor at all official functions. There was a garden party at the Government House, Ganesh Khind, to which Mirza Beg persuaded me to accompany him. He introduced me to the Governor, Lord Sandhurst. Dr. Bhandarkar was also present there. With all his learning and world-wide reputation as a scholar, he was in many respects like a child. As regards his dress and foot-gear, he did not care for the remarks of fastidious critics.

When the Boer War broke out in October, 1899, Dr. Bhandarkar was much perturbed to hear of the reverses of the British in the first few months of that campaign.

I had no occasion to see Dr. Bhandarkar till April, 1903, in Satara, where I was then serving. He was invited there to the anniversary of the Parthana Samaj. His widowed daughter, whom he had remarried, was then living with her husband in Satara, and Bhandarkar stayed with them. Early in April, 1903, Satara was visited by Mr. R. C. Dutt. A few days after his departure came Dr. Bhandarkar. Mr. Khareghat was the District and Sessions Judge there at the time. Rao Bahadur Joshi, the head master of the district school, had studied Indian economics and statistics so well that he was considered a great authority on those subjects. So Satara was not a dull place to live in in those days. I considered it my good fortune to be there. At the request of some of the citizens of Satara, Dr. Bhandarkar delivered a lecture in the high school, arranged by Rai Bahadur Joshi and presided over by Mr. Khareghat. It was a very interesting and instructive lecture and lasted for over an hour. The day was a hot and sultry one. The strain of the lecture

on Dr. Bhandarkar, a man of 66, was so great, that he fainted. I attended to him on the spot. Dr. Bhandarkar was always thankful to me for the little service I rendered to him on that occasion.

It was during his stay in Satara that, in the course of a conversation with him, I defended the caste-system of the Hindus, (which I do not do now), saying that it had prevented them from adopting others' creeds and preserved Hindu culture. This expression of my opinion enraged him so much that he said:—

"You, an England-returned man, defend caste ! It has done India no good. On the contrary it has done much harm. There were other causes which preserved the Hindu culture, and people do not easily give up their religious faiths and beliefs unless they are forced to do so by economic distress or other worldly considerations."

I referred to the humanitarian side of Hinduism. He said that Brahminism was anything but humanitarian. Animal sacrifice was the religion of the Vedas, and of the Vedic period. It was the heterodox creeds like Buddhism and Jainism which put a stop to animal sacrifice and made Hindus humanitarian. I always looked upon Dr. Bhandarkar as a field-marshal of Indian scholars, to whose dicta, as a private in the ranks, I had to bow down.

As said above, Dr. Bhandarkar's daughter was living in Satara. She was not in good health and Dr. Bhandarkar wrote to me from Poona to attend to her. She was under my treatment for the few months that I stayed in Satara. She was afterwards removed from Satara, but I learnt with great regret that no medical skill did her any good and she succumbed to her disease. Her death was a great blow to Dr. Bhandarkar. She, as said before, was a widow whom he had the moral courage to remarry to a gentleman who was a widower himself. He faced social ostracism for the step he took. One day, when I spoke to him of his great moral courage in remarrying his widowed daughter, he said that no credit was due to him for doing what he considered his duty. As a parent, he could not suffer to see the life-long misery of his widowed daughter. Noble soul ! How many Hindu fathers have the heart to feel for the miseries of their widowed daughters, and possess moral courage to do their duty to them as did Dr. Bhandarkar, not minding the social persecution staring him in the face ?

The last time I went to the Sangam Ashram was on the 30th September, 1904, on my way to Allahabad on one year's furlough. He took me to his library and we had some talk about Indian history. Referring to the advent of the British in the Maharashtra, he said there were then no statesmen in the Deccan to see through the designs of the British. I interrupted him, saying that the British corrupted the ministers and other high officers by means of "saint-seducing" gold. He was furious and told me, why could not the Maratha ministers and others adopt the same means against the English ? He told me to try to tempt British ministers and other British officers to betray the interests of their country by "saint-seducing" gold. What he obviously meant was that, whereas Indians could be bribed to betray their country, Englishmen could not be so bribed;—there lay the weakness of the Indians and the strength of the English.

Bhandarkar possessed a duplicate set of the several volumes of Cunningham's Archaeological Survey Reports. I asked him, if I could have these for my use. He most gladly presented these to me and on the fly-leaf of one of the volumes, he wrote:—

"To Dr. B. D. Basu,

as a mark of R. G. Bhandarkar's appreciation of his kind nature and taste for literary and historical inquiries.

Poona,

The 30th September, 1901."

I have always treasured these volumes as a memento of the veteran scholar and ardent social reformer.

The last occasion I met Dr. Bhandarkar was in Allahabad. In March, 1908, the Calcutta University celebrated its Jubilee with great pomp. Dr. Bhandarkar was invited to receive the honorary degree of LL.D. On his way back, he broke his journey at Allahabad and stayed with Mr. Balak Ram, I.C.S., Assistant Accountant-General. He knew my brother by reputation and wanted to see him. Pandit Sundarlal, who went to see Bhandarkar, told him that Sris Chandra was a Sub-Judge and was serving at Ghazipur. That well-known lawyer also informed him that I was then in Allahabad on furlough, preparatory to retirement. On his expressing a desire to see me, they drove to my house, but unfortunately I was not then at home. He was greatly disappointed in not finding me at home and left word with one of my nephews that he was leaving Allahabad that

very day by the Bombay Mail. On my return home, I drove to the Railway Station and met him there. Fortunately for me, the train was late and so I had the opportunity to talk with him for about an hour. He was returning from Calcutta and had seen there the agitation that was going on against the partition of Bengal. He said that the division of the Bengali-speaking people was a very wrong thing to do. He said, it was not the policy of Government to have provinces of homogeneous people speaking one and the same language. He was in Calcutta when Curzon got Berar from the Nizam. He was a member of the Imperial Council and had some talk with Curzon about Berar. He suggested to the Viceroy to amalgamate Berar with the Bombay Presidency, for the language of Berar was Marathi and thus the people there were more akin to

those of the Deccan than to those of the Hindi-speaking people of the Central Provinces. But that would be increasing the numerical strength of the Marathi-speaking people in the Bombay Presidency, and it did not seem to be the policy of Government to do so.

He knew I had a collection of Gandhara sculptures, which before his visit to Calcutta he had not seen. When he came to my house, I intended to show them to him, and he jocularly said he would take away such of them as he might take a fancy to. I told him that he was quite welcome to have them. He said when he next visited Allahabad he would do so. He extorted a promise from me that if I ever visited Poona, I would be his guest. Alas! meeting him again on this earth was not to be!

THE 'ZOO

By HARINDRANATH CHATTOPADHYAYA

To-day I saw the azure skies
 Reflected in a monkey's eyes
 And also in a fleckless dove's,
 And in a peacock's and a deer's .
 For all these myriad eyes are Love's
 Which sparkle through the dark of years.

To-day I thought I saw God start
 Flame-like within a tiger's heart
 And saw His old celestial smile
 In the grey-hearted crocodile,
 And saw Him like a splendour wake
 In the brown wriggle of a snake,
 And for their feet, I saw Him span
 A gold bridge in the heart of man.

REPAIRING THE RAVAGE WROUGHT BY WAR

By ST NIHAL SINGH

Illustrated with photographs specially taken by the Author.

I

LEON! Leon!! Come! Come!! Your dinner is getting cold. Leave Monsieur the photographer alone."

But Leon—a Belgian boy of eleven or twelve—was too intent upon appearing in the photographs which I was taking in his native village of Houthulst, in northern Belgium, to heed his mother's call. With the agility of a panther he picked out the object which I was desirous of photographing—a massive structure which the Germans had built in the heart of a graveyard at the edge of that little Flemish settlement. Before I had set down my stand, he had clambered on top of the monument and taken his stand right in the middle of it. His companions, of much the same age, followed his example and clustered round him. Some smaller boys not finding themselves equal to the climb, took their stand at the base of the monument. A girl, a little older than the boys, selected, with rare judgment, a position behind one of the German graves which would enable her to stand out in splendid isolation in the picture.

The structure had been built partly to serve as an ob-ervation post and partly as a monument to the German's who had fallen. The side facing the lens bore the text

Wir Wissen Das Denen Dio
Gott Lieben alle Dinge
Zum Besten Dienen.

A friend of mine who happened to be at my side and who knew a little German told me that the text meant

"All things happen for good to those who love the Lord."

Round about the monument were graves of men who had fallen in the course of a conflict unprecedented in the annals of mankind alike for magnitude of operations and the malignity displayed by the combatants—and by the politicians whom those combatants dumbly served as instruments. Nature and

foreigner lay interred in the ground. But even in death the barriers created by race—by nationality—stood, just as they had done when that clay was instinct with life, and that life derived its motive power from greed lust and hatred.



Young Belgium Standing on Monument erected by the Germans during their occupation of Belgium, in memory of their dead Soldiers

The crosses erected over the graves of unidentified invaders bore a legend which, translated, meant "A German Hero". The British marked the last resting place of their dead whose identity had been lost with the inscription: "A Soldier of the Great War; Known Unto God." The Belgians contented

themselves with the mere word "Inconnu"—unknown.

The contrast presented by those legend-lines leapt to the eye. The only people who had managed to restrain themselves from swaggering—who refused to couple God with fighting—were those who had been dragged into the war because their neighbours on the east were determined to rent their neighbours on the west. As I beheld those graves, an Indian proverb rose before my eyes. "When buffaloes fight," some wise forefather of ours declared, some hundreds, possibly thousands, of years ago, "the bushes get trampled."



Village of Staden, rebuilt from the foundations up

The spirit bred in the Belgians by the suffering inflicted by the contending Powers found expression everywhere in the graveyard. The sod which covered the remains of the German fighters, marked by black crosses, looked unkempt. The graves wherein reposed all that was mortal of Belgians and their Allies were, on the other hand, carefully attended to.

As the eye shifted from the earth to the monument which, despite tremendous hammering from Allied batteries and aircraft, still appeared remarkably solid, it turned from the dead to the living. Over the German "heroes" towered young Belgium. Where was the pride of the men who "goose-stepped" to the tune set by their masters, boastful of their determination to make their will prevail?

Some of the children who looked down from that height upon their interred bones

must have been conceived and born while Armageddon raged. Their nervous system will probably carry upon it the impress of war so long as that system lasts. The economic and financial complications created by the conflict will continue to cheat them of a goodly portion of the fruits of their enterprise, industry, patience, perseverance and frugality—qualities in which fortunately the Belgians are rich—as long as they live.

Some two or three hundred yards away from this monument, across the street from the graveyard, stood the school from which those youngsters had poured out just as my motor car had drawn up in front of it. The

sun shining upon its red-tiled roof and red brick walls emphasised the fact that it had just left the builders' hands. Subsequent examination showed that good material, unstinted labour and great thought had been put into its construction. Generous provision had been made for admitting light and air into the class rooms.

Between the school and the graveyard stood all that the gunners of the contending armies had left of the sacred structure round which, in pre-war days, had centred the religious life of the little Flemish community. Only the base of the belfry remained—a

trifle higher than myself and sadly battered. The litter of destruction surrounding it rendered it an eyesore.

Monsieur René Daled, son of the Keeper of the *Musée Communal* of Bruges, who combines great linguistic talent with an intimate knowledge of the country, and who was acting as my guide, philosopher and friend, explained to me that that side was being purposely preserved to serve as a memento of the war. "It is," he said, "just as it was left at the end of the war."

"And that spot," continued my Belgian friend, "gives you some idea of what the place looked like at the time the Armistice was signed, and our people marched into the place. Every single building had been razed to the ground. Nothing had escaped ruin—not even the meanest hut occupied by the poorest of the poor. The whole town wiped out of existence—brick and stone covering

up every street and lane—huge gashes cut in all manner of places by shells and filled with water from the sky and from the gutters. It was an awful sight to behold.

"That was the state in which Houthulst was left. And not only Houthulst. Wait till I take you further into the interior. Every village and town was similarly wiped out of existence and has had to be rebuilt from the foundations up."

II

It was the rebuilding that interested me, and even more so the pluck, industry and perseverance behind that rebuilding. A few yards away from that ugly ruin of the old church rose the bell-tower over the new church. It had been fashioned in imitation of the building which it replaced. "Perhaps it is a bit better—more solidly built," my Belgian companion admitted.

At the time of my first visit, the structure had been completed. The yard surrounding it was still littered with building materials. Now it has been tidied.

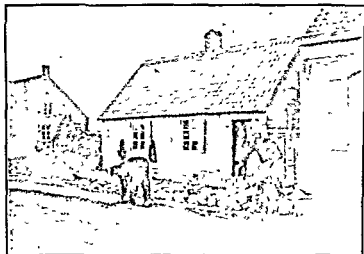
All around the school and church were newly built houses, erected along streets which had been freshly pared or were waiting their turn to be paved. Everywhere bustle and activity reigned—carts laden with building materials arriving, carts filled with debris departing—families moving out of the temporary buildings hastily thrown together at the close of the hostilities out of the materials used in military hutments, into the new homes which have been constructed by the Government to take the place of those razed to the ground or rendered uninhabitable.

In view of the completeness of destruction, it has been no easy matter to locate the position of streets and sites of property. To make confusion worse confounded, the records—ancient and modern alike—of all kinds had perished.

In this circumstance, it was difficult for the officials to decide the claims preferred in respect of property. Endless patience combined with infinite resourcefulness en-

abled them to piece together scraps of information. By degrees plans were evolved. Every street and alley was traced out, and every building, whether pretentious or humble was identified and marked in its proper place.

Every property-owner got his old site. The man who had owned a house on the corner of a street got his old corner back again. The man who had a house in the middle of a terrace was given a house at the same point in the reconstructed terrace. Only by deciding to recreate a village exactly as it had existed be-



Reconstructing Roads in Belgium

fore the war was it possible to satisfy anyone, and obviate jealousy and heart-burning.

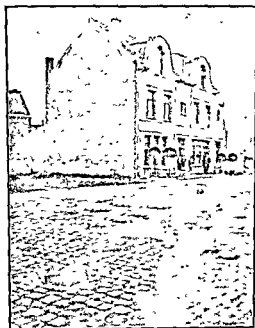
III

What I saw in Houthulst I saw also in the village next to it, and in every other village through which I passed for miles round it. And not only in villages. The same was true of towns and even cities. Everywhere a new place had risen from the ashes of the old or was in the act of rising.

During the seven or eight months that I have been going up and down this re-built region, I have sometimes found it difficult to believe that I was travelling through an ancient land, and not through a new undeveloped country which pioneers filled with the spirit of adventure were subduing. Only in the American or Cana-

dian prairies had I theretofore seen anything like the spectacle spread out before me—the spectacle of a town springing up from the foundations in an astonishingly short time. But for the characteristic Flemish style of architecture, the *subots* (wooden shoes) worn by the children, the bits of desolated sites preserved recalling the struggle, and the memorials put up to the men who had fallen in the fray, the illusion would have been complete.

As one goes about the devastated territory, one hears the whine of saw-mills in which power-driven saws work over-



Inn of the Inondeur (inundator) Nieuport

time, their sharp teeth tearing through the trunks of trees, turning them into lumber to be used for the thousands upon thousands of houses which are going up everywhere. Almost at every turn one comes upon brick-yards manufacturing bricks by the million to be used for the same purpose. They are kept stored in long, low sheds with corrugated iron roofs, or are covered over with thatch or gunny cloth to protect them from the weather. They are stacked up in piles as tall as high buildings. Truck-loads of them are always standing ready to be hauled away to some centre of reconstruction.

IV.

Belgian reconstruction can best be studied at a few central points in the devastated areas. Nieuport, about a mile inland from the North Sea, for one, furnishes an excellent opportunity for such an object.

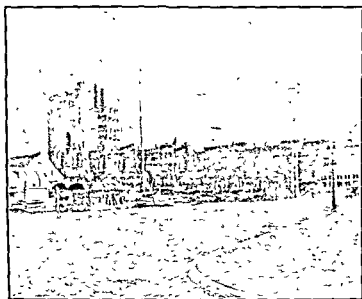
Situated on the river Yser, commanding the locks and sluice gates of an extensive system of canals branching out in various directions, Nieuport was, in itself, no mean prize to win. Had the enemy managed to keep the hold that he had secured over it in October, 1914, he would have been able to push into France and to plant guns on the north coast which would have menaced Dover and the country surrounding it. The Germans were kept at bay at this point by the flooding of hundreds of square miles of land. The operations connected with the piercing of the dykes and the opening of sluices which let in the tide-water had to be carried on under heavy German fire.

Early last summer, when I first visited Nieuport and made a tour of the country in the vicinity of that place, I found that almost all signs of destruction had been removed. The land which had been flooded had been thoroughly drained and brought once more under cultivation. Villages and towns which had been utterly demolished by gun-fire had been rebuilt, and life flowed in them in much the same channels as it did before the region was inundated for strategic purposes.

Nieuport, which the Germans had virtually wiped out of existence, had risen better and brighter than before. The *Hotel de Ville* (Town Hall), the *Halles* (covered market-place), the church, schools and other institutions, had been built on new foundations after the original plans, but, if anything, more *salubly*. Flemish men and women stood behind the counters in the shops lining the reconstructed streets, serving customers, and nearly every house that had been put up was occupied.

Only when I crossed the tracks on which runs the light railway known as the *Chemins de fer Vienneux*, did I come upon an extensive collection of hutsments in which dwelt the people whose homes had not yet been replaced by the Government. The temporary accommodation looked dingy, and cramped. But not a word of complaint did I hear from anyone. The men and women I met seemed determined to make the best of

a bad job. The children played about in front of their homes, blissfully ignorant of the terrible travail through which their people had passed.



Ruins of the Cloth Hall, Ypres

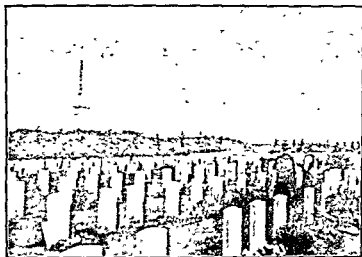
On the other side of the river, in front of the locks commanding the net-work of canals, lay the "Redan," where, at one time, here had existed fortifications of some importance. The Belgians had created a net-work of deep trenches, and fortified them with impregnable-looking dug-outs whose walls were lined with sand-bags.

As I examined the place I found a stream running through its heart—in fact, almost surrounding the main series of trenches. Above ground, all was desolation. A few blackened and blasted tree trunks, bare of leaf or green twig, stood like silent sentinels. A few wisps of tough marsh grass was the only sign of vegetation to be seen in this locality, which, for a goodly part of the war, was the constant scene of fighting in the effort to hold or to capture a point of vantage.

Rain beating against the lens of my camera

while I was trying to photograph this famous fortification drove me to take shelter in an inn across the bridge spanning the Yser river. As I approached it, I noticed a stone bust in

a niche above the front door, with an inscription which, owing to the sharp shower, I was unable to read. As I walked through the hall, I passed a strongly built Belgian who seeing that my clothes were soaked through to the skin felt moved to remark, "*Mauvais temps, Monsieur*" (bad weather sir). It turned out, on pursuing the conversation, that he was an engineer by profession and had served with the Royal Engineers throughout the war, and had been present in Nieuport at the time of the inundation. He described to me exactly what had happened, pointing out various places of interest which otherwise would have escaped me. I learned from this



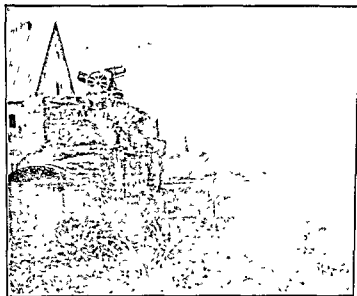
The "Essex Farm" Cemetery near Ypres

ex-officer, for instance, that the very inn in which I was sitting, drinking a steaming cup of coffee had been the home of Lieutenant-General Dossin, and that the bust over the front door was an effigy of that great man. The original building, destroyed during the fighting, had been replaced by a new struc-

ture, in which I was sipping coffee, waiting for the rain to stop. General Dossin had died a short time before my visit to Nieuport, and the house had been sold to settle the estate, and was being used as an inn, which appropriately had been named *Hotel de Lamondeur*.

V

Twenty miles to the south of Nieuport was Dixmude, to which point the flood let loose by General Dossin in November, 1914,



Monument erected in memory of the "Morocs" killed in the first gas attack at Boesinghe

extended That town had also been one of the key-positions during the war

On the banks of the Yser Canal, just beyond the bridge spanning it at Dixmude, there used to be a flour-mill, standing on a slight ridge or elevation, on a platform consisting of a huge cube of cement Rumour had it that the Germans had erected that solid platform in peace time in anticipation of war, so that they could mount their guns upon it without any loss of time From that point it was possible for the side which held it to command the Flanders plain for many miles and to sweep it with long-range artillery.

The corn-mill was captured by the Germans early in the war, and from thence forward was utilised by them to hold the

bridge-head, and also as an observation post. It was the scene of fierce fighting throughout the conflict, but every effort to dislodge them proved of no avail, until towards the close of the war, when the great retreat began

As was to be expected, the town of Dixmude was left a mass of charred and blackened ruins after four years of almost incessant firing. It had to be rebuilt from the ground up.

I had climbed to the top of a high dug-out disregarding the warning of the guide, who feared that the roof might fall in under my weight, carrying me down with it. His prognostication did not come true, and I had a fine view of the rebuilt town and the rich agricultural land which spread out to the north, west and south.

As I was getting ready to come down, my gaze fell upon a Belgian who, in the very shadow of the dug-out and among the huge pieces of concrete torn from the massive structures built by the Germans by the guns of the Allies and strewn about the vicinity, was hoeing the little patch of greens which he had sown on that blood-soaked soil. He did not take the least notice of me, or of the other persons who were visiting the ruined mill at the time, nor did he appear to be conscious

of the surroundings in which he was working, or of the harrowing scenes which they must have witnessed. His only thought was to grow a little food to eat so that he might have the strength to produce a little more food and so on to the end of his days

The town which stretched out at the back of that tireless worker had been fashioned by Flemings as plucky and persevering as the peasant So high a spire had been put on the solidly built church standing beside the magnificent *Hotel de Ville*, that I found it difficult to photograph the edifice. Had the newly-paved square in front of the buildings not been exceedingly spacious, enabling me to get back a considerable distance, I would indeed have failed in my purpose

VI

Even a fiercer storm raged at Ypres, some fourteen miles to the south of Dixmude, than at Dixmude itself, and, therefore, the destruction, if anything, was more complete. Belgian enterprise and industry have already rebuilt practically all the town with the exception of the core of the place where had stood the famous Cloth Hall, containing priceless specimens of the handiwork of master-weavers, lace-makers and embroiderers, which, in the pre-war era, attracted to Ypres students of art and tourists by the thousand every year. Back of it rose the high spire of the Catholic Church of St. Martin, which the natives loved to dignify by the name of "Cathedral," though Ypres was not actually the seat of a Bishop—that honour belonging to Bruges, its neighbour and rival in all those arts, and even more so in buildings of high artistic and historic value.

I found the church site a busy hive of industry. Masons and their helpers, working under the instructions of architects and archaeologists, had put in supports the precious bits which had survived the cannonading and were strong enough to warrant their preservation. Round such nuclei were being built, stone by stone, brick by brick, the structure in faithful likeness of the one which shell and shot and aerial torpedo had practically wiped off the face of the earth. The huge scaffolding girt round the frame of the spire looked to me for all the world like a giant's broken arm put in splints by a skilful surgeon.

The Cloth Hall, it seems, is not to be restored. It has been cleared of debris. Stones torn from the walls by shot and shell adorned with sculpture which even in a demolished state looks exquisitely beautiful, have been gathered up and lie in huge piles beside the shell of the structure.

No more powerful monument to the folly of war-makers could have been devised. Unfortunately, however, either side of the combatants blames the other for causing the struggle instead of placing some of the blame upon its own "statesmen". It, therefore, happens that this impressive ruin merely serves to intensify these passions and hatreds rather than teach a lesson to all who behold it. Far better would it have been if the Belgian Government had decided to recreate that institution as hundreds of others have been rebuilt or are in process of being rebuilt.

VII

Some 250,000 combatants of various nationalities lie buried round about Ypres. A few minutes' walk outside the town in almost any direction brings a person to one or another of the scores of cemeteries in the neighbourhood.

The "Essex Farm" Cemetery is perhaps the best-known among them. It lies in the shadow of the high bank of the Yser Canal, upon which a tall marble monument has been raised by the British whose dead lie buried there. Rows upon rows of white marble slabs rise above the carefully clipped carpet of grass which has been spread between the tombs. At the time of my first visit, early in the summer, the roses were in full bloom and splashed the white stones with a wealth of colour. Ex-British soldiers have been detailed to keep the place in order, and too high praise cannot be given to the loving care which they bestow upon the graves of their fallen comrades.

Many of the slabs have only a cross carved on them, instead of the emblem of the regiment to which the occupant of the grave belonged, and underneath it the pitiful inscription "A Soldier of the Great War, Known Unto God". Near the graves of unknown soldiers stands a large rectangular stone promising the sleepers in this, their last resting place that "Their Name Shall Live For Evermore".

As I stood at the edge of the cemetery on a bright autumn afternoon, my mind pondering this incongruity, a cart came clattering past me. Above the rattle of the wheels rose a voice—the voice of a woman who had not quite left her girlhood behind. She sat on a heap of straw in the bottom of the cart and sang a mirthful lilting tune—like the song of a bird which has found its mate. She sang in a tongue which was foreign to me, and yet her Flemish words were so close to English that I felt piqued at my inability to understand them. She had found her mate, the sturdy Fleming, who with his face half-turned towards her, was driving the cart, leaving the steering to the level-headed horse between the shales. It seemed to me that they must have been only recently married. The look of ecstasy upon the man's face and the woman's merry song shouted out for all the world to hear "Behold, we are happily married".

The cart passed on, and I, my reverie broken, walked away. In less than five minutes

I came to a field of clover with tall, succulent stems and vivid green leaves. The cart which had jostled my thoughts away from the dead to passion-pulsing life stood just at the edge of the field. The woman was bending over the clover which her man had cut with a sickle, and was tying it into bundles with wisps of straw which she braided as required, and threw them into the cart. Her lithe, willowy body moved rhythmically, keeping time with the liquid notes which bubbled from her lips as she worked.

In all the fields surrounding the war-cemeteries, Belgian men and women full of the joy of life, with their eyes turned to the future and their backs turned to the past, work from dawn till dusk doing everything in their power to rehabilitate their country. They sing, as they toil, songs full of promise of good fortune to come. As one gazes over the fields green with the waving plumes of beet-root and high-growing clover, one could weep at the thought that a peaceful land like this should have been so wantonly ravished. In the shadow of the cemeteries and of the blackened, blasted trees, cows and calves, and horses and colts graze peacefully, as unafraid as their masters and mistresses of the grey ghosts of war all about them, unmindful of the silent dead.

VIII

About a mile and a half to the north of the "Essex Farm" Cemetery is situated the village of Boesinghe, where, I was told, a monument had been erected to

of the "Morocs," as the men are called who came from France's possessions in northern Africa, and who were the first among the Allied troops to suffer the tortures of poison gas, the first gas attack having taken place at that point which they were defending at the time. I journeyed up to it one day to see Christendom's tribute to its heathen defenders.

Set up in a land soaked with blood of hundreds of thousands of combatants the monument reflects the grim mood of its fashioners. On top of what appears to be a bit of a building belonging to past days which escaped utter destruction, and over which merciful Nature has not yet thrown a mantle of green, has been set an old cannon so small as to look almost like a toy perched on a hillock.

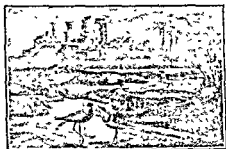
All around the monument stand solidly built red-brick houses, with overhanging red-tiled roofs, built to take the place of those which were demolished during the war. The grass sown in the front yards has had time to mat together into the semblance of lawns. In the season, beds of gay-coloured flowers blossom in the gardens, like pretty bouquets laid at the foot of the monument as a tribute to the brave "Morocs" in whose honour it was reared.

As I have already remarked, all these monuments, whether planned on a handsome scale or otherwise, only serve to keep up the spirit of strife, while Europe's great need is to bury race and religious hatred and get on with the work of reconstruction.

the communism shown by man. Parallel to the evolution of the present highly specialised human society from a primitive living together, we can find a long series of gradatory conditions of social life from mere gregariousness to the extremely specialised interdependent and unified community of ants. But before taking up the series of stages in true social or communal development among lower animals, we may as well give some attention to conditions of animal associations not approaching a real community.

STRANGE PARTNERSHIPS

Animals often live together in strange partnerships. The beef-eater birds (Buphagus) perch on cattle and extract grubs from the skin. But a very interesting case is that of the Egyptian plover (Pluvianus aegypticus)



CROCODILE-BIRDS.

A friendly agreement appears to exist between the birds and the crocodiles. On the sand-banks of the Nile the birds are seen picking leeches and fragments of food from the mouth of the crocodiles.

and the crocodile. These birds are often seen freely associating with crocodiles when they lie out of the water basking in the sun. One may often find a plover inside the gaping jaws of the reptile comfortably moving about and picking up crumbs of the monster's last meal that may still be sticking to the buccal cavity instead of "picking his teeth" as Aristotle alleged. It is a wonder that the crocodile does not even attempt to kill these birds even when he is entirely within his mouth, but it has on the contrary, learnt to court them so that they may clean his mouth and probably also remove leeches and other parasites from his body. In the nests of some ants are met with other insects, such as a Lepismid or an Ateuoles, living in harmonious relationship. The Lepismids are tolerated as pets although they act as real free-booters wrest-

ing the food when it is being passed by one ant to another; but the Ateuoles serve the ants by eating away refuse, dead ants etc, present in the nest, and are fed by the ants from their food in case of need. They have aptly been called "the beggars" of the colony. The marine animals furnish many associations of this type. It is not an uncommon sight to see at times a Swan-mussel attached to a small marine fish (Bitterling) by means of a beautiful red cord. During the breeding season of this fish, its oviduct gets considerably elongated, and is projected out of its body as a red tube which attracts the swan mussels. These molluscs manage to get hold of the fish oviduct by means of their mantle flaps. As soon as this connection is established, the fish becomes aware of it, and begins to lay its eggs in the gills of the mussel where they undergo their development for about a month. But while Mrs Bitterling is thus busy laying her eggs in a safe place, Mrs Anodonta is not idle, she also lets her larvae escape and ascend the tube up into the skin of the fish where they grow until they are able to lead a freelife. Another example is that of the large floating coelenterate, Physalia (man-of-war) and the small fishes, Nemeus gronovii, which always accompany the former seeking shelter from their enemies, apparently knowing the protecting value of the stinging cells of the tentacles of the coelenterate.

COMMENSALISM

But when we find a little fish living contentedly inside a large sea anemone, or the little pea-crab (Pinnotheres) within the horse-mussel, it is clear that the fish and the crab are not only sheltered by their hosts but share their food also. They illustrate the biological relationship known as "Commensalism", which means 'eating at the same table. A better illustration of this is furnished by the association between crabs and sea-anemones. The hermit crab (Eupagurus) has its borrowed shell always enveloped by a sea-anemone (Adamsia), and some crabs (Melia of the Indian Ocean) carry an anemone attached to each claw. The use of the sea-anemone, with its batteries of stinging cells, as a mask to the crab and also as an aid in attack and defence is obvious, on the other hand, the sea-anemone gets the benefit of being carried about by the crab and may also derive food from the crumbs of its bearer's repast. It is not improbable that in some cases the crab

deliberately chooses its ally, and plants it on its shell or claw, and that it does not leave it behind at the time of shell changing. Deprived of their polyp companions the crabs



HERMIT CRABS

have been seen to be restlessly ill at ease until they obtained others of the same kind

CO-OPERATION AND DIVISION OF LABOUR

Let us for a time wander from these chance companionships or permanent associations as mess-mates to another kind of animal associations confined to the members of the same species or group, that is, to aggregates of individuals or colonies. These aggregates are formed by budding—the resulting individuals being physically united—and in some cases afford striking illustrations of “division of labour”, the idea of which has for a long time been familiar to men, but the biological importance of which was first clearly recognised by Milne Edward in 1837. Many masses of corals are animal colonies, but among the members or “persons” as they are technically called, division of labour is rare, and during the growth of the colony the younger individuals often smother the older. But in colonial zoophytes there is sometimes marked division of labour. For example in the colony of *Hydractinia* polyps, which is usually met with growing on the shells tenanted by the hermit-crabs, there are about one hundred individuals, all in organic connection. Among the individuals of each colony

are distinguishable three or four castes. Many are nutritive in form like the little fresh water hydra, tubular animals with an extensible body and with a terminal mouth wreathed round by mobile tentacles. On these depends the nutrition of the whole colony. Besides these there are reproductive “persons” which have no mouths and hence are unable to feed, but secure the continuance of the species by producing embryos which start new colonies. Then there occur long, lank, sensitive members also mouthless that serve as the sense organs of the colony in detecting food or danger. When danger threatens the polyps cower down and there are left projecting small hard spines which are regarded as starved abortive members like the thorns on the hawthorn hedge. Their life as individuals is practically nil, and they may well be said to illustrate the seamy side of division of labour.

GREGARIOUS LIFE AND COMBINED ACTION

Quite different from the colonial types is the case of those animals in which the individuals though organically separate from one another, choose to live together in large numbers. Many birds, such as rooks and swallows, nest together and the sociality is often advantageous. The Weaver-birds of South Africa are well known for their huge tent-like collective nests covering entire trees. Of the cranes, Kropatkin notes that they are extremely “sociable and live in friendly relations, not only with their congeners, but also with most aquatic birds.” Some of them (more specially the Mediterranean flamingos) have been described to post sentries, send scouts, and have many friends and no enemies. So it is also with parrots; the members of each band remain faithfully attached to each other, and share in common good or bad luck, finding pleasure and protection in combination. Of the mammals there are many that are in some degree gregarious. The solitary kinds are in a distinct minority. Deer, antelopes, goats, and elephants live in herds, which are not mere crowds but organised bands with definite conventions, possessing a power of resistance which often enables them to withstand the attacks of carnivores. Monkeys generally show a very successful gregarious life. Individually most of them are comparatively defenceless, and usually avoid coming to close quarters with their adversaries; yet in a body

they are formidable and often help one another out of difficulties. Each band is guided by a veteran leader whose wisdom, experience, and probably also superior strength is always at the disposal of the rest.

On the other hand some of the most successful carnivores such as wolves, hunt in packs, and not a few birds of prey (eagles, vultures and kites) unite in destroying their quarry. Combination for defence has its counterpart in combination for offence, but peculiarly interesting are those cases in which the relatively weak combine to attack the strong. Thus a few kites will rob an eagle and wagtails will persecute a sparrow hawk. In addition to combining for defence or attack, many animals also co-operate in labour. Brehm relates that the baboons and other monkeys act in thorough concert in plundering expeditions, sending scouts, posting sentinels and even forming long chains for the transport of the spoil. When the Brazilian kite seizes a prey too large for it to carry, it summons its friends. Pelicans fish together in great companies, forming a wide half circle facing the shore and catching the fish thus enclosed. But of all cases of combined activity, the migration of birds is at once the most familiar and the most beautiful—the gathering together, the excitement before starting, the trial flights, the reliance placed in leaders. Migration is usually social, and is probably sometimes facilitated by social tradition.

BEGINNING OF REAL COMMUNALISM

Let us now turn to a still better form of association indicating real communalism though of a very simple kind. The prairie-dogs (*Cynomys*) differ from the gregarious animals in that each pair constructs an underground abode, a large number of which are situated close together forming what are known as "cities" or "villages". These villages, at times, cover vast areas, and whenever migration takes place for want of food or other natural causes the entire population of the city joins in it. A still better illustration is furnished by the beavers. In these rodents, belonging to a somewhat stupid race, a family of about



A BEAVER'S DAM

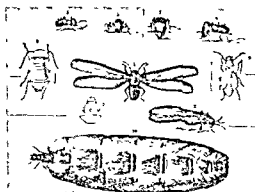
For sufficiency of water around their lodge the Beavers construct a dam across some stream

six members inhabits one house, and in suitable localities, secluded and rich in water and trees, many families congregate in a village community. The young leave the parental roof in the summer of their third year, find mates for themselves, and establish new homesteads. If the community becomes overcrowded, migrations take place up and down stream, the old lodges being left to the young couples. It is said that lazy or otherwise objectionable members may be expelled from the society and condemned to live alone. Under propitious conditions their achievements are marvellous. The burrow may rise into a constructed home of pieces of wood removed from neighbouring trees and fixed to trunks slightly above the water level. Members of many families may combine in log-rolling or wood-cutting, and build large dams across rivers, or even dig canals. Lewis Morgan says that some of the beaver dams are adapted against the rush of floods, that the canals are sometimes hundred of feet in length, and that there occur, at places, short-cut waterways across loops of the river, and also "locks" where continuous canals are, from the nature of the ground, impossible. The Indians were so much struck by the sagacity and the engineering skill of this animal as to invest it with immortality, but it is enough for us to recognise that it is the cleverest of its kind because the most socialised.

INSECT COMMUNITIES

Passing onwards in our scale of social

animals, we now come to those dominant invertebrates that from time immemorial have retained a like interest for man, namely certain insects, such as termites, social bees, wasps, and ants. Among those, what appeals so forcibly to the imagination is not the structure or the activities of the individuals as such, but the extraordinary instincts which compel them to live permanently in intimate consociations. In this case, our in-



WHITE ANTS AND THEIR DEVELOPMENT

1. Male of *Termites digne* 2. The same seen from the side
3. The head enlarged 4. Worker 5. The same (front view)
6, 7. Soldier 8. Soldier and front rows 9. Worker (punch enlarged)
10. Nymph 11. Queen.

terest is aroused by an undeniable resemblance to our own condition. Reflection shows that this resemblance cannot be superficial but must depend on a high degree of adaptability and plasticity common to man and social insects, for, in order to live in permanent commonwealths, an organism must not only be remarkably adaptive to changes in its external environment, but also have an intense feeling of co-operation, forbearance, and affection towards the other members of the community.

TERMITES

The termites or "white ants", though not so supremely interesting as the true ants, perhaps because of their inferior intelligence, have nevertheless the advantage of greater antiquity and all the interest which attaches to an old established society. In suitable localities they build huge mounds of earth known as "ant-hills" for their dwelling, which contain intricate galleries or tunnels, chambers, nurseries etc. of an entire

colony. As early as 1781, Smeathman gave some account of their economy. He noted that in every species there were three 'castes'; first the workers or labourers; next, the fighting ones or 'soldiers' (both these being wingless forms); and lastly, the winged ones or perfect insects, which are male and female, and capable of propagation. The workers are only about a fifth of an inch long, and often blind, still they perform all the work of foregoing and mining, attending the royal pair and nursing the young. The soldiers which do no kind of labour, are much larger than the workers; but there are relatively only a few of them in each hill. Prof. Drummond says

"They stand or promenade about as sentries, at the mouths of the tunnels. When danger threatens in the shape of true ants, the soldier termite advances to the fight, and with a few sweeps of its scythe-like jaws it clears the ground."

At home, in the ant-hill, imprisoned in a central chamber whose door admits workers, but is much too small for the tenants to pass out if they would, lies the royal pair. The male is in some species larger than the soldier, and is in many ways different though by no means extraordinary. The queen mother however, is a very strange organism. She measures two to six inches and like her mate she sees and also has wings like his, but they have dropped off. The hind part of the body consisting of the abdomen proper, is enormously distended with eggs, the head and thorax constitute but a small proportion of the comparatively huge bag-like body. In her passivity and phenomenal corpulence, she is a sort of *reductio ad absurdum* of femaleness, a large cylindrical package, in shape like a sausage and as white as a bolster. But is she not a most wonderful egg-layer? She produces 60 eggs per minute, or about 80,000 in a day, and continues reproducing for months. As she lays, she is assiduously fed by the workers, while the eggs are carried off to the nurseries. At the breeding season, numerous winged males and females leave the hill and its workers in swarms, most of them simply to die, others to mate with individuals from other hills and to begin to form new colonies. When the living termites come to earth, they cast off their wings, and, though not of mature age, consort together in pairs. A male and a female walk off together to found a nest. The reproductive pairing takes place long afterward.

The story becomes still more intricate

when we remember Fritz Muller's observations that:

"Besides the winged males and females which are produced in vast numbers, and which, leaving the territory in large swarms may intercross with those produced in other communities, there are (in some if not all of the species) wingless males and females—a sort of reserve of reproductive members, which never leave the territory where they are born, and which replace the winged males or females whenever a community does not find, in due time, a true king or queen."

These complementary kings or viceroys die before winter; their mates live on, widowed but still maternal, till at least the next summer.



TERMITE NESTS OR MOUNDS

BEES

Many centuries have passed since men first listened to the humming of honey bees; and found in the hive a symbol of strength of unity. From Aristotle's time till now naturalists have been studying the life of bees without exhausting either its facts or its suggestions. The society is very large and complex, yet very stable and successful. The whole life gives one the impression of an old-established business in which all contingencies have been so often experienced that they ceased to cause hesitation or friction. There is indeed much mortality, some apparent cruelty, and the constant recurring adventure of migration; but though hive may war against hive, interhive competition has practically ceased and the life proceeds smoothly with the harmony and effectiveness of a

perfected organisation. The mother-bee or queen by her prolific egg-laying (sometimes 2,000 to 3,000 eggs a day) increases or restores the community, but she is in no sense the ruler of the hive, being the least intelligent and the most subordinate member of the whole community. The sustained life of the hive is in the hands of the worker-bees, who in brains, in activity, and general equipment are greatly superior to their queen. It is they who, when the old hive becomes too populous, decide that a greater part of its inhabitants should leave and set up house keeping for themselves; they select those who should join the migrating party, and give the signal for the departure of the swarm and command the old queen to accompany it, leaving her ancient realm to the charge of a younger and more vigorous successor. The drones, or males, though numerous, are ordinarily very sluggish, and only one of them, fleet and vigorous beyond his fellows, will pair with a queen in the nuptial flight, himself to die soon after,—saved at least from the expulsion and massacre which await the residue of the sex when supplies run short in autumn. Thus, though wise laws are made, ingenious devices originated and complex works carried through triumphantly in the face of unforeseen difficulties, there is no central guiding intelligence at all in the hive-life.

The combs are wonderful structures. According to Mr Cheshire, they consist of

"Rows of rooms unsurpassably suitable for feeding and nurturing the larvae, for giving safety and seclusion during the mystic sleep of pupahood, for encouraging the weary worker seeking rest, and for safely warehousing the provisions, ever needed by the numerous family and by all during the winter's siege. Corridors run between, giving sufficient space for the more extensive quarters of the prospective mother, and affording every facility to the busy throng walking on the ladders the edges of their apartments supply; while the exactions of modern hygiene are fully met by air, in its native purity, sweeping past the doorway of every inhabitant (20,000 to 30,000 individuals, and 10,000 grubs) of the insect city.

Not only is fresh air continually provided for the bees, young and old, but a fairly brisk air-current is always maintained through the honey-combs to carry off the heavy vapour given off by the maturing honey. In addition to this, both young brood and maturing honey require a high and equable temperature for their development, so that the air must be warmed before it reaches the nurseries and brewing quarters of the hive

During the winter months, the natural motive power of the warm air given off by the clustering bees is sufficient to create the gentle air-circulation then alone needful. But in warm weather, mechanical ventilation is needed; to effect this, gangs of bees are stationed at the hive entrance, both inside and out, whose duty it is to fan the air in different directions according to the position taken up. The combined result of this fanning system is to draw in air at one side and to expel it on the other, after it has made the whole circuit of the interior of the hive. The bees forming the squads are constantly being changed.



A QUEEN CELL HANGING ON THE EDGE OF THE HIVE

As soon as a swarm is decided upon, important preparations engage the attention of the workers in order to provide a successor for the old queen which is to be sent away with the swarm. Queen cells are made of generous size at places on the edge of the comb so as to ensure abundant space and fresh air and in the centre of each cell is laid a small egg from which after three days emerges a grub. This grub is immediately deluged by the workers with a thick, glistening, jelly-like substance upon which it feeds and grows at an amazing rate. At the end of five days the richly-fed grub grows to the size of, and largely exceeds in weight, a fully developed queen. The superfeeding is now stopped, and the large cell sealed over. The grub changes to a chrysalis, and becomes a fully developed Queen-bee in about a fortnight's time, ready to take up the important duties that lie before her.

If the swarm has issued, the young queen is allowed to emerge from the cell, but if on account of unfavourable weather the issue of the swarm is delayed, a check is placed upon the ardour of the young princess by the directing powers of the colony. From the moment the preparations for her successor become an accomplished fact, the old Mother-bee grows daily more restless and suspicious. Left to herself, she would long have torn down the queen-cell and destroyed its occupant. But the vigilance of the guard at this time is redoubled; all hostile approaches of the old queen are sedulously foiled, and at the same time, the attempts of the young one to break from her prison are frustrated. A hole is bored in the side of the cell through which she is fed, but she is retained a captive until the swarm is gone. To guard against the new queen meeting with death or some mishap during her development, the invariable policy of rearing more than one queen is adopted, but only one Mother-bee is allowed to exist in a normal hive. As soon, therefore, as the workers of the colony find themselves possessed of a new queen capable of attending to all duties of a queen, they withdraw the guards placed around the surplus queen-cells, and allow the new ruler to work her natural will upon them. This she does with fierce alacrity, breaking down the cell-walls, and putting her royal sisters at once to the sword.



A LIVING CHAIN.

Bees forming themselves into a cluster for wax gathering.

Over the broad combs the queen now incessantly wanders about laying eggs in empty

cells. Sometimes she lays eggs in the small worker cells, and sometimes in the large drone cells; the former develop into Worker-bees and the latter into Drones. Therefore, the Mother-bee, in addition to the power of producing an enormous number of fertile eggs for years in succession, has also this further astonishing faculty;—that she can lay three totally different kinds of eggs at will, changing from one variety to the other just when and where it pleases her. There is no doubt of the marvel of this, nor of the mystery; and even when we arrive at an understanding of how it all comes about, though the seemingly miraculous side of the matter disappears, we find ourselves face to face with a greater marvel than ever.

WASPS

Among the wasps, the male rarely lives for many hours after his wedding or nuptial flight, which usually happens about the commencement of the winter season. The queen on alighting to the ground appears to feel drowsy, and finding a suitable place, such as a crevice in the bark of a tree or a split in the wooden work of some building or its walls, goes to sleep for about five months. Thus she remains dormant throughout winter. She wakes up about the middle of April, feeling a little dazed and stiff, and coming out of her hiding place, she warms herself for about an hour in the sun. This appears to renovate her, for she soon becomes active, cleanses her jaws, brushes her legs and wings and starts on her motherly duties of founding a thriving city with perhaps as many as fifty thousand inhabitants—all her children.

She flies about visiting old and broken fences, until she discovers suitable building material for the city which she has to establish. As soon as she is able to locate such material, she flies again and decides upon the spot where she is to construct her nest. If the selected place requires any cleaning, she immediately proceeds to do it; one can easily observe her doing this duty, as every now and then she comes out of the hole carrying each time something in her mouth—a scrap of dried nutshell, a bit of root or seed, and not infrequently a pebble—which she drops outside.

After the cleaning is done, she quickly arranges her toilet (which is always an important matter with a wasp) and proceeds to fetch the building material bit by bit. This

is turned by mastication into a pulp and first used to form a stout little 'papier-mache' pillar attached to a projecting portion in the roof of the chamber—for the wasp builds the roof of its home first. Then to the end of this footstalk, a cap of the same material is added about half an inch in diameter. To the underside of this cap four cells are attached, and in this manner the first stage in a new wasp city is built. In each of these four cells an egg is laid by the queen-wasp, and other cells are added until a layer of cells is formed each with an egg deposited in it. Meanwhile the eggs which were laid first hatch out, and the queen feeds them on chopped insects and vegetable food which she has to find and prepare. In the course of three weeks, the grubs which emerge from the first four eggs grow so large as to completely fill up their cells. They then seal up their cells themselves with a white cap, after which they trouble their mother no more. In ten days' time these grubs change into worker-wasps and emerge out of the cells by cutting them



THE THREE CLASSES OF WASP FOUND IN EACH NEST

In the centre is the Female or queen noticeable for her superior size. On the left is the male or drone with his longer feelers, and on the right is the active little worker.

open with their sharp jaws. By the time this happens, the paper-making powers of the queen-wasp decline, and this work is taken up by the four young daughters, who though sexually imperfect and smaller in size, are like her in all other respects, for they can build new cells and tend the young just as well as she. Day by day new workers appear, and soon the queen does nothing but deposit eggs in the cells as rapidly as they are built by the workers.

Both the queen and the worker-wasps are endowed by nature with some wonderfully made tools to carry on the nest-building function. The tiny shreds of wood bitten off from a wooden paling by means of the jaws are worked up in the complex machinery of

the mouth and mixed with a gummy secretion, until at last a paper-pulp is produced which is then spread out into a thin layer and added either to the outer walls of the city or to the tiers of cells within. Just how the paper is manufactured, and what tools are employed in its production, we do not quite understand, as the machinery of the mouth-parts is rather complex, and it would be out of place here to enter into the details of structure of the biting horny jaws (mandibles), or of the delicate transparent four-lobed tongue to the sides of which is attached a pair of small jointed feelers, or of the sensory six-jointed complex feelers outside the tongue. Suffice it to say that whatever work the wasp has to perform, whether it is carrying a little stone out from the building site of the nest, biting through strong roots, manufacturing paper pulp, robbing the orchard, or stealing tiny portions of sweets from the kitchen or the confectioner's shop which it sometimes prefers to its more lawful prey, the flies—is done by these tools.



INTERIOR OF A WASP'S NEST

So the city grows apace, new tiers are suspended to those above by short pillars until several floors are made. Some of the nests are of immense size—the one placed in the Calcutta museum a short time ago belonging to a species of tree-wasps measures more than three feet in diameter, and consists of over a dozen tiers. Towards the end of summer, the wasp city is at the height of its glory; food is abundant, and thousands of busy citizens are extremely active. About this time too some very large cells are built in the lower tiers and extra food is supplied to the grubs that hatch within them. Then there comes a terrible blow to the community,

the vitality of the queen-wasp becomes exhausted and she can no longer deposit eggs, and the workers soon find themselves idle having no new grubs to feed. When this happens the large cells are cut open and from them emerge a host of young queens, while at the same time from other cells appear their suitors—slender-bodied male wasps with very long feelers. In the course of a few days the mates are selected, and the pairs leave the nest, accompanied by some workers, never to return.

A good many of the workers still remain in the nest, but they appear to go mad. Their sole occupation consists in pulling out the half-developed grubs from their cells and leaving them at the entrance of the nest to perish. Several ridiculous explanations have been given of this action. It is not infrequently attributed to a merciful instinct on the part of the workers who, realising that with the approach of the coming cold weather they will not be able to rear their charges, terminate their suffering in this way. The better explanation is perhaps one of sanitation. Until late in the year there are still queens and males to emerge, so the last service rendered by the workers to their race is the removal of these grubs, so that the sexual individuals may mature in a healthy atmosphere. When all the grubs are removed from the cells, the workers forsake the nest, and having no home ties or young to feed, they become freebooters, giving themselves over to orgies in any warm kitchen or sweetmeat seller's



NEST OF THE TREE WASP

The photograph is twice the actual size

shop where they can scent savoury food. Even if they escape the hands of the cook or the shopkeeper their time is now short; for having deserted their nest, they find little shelter, and sooner or later, wet and cold overtake them.

Therefore, in the early history of a wasp hive, there are two kinds of individuals only—the queen and her daughters. The third kind, the male, appears at the end of summer—when the city is at the zenith of its glory, and when certain marriageable daughters have been born to the community from which he can select a wife. His function in life having been fulfilled, he perishes, together with all the busy workers of the city in which he was born. Only the young queens are able to survive the winter and become the mothers of new communities. Their husbands never see the thousands of citizens of which they are the fathers; indeed they never see the beginning and early stages of a city at all.

The queen-wasp is not nearly so aggressive as the workers, and much less likely to sting; the barbs on her darts are often very imperfectly developed. A worker-wasp may lose its life while stinging an enemy, owing to its darts adhering, but the queen, in the interests of the race, is more protected, and uses her sting for its true original function, of egg-laying. The ovipositor of the worker-wasp, having largely lost its original function has now developed into a complex weapon of offence, and is also used for paralysing living prey by means of its poison. The male wasp is harmless in this respect.

Thus we see that in its social economy the wasp is as marvellous as the bee.

ANTS

Of the four groups of social insects mentioned above, adaptive plasticity attains its boldest and richest expression in the ants. They occupy a unique position in the insect world on account of their dominance as a group, as is shown first, in their high degree of variability exhibited in the great number of their species, sub species and varieties; second, in their numerical ascendancy in individuals; third, in their wide distribution over the earth; fourth, in their remarkable longevity—and colonies often outlive a generation of men; fifth, in their abandonment of certain over-specialised modes of life from which the other social insects seem not to have been able to emancipate themselves; and sixth, in their

manifold relationships with plants and other animals—man included. Sir John Lubbock has well said that:

"If we judge animals by their intelligence as evidenced in their actions, it is not the guerilla and the chimpanzee, but the bee, and, above all, the ant which approach nearest to man."

Indeed, the resemblances between men and ants are so very conspicuous that they have been noted even by the aboriginal thinkers. Folk-lore, and primitive poetry, and philosophy show the ants as an abiding source of similes expressing the fervid activity and co-operation of men. Although these similes have become trite from repetition, the scientific student can hardly free himself from the many anthropomorphisms which they suggest. He is forced to admit that the social and psychical ascendancy of ants among invertebrates constitutes a very striking example of convergent development. The palaeontologist may be inclined to admit that this convergence has a deeper significance, that it may have been due, in fact, since ants and mammals seem to make their appearance simultaneously in mesozoic times, to some peculiar transitory conditions that favoured the birth of forms destined to dominance through extraordinary psychical endowment. What these conditions were we have but the slenderest hope of ever knowing. Perhaps they may be conceived as having favoured psychical mutations which are not only more remarkable but also more obscure than the physical mutations now engrossing the attention of biologists. Be this as it may, there is certainly a striking parallelism between the development of human and ant societies as we shall see later on.

LIFE HISTORY

Before we direct our attention to some of the more extraordinary ant colonies, let us examine the typical life history of these insects, for, with few exceptions, the general life of one community is very similar to that of any other.

An ant's nest may be built above or below ground; in hollow trees; in plant galls; in decaying wood—in fact, no situation may be said to be wholly unsuitable for a nest if the right kind of ant is at hand to make use of it. The mating of the sexes as a whole centres in the males and females. In those species in which one or the other of the sexual forms are wingless, the mating must take place within the nest or on the ground outside. But, when both sexes are

winged, mating nearly always takes place in the air; in fine summer weather, the males and young queens take to nuptial flight. When the hour for this draws near, a strange excitement pervades the ranks of workers. In some species, even the blind and etiolated ones venture out into the sunlight and accompany the males and females to the entrance of the nest. The winged forms move about in tremulous indecision, but, finally venture forth, run about on the stones or climb about on the grass blades till they have filled their trachea with a plentiful supply of oxygen. Then they spread their wings, and are soon lost to view; rising in the air they glitter like sparks, pale into curling smoke and are lost to view high in the air. "Sometimes the swarms of a whole district have been noticed to unite their countless myriads, and, seen at a distance, produce the effect resembling the flashing of the Aurora Borealis, or that of rainbow hues in the spray of laughing waterfalls." During this flight of love, mating takes place, and their evolutions so far as they can be observed, resemble those of the honey-bee so aptly described by Maeterlinck, —

"She drunk with her wings, obeying the law of the race that chooses her lover, and enacts that the strongest alone shall attain her in the solitude of the other, rises still and, for the first time in life, the blue morning air rushes into her stigmata, tinged its song like the blood of heaven in the myriad tubes of the tracheal sacs, nourished on space that fill the centre of the body. She rises still. A region must be found unhaunted by birds, else that might profane the mystery. She rises still, and already the ill-assorted troop below are dwindling and falling asunder. The feeble, infirm, the aged, unwelcome, ill-fed who have flown from inactive or impoverished cities, these renounce the pursuit and disappear in the void. Only a small indefatigable cluster remain, suspended in infinite. She summons her wings for one final effort: now the chosen of incomprehensible forces has reached her, has seized her and bounding aloft with united wings, the ascending spiral of their interwoven flight whirls for one second in the hostile madness of love."

It must be noted, however, that there are several important differences between the nuptial flight of ants and honey bees. In the case of the bees, there is the single female for whom the males compete; whereas among the ants there may be hundreds of females. Moreover the pairs of ants often descend to the earth in copula and always separate without the female tearing away the male genitalia. Nor does the female ant as a rule return to the colony in which she was born. In both cases the male dies soon after mating.

On descending to the earth, the first care of the fertilised female is to divest herself of her wings, henceforth useless to her. This she accomplishes either by pulling them off with her legs and jaws or by rubbing them off against grass blades, pebbles etc. She is now an isolated being restricted to a purely terrestrial existence. During her life in the parental nest, she had stored her body with food in the form of fat and bulky wing muscles. With this physiological endowment and with an elaborate inherited disposition, called instinct, she proceeds to establish a colony out of her own substance. She begins by excavating a small burrow, and enlarging it into a chamber at the blind end, closes the entrance and shuts herself away from the outside world. This engineering feat (in the case of one proceeding alone) causes the ant much tribulation. She often wears away all her mandibular teeth, rubs the hair from the body, and mars her burnished or sculptured armour. At length, bruised and scratched, the queen, in her cloistered seclusion, passes days, weeks, or even months waiting for the eggs to mature in her ovaries. When these eggs have reached their full size at the expense of her fat body and degenerating



NEST OF CAMPONOTUS RUFIPES ON A TREE.

After von Thun

wing-muscles, they are laid in little packets after having been fertilised with a few of the many thousand spermatozoa stored up in her spermatheca during the nuptial flight. These are nursed till they hatch as minute larvae or grubs, and are nourished by the queen from its saliva, derived from the fat stored in her body and eventually developed into undersized workers (workers minor), whose first care is to break away into the outer world and to proceed with the enlargement of the nest. The newly hatched workers bring food for the queen, and she regains some of her original plumpness, but remains all the time perhaps for 15 years a lonely self-sacrificing egg-laying machine.

In an incredibly short time, the community is in full swing. The ill-formed original workers are replaced by more lusty individuals from a different kind of eggs laid in clusters and not in cells like those of bees and wasps. The greatest care is bestowed upon them by the workers, and they are covered with saliva by frequent licking which causes them to stick together in batches. This renders their transport easier either from chamber to chamber on account of the variation of temperature and moisture from hour to hour, or to a place of safety in case of an accident to the nest.

The grubs which hatch from the later eggs of the queen, (or queens) are soft-bodied, blind, legless, helpless little creatures. Their nurses supply them with nourishment

from their own mouths consisting of partly digested food, or masticated insects caught by the workers, portions of seeds or other vegetable matter. For a month or more, the nursing is continued and in order that the grubs may develop into healthy well-grown ants, it is necessary that they should be surrounded during their various stages of growth with an atmosphere of constant temperature and humidity. To bring this about, the nurses remove their charges from place to place within the nest and they are arranged in piles according to their ages. The nurses of one Texas species are in the habit of bringing their charges to the surface after night-fall, and slowly promenading up and down with them after the manner of human beings.

At length the grubs reach the stage at which it is necessary to change into chrysalids, so the nurses embed them in the earth till they have spun their cocoon (the embedding is done so that the grubs may get some points of attachment for the silk), then they dig them up and store them in piles. Inside the cocoon the grub transforms into the adult insect, and when the changes are almost completed, the nurses once more come to the rescue; by splitting up the silken envelope, they remove the half-formed ant (callow) from within. The callow is helpless, its legs feelers and wings, if it be a winged form, are closely folded to its body; all these organs are cleaned, licked dry and unfolded by the diligent nurses. In short, they literally set the callow on its feet.

These immature callows soon develop into males or females, or soldiers as the case may be. The structure of the nests, the number of castes—that is to say, individuals modified in some special manner for the accomplishment of definite duties and the habits of the workers differ widely in the various species.

In some species, workers (normally a caste of non-reproductive females) of different ages perform different tasks foraging or house-keeping, fighting or nursing, as the case may be, and the division of labour is associated with difference of structure. Thus in the Sauba or Umbrella Ant of Brazil (*Ecodoma cephalotes*) so well described by Bates in his *Naturalist on the Amazons*, there are three



DRIVER ANTS ATTACK A SNAKE.

The snake is the Horned Viper and it was attacked whilst eating the sun. The ants covered every portion of its body. The snake starved for a quarter of an hour but in the end was killed and finally eaten by the ants.

classes of workers. All the destructive labour of cutting six-pence like discs from the leaves of plants is done by individuals with small heads, while others with enormously large heads simply walk about looking on. These *worker-majors* are not soldiers nor is there any need of supervising officers. Bates thinks that they serve as passive instruments of protection to the real workers against the

attack of insectivorous animals. The third order of workers includes very strange fellows, with the same kind of head as the *work-majors* have, but the front is clothed with hairs instead of being polished, and they have in the middle of the forehead a twin "simple eye" which none of the others possess.

(To be concluded)

THE ORIGIN OF THE HOLI FESTIVAL

BY PROF. JOGES-CHANDRA RAY, M. A., VIDYANIDHI

THE Holi festival of Northern India is known as Dol-Yatra in Bengal. It is pre-eminently a festival of those who are devotees of Vishnu, whether known as Narayana or Krishna. Well-to-do people have generally a separate pavilion specially built for the occasion, while others erect a temporary canopied structure for the purpose. Early in the morning of the appointed day, the Full Moon day in the month of Phalgun, the deity is brought in his throne to the pavilion and placed there with his face turned to the south. He is anointed and bathed, and, after the usual worship with flowers, touched with coloured powder. The throne is suspended by means of cords and rocked seven times. Hence the name is Dol or swinging. Sometimes he is carried in a procession in the afternoon amid great rejoicing, and coloured powder and water thrown on each other's person. Thus ends the festival which is sometimes continued for a few days more. In the preceding night, however, there is also rejoicing, though chiefly among children. A bonfire is made in the evening in which a figure called 'meda' or ram is burnt. This ceremony is known as 'Charchari' in Sanskrit, and 'Chauchari' in Bengali.

There are various legends connected with the festival, and practice differs in different parts of the country. It is generally believed to be a spring festival, occurring as it does now in the spring month of Phalgun. It is to celebrate the advent of joyful spring after cold weather, and the name, *Vasanta-Utsava*, sometimes given to it associated with

hilarity, and, in parts of India, with coarse revelry among the lower classes, has lent colour to the view.

But there are serious difficulties in the way of accepting this origin. Firstly, it fails to explain the practice of burning a bonfire on the night preceding Holi into which the supposed figure of a ram is thrown. We can understand the enjoyment of a swing on a full-moon night in spring and merry-making with coloured powder and water; but why should there be fire also? In Maharashtra and other parts of the country, the full-moon night is known as *Hutasani*, meaning the night on which a sacrificial offering is made to fire. The character of the festival is thus completely changed into a fire festival. Secondly, Dol-Yatra is not an isolated festival occurring once a year in spring. It has its counterpart in the rainy season, exactly six months after. It is then known as *Hindol* in Sanskrit, and *Jhulan* in Bengali, which, being derived from, the same root as Dol, also means 'a swing'. But who would ever think of a swinging pastime under incessant torrents of rain in the month of Sravana? Thirdly, how to account for the origin of another Dol in Chaitra, a month after Holi. Though this is not as popular as the first Dol, it is not without authority. Fourthly, Phalgun, the month in which Holi is kept, was not a spring month in ancient times, and, were it not for the procession of the equinoxes described later on, would have been now a winter month, unsuitable for holding carnival. Fifthly, we should remember that there is a festivity a month after Holi

in which Madana, the Indian cupid, is worshipped. If Holi were in origin an amorous sport of Sri Krishna, one should have considered it superfluous in view of the Madana festival. Sixthly, if Holi were of recent date, the time appointed for it appears to have been ill chosen, since Phalgun is cold in Upper India where the festival is extremely popular and where it probably originated.

All these difficulties disappear if one recalls the history of our calendar and takes Holi to be an anniversary in memory of the New Year's Day sacrifice which used to be performed by the Vedic Rishis of old. The event was so remote in time that its origin was forgotten, and various legends grew up in course of time to account for the celebration. Yet, as will be presently seen, there is a substratum of truth in them, garbed though they are with ignorant fancy of various times. This festival, a reminiscence of the commencement of a new year, is not a solitary instance of its kind. It is preceded by the observance of 'Maha-Siva-ratri', the Great Good Eve, a fortnight before Holi, and these two are analogous in significance to Rasa-Yatra and Deepali in the month of Kartika when a new calendar began. The third calendar, and the present one began in Asvina with Kojagari and Mahalaya and analogues in Chaitra in which there is again a Siva-ratri followed by a Dol and Madana festival.

There are numerous instances of feasts in our calendar which appear to have been appointed for the purpose of marking astronomical cycles, such as Yuga, Manvantara, Kalpa, Samkranti, &c., and Durga Puja in Asvina and also six months after in Chaitra appears to have originated with a cycle of astronomers. The fixing of the dates of the feasts was neither accidental nor fanciful. The wise men of old took advantage of astronomical and historical events and enjoined religious observance, may be to commemorate them, just as they selected picturesque places for shrines and pilgrimage.

The Dol-Yatra, literally the swing festival, is one of these. Its clue is found both in the legends and the date which is the Full moon night in the month of Phalgun. It is well known, the Aryans counted days by nights as we do even now throughout India in the name of 'tithi'. It is a lunar day, just as the months Phalgun, Chaitra &c., are all lunar.

At first each month commenced with a Full moon, and the names of the months were

derived from those of the constellations which rose with the Full moon. Thus the name of the month, Phalgun, meant the month of 30 nights beginning with the full-moon occurring in or about the constellation, Phalguni. There are two constellations, first and second which bear this name. Long afterwards, for some reason or another, the beginning of the month was changed from Full moon to New moon, thus transferring the Full moon night to the middle of each month. But as the names of the months were not changed, the two systems of counting, though still in use, have often been a source of confusion.

The Aryans had of course a year, depending upon the annual motion of the sun, divided into two halves, the 'Ayana', consisting of 180 days each. They particularly noticed the solstices with which are connected long and short nights, winter and summer; and the half-year, the Ayana, was the period from one solstice to the other. The two equinoxes were also observed, and these two together with the two solstices gave the six seasons, three in each half-year.

It was soon found that the twelve months consisting of 354 days did not complete the year. In some years there were thirteen full moons, and in course of time, two or more months in excess of the number calculated at the rate of twelve per year. As a consequence it became impossible to know the seasons from the names of the months and to perform agricultural operations in right time. After a great deal of anxious consideration, the Rishis devised the system of omitting the extra months and displayed the marvellous ingenuity of practically converting the lunar months into solar and making them represent twelve equal divisions of the ecliptic.

The four cardinal points of the ecliptic would have been now in their respective months but for what Western astronomers call the precession of the equinoxes, or, as we say, of the solstices. They tell us that the points are not fixed like the stars, but continuously move backwards, though very slowly, at the rate of 1 degree in 72 years. As a consequence, each point falls back by a month in about 2300 years. For instance, autumnal equinox, which now happens early in Asvina, was not there before. It was at one time in Kartika, at a remoter time in Margashirsha, and so on, making a complete revolution in about 26,000 years.

The two equinoxes are always six months apart, and so are the solstices. These four are

separated from one another by an interval of three months. Hence if,

- (1) autumnal equinox falls on Asvina full moon, the vernal must fall on Chaitra
winter solstice on Pausha " "
summer on Ashadha "
- (2) aut. equi. in Kartika, wint. sol. in Magha
ver. " " Vaisakha, sum. " " Sravana
- (3) aut. equi on Margasirsha, wint. sol. in Phalgun
ver. " " Jyaishtha, sum. " " Bhadra

Let us now return to the main question.

We have suggested that Dol-Yatra is a celebration of the New Year's Day of ancient times. If so, the year must have begun in *Phalgun* on the Full Moon night. But was this month counted the first month at any time of which we have any record? The question has been sufficiently answered in Tilak's *Orion* in which he has given many references from the Vedas to show that *Phalgun* was at one time the end and beginning of the year. Let us see which of the four points could fall in this month. The vernal equinox could not have occurred in the month, since it now happens in *Chaitra*, which was yet to come. For the same reason summer solstice is excluded. The autumnal equinox which now happens in *Asvina* may also be left out, since it implies an antiquity of about 12,000 years. The only point left is the winter solstice, and we know for certain that the ancients used to commence the year from winter solstice, that is, from the moment the sun began his northern course. But from what we have seen above, if the winter solstice was in *Phalgun*, the autumnal equinox must have been then in the month of *Margasirsha*. Hence we see that, roughly speaking, the seasons have receded since the time by at least two months. To be precise, the change takes us back to 3000 B.C., the beginning of the *Kali-yuga*.

It will be easy now to trace the origin of *Hindol* in the month of *Sravana*. Probably it used to be observed in *Bhadra*, which is the sixth month after *Phalgun*, and on account of change of calendar, probably due to the greater length of the first six solar months counted from *Vaisakha*, the festival came to be placed in *Sravana*. It is, however, clear that what happened to the sun in *Phalgun* had a counterpart in *Sravana*, when he was in the other solstice. And if any one observes the sun's journey, north and south, he will at once notice remarkable similarity with the to and fro motion of a pendulum, especially when the sun is observed in the meridian. The pendulum is only upside down, and the

period of semi-oscillation six months. The swinging motion is perceived only at the time of return. Metaphorically, the sun is mounted on a swing. In this connection, the word, *Yatra*, is significant. It means motion or journey, and it is *Dol-Yatra*, the motion of a pendulum. As seen from high latitudes, the luminous orb appears low down in the sky in mid-winter, rising higher and higher every day and sending down coveted warmth and light and making the period pleasant and auspicious for all kinds of ceremonies. After reaching a certain point, still away from the zenith, it stops for a few days as if unable to decide whether to proceed onwards or to go back. The same thing happens when it arrives at the southern station, and these are the times when it appears to be rocking in a cradle.

But the sun has been ever doing the journey in this fashion, and what is there peculiar to the *Dol Yatra* to connect it with the mid-winter ceremony of ancient times? A complete answer is found in the legends and also in the *Maha-Sira-Ratri* observance on the fifteenth night preceding *Dol*. It will be remembered that when winter solstice was in *Phalgun*, the autumnal equinox was necessarily in *Marga-sirsha*. The latter month is commonly known in Bengal by its other name '*Agrahayana*' which literally means the first month of the year. It is also to be noted that while the names of all the months are derived from the names of twelve constellations, this name, *agrahayana*, is an exception, directly telling us the beginning of the year.

But it will be said that a year cannot have two beginnings, one in *Phalgun* and the other in *Agrahayana*. Yet we know both may be current at one and the same time and among the same people. For instance, we have in Bengal a civil year from *Vaisakha* 1st, and a religious year from *Chaitra Sukla*. Village people count the year sometimes from *Pausha* (mid-winter), sometimes from rains (*Varsha*, from which '*Varsha*', the year), and even from *Durga-puja* (autumn). It was therefore not unusual to have two beginnings of the year according to the purpose of chronology. In the *Geeta*, Sri Krishna described himself as the first of everything that is counted, one of which is the month of *Margasirsha*.

The name of this month is derived from the constellation, *Mrigasira* or *Orion*, the great Hunter of Greek mythology. It has figured prominently in popular fancy, and a very large

number of legends has clustered round it. Hero was mighty Vritra of Vedic fame slain by Indra, and the grand sacrifice of Daksha destroyed by Rudra, the fearful, the head of Daksha being transformed into that of a goat or deer. Here the demon, *Irala* by name, who used to assume the form of a ram to lure unwearied Brahmanas to destruction was at last eaten and digested by the sage, Agastya. The curious reader is referred to the History of Hindu astronomy in Bengal by the present writer for an explanation of these and many other stories connected with the striking figure of the constellation Purans, the repositories of popular tales of ancient times, have not forgotten to tell us that *Holaka* or *Holika* from which the name *Holi* has been given to *Dol-Yatra*, was a demoness who was burnt to death, because, according to one account, she used, like *Putana*, to eat children. The name is, however, not found in ancient literature, and Sanskrit lexicons do not mention it. It was probably a vernacular name like *Dhundha* of Maharashtra, meaning terrible, and perhaps a corruption of the Sanskrit name, *Irala* or *Hilaka* the three stars in Orion's belt. And well might the people dread and abuse her, for with her appearance on the eastern horizon at sunset came diseases, chiefly respiratory, to which children succumbed, and Vedic Rishis prayed to Indra, that they might outlive a hundred *Sarat* (autumn). What *Margasirsha* was seasonally at one time, the month of *Kartika* became later, and received the notorious appellation of "*Yama-damshtra*", the jaws of death.

It was therefore not surprising that Sri-Krishna while a child had to suffer from an attack of *Putana*, a demoness who disguised as a woman used to poison children, and Ayurvedic writers included her among the infantile diseases. It is also just possible that the idea of celebrating *Durga-puja* in the month of *Asvina*, as a mother protecting her children against a dark-skinned *Asur*, terrible in the form of a wild buffalo, originated in this way.

According to another account, *Holika* is plainly described as a sister of *Sambata*, the year (from which the era of that name), and the old year is cremated in order to usher in the new. In Eastern Bengal, *Holaka* is described as an old woman who is burnt to death. The mist of uncertainty can no longer cloud our vision as to the origin of *Dol-Yatra*. Probably bonfire meant also rejoicing on the New Year's Eve as it does in *Deepali*, though

unfortunately it is a moon-lit night at the time of *Dol*. Possibly the illumination used to take place in *Marga-sirsha*, and it is surprising, that, a bonfire in the name of burning a *meda* (ram) is sometimes made in parts of Western Bengal in this month on the occasion of '*Naranna*' ceremony, the feast of first partaking of new rice after harvesting.

When the New-Moon month was introduced, the year no longer began with the Full moon in *Phalgun*. It began with the preceding New Moon, and the night received the name of *Maha-Siva-ratri*. In Bengal, we have been using a solar calendar and therefore attaching importance to *Samkranti*—the day on which the sun enters a sign of the zodiac. But to those who follow the luni-solar calendar and count days by tithi, the beginning of a lunar month is equally important. As there are twelve lunar months in a year, they count twelve *Siva-ratri*, each occurring just one night before New Moon, and may therefore be called New Month's Eve. One of these is *Maha-Siva-ratri*, the Great Eve, because it is a New Year's Eve also. We need not trouble ourselves with the question whether this eve belongs to *Phalgun* or the preceding month of *Magh*. The same question arises with the *Dewali* night, which was surely the New Year's Eve when autumnal equinox fell in the month of *Kartika*. A fortnight later there is *Rasa-Yatra*, said to be a sportive circular dance of Sri Krishna. The night, *Rasa-purnima* is, however, also known as *Tipuri-Purnima*, on which *Tarakesvara*, an *Asur* or demon formed of *Taraka* or stars, was slain by *Kartikaya*, the General of the gods (*Deva-senapati*), and foster son of *Kritika*, the *Pleiades*. It is needless to say what all these mean and who the *Asur* was. He was of course killed when the autumnal equinox had receded from *Marga-sirsha* full moon to *Kartika* full moon, and the winter solstice from *Phalgun* to *Magh* about 2300 B.C. making the latter month pure and auspicious even for leaving this world as renowned *Bhisma* did after waiting on his bed of arrows for fifty-eight days. In another account, the name of the *Asur* was *Mahishasura*, the same as is represented in *Durga-puja* and killed by the goddess *Sho* rides on a lion, since the constellation, *Phalguni*, is in the zodiacal sign, *Leo*, whence the people of Madras who follow the solar calendar call the *Holi* festival, *Simha*, the festival of the *Simha* or *Leo* month, exactly as the people of *Behar*

call 'it' Phagua from its happening in the month of Phalguna. It is curious to observe how the same old story invented in ancient times has been preserved, though the occasion which gave it prominence no longer existed. In the fire festival of Dol-Yatra, the Asur has got the name, Mendrasur, obviously Medhrasura, an asur in the shape of 'medhra' or ram. For, we are told he could assume any form he wished. We now see why the Padma Puran directs the burning of an animal fit for sacrifice, such as a goat or ram. In parts of Northern Bengal, a ram is actually placed in a miniature house made of bamboo and straw evidently for roasting, though taken out just before the house is set on fire. The animal is afterwards killed and its flesh distributed among the assembled crowd.

In parts of South Bengal, a sweetmeat, of the shape of a storied and pinnaced temple called 'path', is sold in large quantities in fairs held during the Dol festival. This appears to be an imitation of the fire-altar which the Vedic sacrificers used to build with bricks for the purpose of producing and keeping fire previous to actual sacrifice. We see further that the proper time for Dol is just before sun-rise on the following day, the commencement of the new year, and that the deity has to be placed with his face to the south, perhaps because the sun has not yet turned to the north.

The Full Moon day in Sravana, when the second Dol takes place, usually goes by the name of Rakhi Purnima. On this day the deity is given a new sacred thread, and in imitation all the four classes of people wear a thread to protect them from evil spirits in the next year. There is difference of opinion as to the day for this festival, some appointing it in the month of Bhadra and reminding us of the ancient calendar when the summer solstice took place in this month. The sacred thread is no other than the endless 'aditi', the ecliptic, which encircles the sun anew who is supposed to pursue a new path on the completion of the old.

There is yet a third Dol. This takes place in the bright half of Chaitra. The exact date varies. There is no bonfire, as there is none in Sravana Dol. This would have been inappropriate, since both of these had no connection with Mriga-sira. The Chaitra Dol goes by the name of Phula Dol, or flower Dol, and is really a continuation of the spring festival of Vedic times, the memory of which is preserved in Sanskrit dramas such as Ratnavali. The name, Dol,

applied to it must have been a later introduction when the original significance of the word had been completely forgotten.

From the dates given above, it must not be supposed that Dol-Yatra or Rasa-Yatra has been our festival since the remote times implied by them. We are told by Vedic scholars that the Rishis used to perform sacrifices at the times of full moon and new moon and of solstices and equinoxes. There were other sacrifices performed at long intervals. There were sacrificial sessions in one of which, we are told, the sun's annual course was imitated. On the day preceding a sacrifice, the fire-altar used to be got ready and fire kindled by friction of two pieces of dry wood. The sacrifices served various purposes, one of which was to remember the calendar. The art of writing was unknown, and the daily affairs of life could not be carried on without a calendar. The sacrifices became rarer in later times, possibly through the influence of Jaina and Buddhist doctrines during the rationalistic period of our history, but the memory persisted and assumed new forms according to the temperament and environment of the people. That Durga-puja is really a 'Yajna' or sacrifice is plainly told in the ritual texts relating to it, and as the Vedic sacrifices were communal feasts, the puja has become a national festival in Bengal. Similar is the case with Dol which has replaced a Vedic sacrifice, the memory of which though fading is still preserved in the roasting of mutton, though in name. In Bengal, Durga-puja is a puja among those who adopt the cult of Sakti, or primal energy. In the rest of India, it is unknown in the Bengal form. It is there as Sarasvati-puja or some other, and instead of animal sacrifices as in Bengal, offerings of flowers and fruit are made. Dol-Yatra has been a festival among those who adopted the cult of Vishnu, the all-pervading energy sustaining the universe and cannot therefore have anything to do with destruction of life. On the contrary, humane feelings towards all creatures have been the predominant feature of Vishnu worship. In parts of Western Bengal, a small effigy of ram is made of rice paste as a substitute of a living ram and burnt, reminding us of the use of rice cake, or 'purudasa,' in sacrifices in later times in the place of animal of more ancient ritual.

From the explanation of the origin of the Dol festival as given here, it will not be correct to jump to the conclusion that it is sun worship. As seen in the worship of

deities Hindu religion is undoubtedly symbolical. The three steps by which Vishnu has encompassed the three worlds are represented by the three steps of the sun, the morning, noon, and evening. Symbols may vary to some extent, and Salagrama, the round black piece of stone, is a variation of the same symbol.

No human thought is free from metaphors, and no religious worship is free from symbolism. Whether God has made man after His image or not, it is certain man has made God after him, and whether we call Him father or mother, friend or master, it is all the same symbolical. It is equally true that common people in all countries often confound a symbol with the thing for which it stands. It was on this account that Hindu sages did not approve of symbolical worship. But as the symbol, Cross, has continued to represent Christianity, and to be an idol to many, so the sun has been a symbol from remote past to represent cosmical evolution, and every striking phenomenon brought about by the sun has been made an occasion to worship the Ordainer of the laws of creation. Dol-Yatra represents a cycle, albeit a short one, of a succession of natural events with which our life is interwoven, and has therefore been made a token of remembrance of all cycles known to man.

When, however, Srikrishna was recognized as an incarnation of Vishnu, the sun was forgotten, but his acts were transferred

to him. For instance, Srikrishna, while an infant, is reputed to have broken a pair of Arjuna trees and upset a heavily loaded cart. And the people wondered at the feats, which required superhuman strength to accomplish, forgetting the facts that Arjuna is another name of Phalgun, and the constellation, Rohini, has been from its form called a cart in astronomical literature. Stripped of the allegory, the sun is represented to have left the pair of constellations, Phalguni, which by their stars look like erect trees, and consequently the constellation, Rohini also, these two being situated just at the places of the solstice and equinox remembered in Dol. It is not possible to explain every incident in the life of Srikrishna during his boyhood. Thus, in spite of the poetic veneer unconsciously laid upon his acts, many have been detected not to fit well with his after career.

The natural cravings of man for love and amusement found, however, imaginary satisfaction in them. Dol Yatra was confounded with spring festival, and red-coloured powder and water added to complete the picture. There is nothing strange, nothing incongruous, in the playful sports of the Beloved, who has ever been drawing His creatures to Him in ways which He alone knows. And Vaishnavas are perfectly right when they say that Dol and Ras Yatra are his eternal sports, the why and the wherefore of which will ever remain beyond the ken of mankind.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, Gujarati, Hindi, Kanarese, Malayalam, Marathi, Nepali, Oriya, Punjabi, Sindhi, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

ENGLISH

THE SUPPLEMENT TO THE MIRAT-I-AHMADI: Translated by Syed Nawab Ali, M.A. and C. N. Seddon. I.C.S. (Gaekwad Series, Baroda, 1924). Pp. xiv+256 with 2 full-page pictures.

This history of Gujarat was written by Ali Muhammad Khan, the last of the Mughal diwans of

the province, in 1750-60, just before its annexation by the Marathas. Its value lies in the fact that "Ali Muhammad had exceptional opportunities; he writes of things he had himself observed; he was not only contemporary with the events described but himself took an important part in them." He has an additional merit, too, which is possessed by no other Persian historian of India, viz., that he

gives imperial proclamations and regulations in the original with a copiousness which is of the highest service to the historical student. There is nothing like this, except in some of the historical works produced in Egypt in the Fatimid period, as noticed by Karl Becker in the *Encyclopaedia of Islam*.

The first part of Ali Muhammad's huge work gives the history of Gujrat from the earliest Muslim period to the Maratha conquest. The second part consists of a detailed topographical account of Gujrat, its cities, castles, temples, mosques, the lives of (Muslim) saints, and the Mughal administrative machinery. This second part has been rendered into English (paraphrased in parts, summarised in others) in the volume under review.

The edition leaves much to be desired, partly no doubt because the editors worked on the hopelessly corrupt lithographic edition of the Persian text, but also because they have not used the other sources available to the historical student today. It is very far from being a definitive edition of the *Mirāt* such as Blochmann's *Ain-i-Akbari* or Irvine's *Storia do Mogor*. The notes and explanations are not marked by scholarly accuracy and fulness. For example, on page 215 footnote, they refer only to Gladwin's translation of the *Ain-i-Akbari* for the revenue of Gujrat and seem to be unaware of the fact that fuller and more accurate information on the subject is available in Thomas's *Revenue Resources of the Mughal Empire* and J. Sarkar's *India of Aurangzeb* (the latter of which gives extracts from the *Khulasat* of 1695 and the *Chahar Gulshan* of about 1720).

As regards the translation, the trouble of the editors has been that they had to make their version from the very incorrect lithographic edition published by the Fath Karim Press, Bombay, which has several gaps in it. A MS. (not autograph but belonging to the author) was found at Cambay too late to be used in this edition. The two translators should note that there is another old and very distinctly written MS of the *Mirāt-i-Ahmadi*, with extremely useful corrections and glosses in the margin, in the Oriental Public Library, Patna, which is described in the colophon as in the author's own hand.

We are glad to learn that the Baroda Government are going to print the Persian text of the *Mirāt* and also an English translation of the first or historical part of it. Care should be taken to consult the author's autograph noted above before these are sent to the press.

SCENES AND CHARACTERS FROM INDIAN HISTORY.
AS DESCRIBED IN THE WORKS OF SOME OLD MASTERS.
Ed. with notes by C. H. Payne (Oxford Univ. Press, 1925) Pp. X+252. 6s net

This is an English reading-book containing ten extracts describing some remarkable persons and events of Indian history such as Alexander's invasion (from Plutarch), Yuan Chwang's visit to the Court of Harshavardhan (from Hui Li), Vasco da Gama's coming to Calicut (from Portuguese sources), Akbar (Du Jarrie), Shivaji's coronation (from Orsden), the Court of Aurangzib (from Tavernier). These are all taken from contemporary writers, who alone (as Mr. Payne rightly observes) can give us the genuine atmosphere and life of the periods, while the scientific historian often fails to reproduce these for us.

In choosing his sources, Mr. Payne has been

guided by considerations of style and not of scholarly accuracy. Thus, for Plutarch he goes to Dryden's incorrect version (as patched and repaired by Clough), for the Chinese Buddhist pilgrim to Stanislas Julien's primordial French translation instead of the more modern rendering of Ball. Similarly, he prefers Eiskine and Leyden's translation of the *Dabur-namah* (a translation two stages removed from the original) to Mrs. Beveridge's recent version made directly from the Turki text, with all the lacunae filled up—his reason being that Mrs. Beveridge's "style" is not of a kind to attract the general reader." (p. 125 n.)

The topics chosen are all attractive and the editor's own notes useful and learned.

SHIVAJI'S BIRTHDAY CELEBRATIONS: It had hitherto been held that Shivaji, the great founder of the Maratha nation was born on 6th April, 1627. But the chronicle preserved in manuscript by the Jedhe family of landed magnates in the Poona district records that he was born on *Falgun dark 3rd, 1551 Shaka*, corresponding to 19 February 1630 (New Style). The contemporary Sanskrit epic, the *Shura Bharat*, says the same thing. Though there is evidence for the former date also, and the question has not been finally decided by scholars, a party at Poona headed by Mr. Sadashiv Mahadiv Divekar organised a Shivaji birth anniversary celebration at the fort of Shivner (his natal place) on the latter date last year. At this gathering papers, learned and otherwise, contributed by a wide circle of writers, in and out of Maharashtra, were read. A selection of these has been now printed in a volume of 356 pages by the *Mhas S. Mandal* of Poona, at the price of Rs. 4, with a beautiful card-board portrait of the hero in bas relief. The volume is one which no future historian of Shivaji can afford to neglect. In addition to marshalling all the facts and evidence known to the writers from a variety of sources and standpoints, some extremely rare works (like the *Jedhe Chronicle*, the *Sanyaratarah Kosh* &c) have been here reprinted. As many *Shajaralis* (chronicles kept by different families) as are known to exist in Maharashtra, have been printed besides fresh contributions to our knowledge, such as Afzal Khan's letters. Shivaji's relations with the Portuguese from the Goa records (by three writers), a charitable grant (in Persian) by Jai Singh I., &c. We only miss here the balanced and critical discourse written by Mr. Wakaskar (of Baroda) on the date of the hero's birth, which was printed in a journal in May last. Mr. Divekar deserves the support of all interested in Marathi history.

J. SARKAR

A FEW WORDS ON OUR FINANCIAL RELATIONS WITH INDIA. By Major Wingate, of the Bombay Engineers. First published in 1859 by William Blackwood and Sons, Edinburgh and London. Reprinted and published by Major R. D. Brier, I. M. S. (Retd.), Alahabad, 1926. Price six annas.

We make the following extracts from this instructive publication. Most of what Major Wingate said in 1859 is true to this day, in an even more intensely aggravated form.

"The exaction of a tribute from India, as a conquered country, would sound harsh and tyrannical in English ears, so the real nature of the

Indian contribution has been carefully, though possibly unwittingly, concealed from the British public, under the more offensive appellation of 'Home charges of the Indian Government.'

'Not only is it a fact that India has been acquired without the expenditure of a single shilling on the part of this country, but it is equally a fact that, so far from involving outlay, India has regularly paid to Great Britain a heavy tribute, which there is reason for thinking has not fallen far short of the almost incredible sum of a hundred millions sterling in the course of the present century!

'This enormous tribute, obtained without sacrifice of any kind, is, then, one great and undeniable advantage derived by this country from its connection with India; but it is, by no means, the sole advantage. The funded debt of the Government of India, borrowed in India, is estimated at nearly sixty millions sterling, of which three-fifths, of thirty-six millions, is the property of our own countrymen. The whole, or mostly the whole of these thirty-six millions consists of investments by Europeans in India out of money made in that country, and constitute, therefore, a clear addition to British property, gained through our connection with India; as does also the property of our fellow countrymen invested in India in tanks, houses, factories, and various other ways, which probably amounts to more than ten millions. And in addition to British investments made in India, we have, or shortly shall have, no less than eighty-one millions raised in this country, on account of East Indian stock; deposits, bond debt, debenture loans; Indian railways and public works, making the aggregate amount of British capital dependent on the preservation of our Indian empire, nearly one hundred and thirty millions sterling.' * * *

'The problem, then, which the Indian financier, and above all the Parliament and people of England are called upon to solve, is not how to raise additional revenue from India—for that to an adequate extent, would be found to be at once ruinous and impossible—but, whether it is fair and just that the entire cost of upholding British supremacy over India, should be defrayed by the people of that country. Has our policy in India been determined out of pure, unselfish, and benevolent regard for the welfare of the people of that country, and without the smallest regard for the manner in which it may affect our own country?

Was this the principle which guided us in imposing prohibitive duties upon Indian manufactures imported into this country, and merely nominal duties upon British manufactures imported into India? Was it out of pure regard for India that cotton exported to Great Britain from India, is exempt from duty, while it is taxed on exportation to all parts of the world besides? Was it Indian interests which dictated the fixing of import duties upon goods brought to India in British ships, at one-half of the amount levied upon similar goods brought in ships of any other country?

Were native interests solely concerned in the exemption of Europeans in India from the jurisdiction of the ordinary courts of criminal justice, by which native redress for British wrongdoing has been made a practical impossibility in ninety-nine cases out of a hundred? Was it out of consideration for the taxpaying Hindoo and Mahomedan, that the official Europeans in India was provided with a costly ecclesiastical establishment before

anything was done for their education or enlightenment? Was it unselfish regard for the natives that dictated the policy of obtaining, upholding, and extending British dominion in the East, by means of taxes raised in India, in opposition to the rule obtaining in all other British dependencies, of providing for the costs of their military defence from the British Exchequer? And lastly, were the arrangements for defraying what is styled the 'home charges,' out of the Indian revenues, under which nearly one hundred millions sterling of taxes collected in India, have been transferred to Great Britain in the course of the present century, devised for the purpose of benefiting the people of India alone? Let the candid reader thoughtfully and conscientiously answer these questions for himself, and then say whether British interests as well as Indian interests have not had a share in determining the course of our Indian policy.

'If, then, we have governed India, not merely for the natives of India, but also for ourselves, we are clearly blameable in the sight of God and man for having contributed nothing towards defraying the cost of that Government.

'We have there at this moment, an army of upwards of a hundred thousand British soldiers, which upholds the power and influence of Great Britain over the whole of Asia, and adds greatly to the status of our country, even among the nations of Europe. But for India, this large body of men would be thrown upon the labor market at home to the injury of the whole class of our laboring population, while the very recruiting for the army of India, probably relieves us of poor-rates to the extent of a quarter of a million a year. By means of the army and revenues of India, this country has carried on wars and made conquests in all parts of Asia, Ceylon, Singapore, Hong Kong, Aden, and Rangoon have all been so acquired. The first China war, the Afghan war, the Burmese, and Persian wars, were chiefly fought with the resources of our Indian empire; but, in pursuance of a British policy, with which the interests of India were but remotely concerned.' * * *

'Let Englishmen, then, consider well the facts which have now been stated, viz that India in the present century has paid to this country a tribute of at least a hundred millions sterling; that our countrymen have a capital of one hundred and thirty millions invested in public securities in other undertakings connected with India; that the trade of India is probably of more importance to us than that of any other nation in the world, that our ambitious youth and a large body of our poor are provided with congenial occupation there; that the possession of India adds immensely to the power, dignity, and influence of our country in all parts of the world, and, apart from all higher considerations connected with their duties as civilized and Christian rulers, they will surely on the lower grounds of self-interest, come to the conclusion that India is indeed well worth keeping.

POL.

THE PROBLEM OF THE RUPEE: By B. R. Ambedkar, sometime Professor of Political Economy at the Sydenham College of Commerce and Economics, Bombay. Published by P. S. King & Son, Ltd., Orchard House, 2 & 4, Great Smith Street, Westminster: Price Shillings 15 net.

The book which was published in 1923 is an exceedingly instructive treatise on a terribly controversial subject and retains its topical interest

edition of the *Katha Sarit Sagara*. The foreword to this volume which contains matter up to the end of Tawney's first volume (End of Book IX) has been contributed by Dr. F. W. Thomas, Ph. D., the erudite Librarian of the India Office Library.

MEMOIRALS OF ALFRED MARSHALL: Edited by Prof. A. C. Pigou M.A., and published by MacMillan & Co., Ltd. Price shillings 12-6 net.

This memorial volume edited by the great pupil of the greatest economist of modern times will be heartily welcomed by the millions of admirers of the late Prof. Alfred Marshall who live in every corner of the civilised world. It contains twenty selected papers by Prof. Marshall, a good many letters written by him to different people at different times, a life of the late Prof. by Prof. J. M. Keynes and reminiscences by Profs. Edgeworth, Fay and Pigou and by E. A. Benians. The book also contains several interesting pictures of which two are photographic reproductions of two photographs of Dr. Marshall. The publishers have done well to keep the price of this volume of over 500 pages down to 12-6 only as there are many who would prize it but cannot afford to pay a higher price. We congratulate Prof. Pigou and his collaborators on the success that they have made of "this tribute" to the great savant.

A. C.

"POULTRY AS A BUSINESS". By Bhupendra Kumar Guha Thakurta. This is a précis compiled by the Author as a result of his observation in America and perusal of American literature on the subject. It is not indicated in his notes as to whether the Author is himself engaged in poultry-farming. Had he given us his own personal experiences, the book would have been much more interesting. Poultry-farming is a strenuous life the layman generally imagines it is merely a matter of throwing a few grains to the hens and collecting the eggs. When he embarks on the enterprise and finds that it means all work and little leisure, he becomes disheartened.

As a hobby, which not only brings in fresh eggs and chickens which reduce the household bills, a few well-bred hens will keep any man thoroughly interested. Their upkeep costs little as they consume the leavings from the table.

We would be greatly benefited if the Author would do a sojourn in his native land and work out practical methods to suit the conditions. Planes for the construction of poultry houses are not to be had in India for the asking, nor can permanent structures be advocated for the housing of fowls in a country where the invaders of the night are, unhappily, so plentiful.

Lover of Poultry

ANCIENT INDIA: AS DESCRIBED BY MEGASTHENES AND ARRIAN. By J. W. McCrindle, M. A., Principal of the Government College, Patna, Calcutta. Chatterjee, Chatterjee & Co. Ltd., 15, College Square 1926

Emboldened by the success of their venture in the matter of publishing a cheap reprint of Cunningham's *Ancient Geography of India*, Messrs Chatterjee, Chatterjee & Co. have undertaken the publication of similar reprints of the late Prof. McCrindle's works. We have here *Ancient India:*

As Described by Megasthenes and Arrian, and the publishers have assured us at the end of their preface that they intend to publish the others gradually at an early date. So far as the present reprint goes, we have nothing but praise for the excellent printing and get-up of the work. The pagination of the original edition has been indicated throughout for facility of reference. The price has been fixed at Rs. 7-8.

A. G.

GUJARATI

KOJAGRI. By Vinayak Nand Sankar Mehta, B. A. P. C. S. (I. P.) Printed at the Gujarati Printing Press, Bombay. Cloth bound. Pp. 62 (1925). (Price not noted)

The title of the book is interrogative, meaning 'Who is awake?' It is a drama written to illustrate the chastity of a Hindu wife, whom the friend of her husband wanted to inveigle; the period chosen is between 1620 and 1640 A. D. and the place, the banks of the Holy River near Benares. There is both vigor and vitality in this style and expression of idea but there are two things which get on the nerves of an ordinary Gujarati, born and bred in Gujarat, the radding of the language with North India words, phrases and idioms, and the mode of life depicted, which is foreign to Gujarat in its association. The author excuses himself for the first by saying that there could be no limits placed to the expansion of a language (here the Gujarati language), for the second, perhaps his long residence in the U. P. and away from Gujarat is responsible. It is a pleasant, little volume all the same, from which the abundance of animal spirits peeps out now and then.

SRI DATTATREYABHIRA KALPADRUMA SAKANDA III. By Dattatreya Bhiru. Printed at the New Sodagar Press Surat. Paper cover Pp. 232. Price Rs. 2-0-0 (1925)

We have already noticed the two prior volumes of the series. The predominant feature thereof is the imparting of *Bhakti Jnan*, and it is done here by means of dissertations and illustrative stories, from our mythological works.

CHILATHOPOJOGI GUJARATI SALTANIKOSH. By Lalubhai G. Patel, printed at the Surya Prakash Press, Ahmedabad. Cloth cover. Pp. 863. Price Rs. 6-4. (1925)

After the *Naraina Kosha*, two generations old, there is hardly a good Gujarati Dictionary to be found. The present effort therefore of Mr. Patel deserves felicitation not only because of its pioneer work but because of its intrinsic worth and labor. Although meant to be useful only for school boys, it reflects the expansion of the language, and consequent addition of words therein, to its fullest extent and is thus up-to-date.

SIRI BHISHMA CHARITRA. PART SECOND: By Yashvi Shastri Damodar Kanti. Printed by the Lakshmi Electric Printing Co., Biroda. Cloth bound. Pp. 218. Price Rs. 2-8-0. (1924).

As a most interesting book. The preaching and

precept of Bhishma Pitamaha are an abiding source of inspiration to Hindus. They are let out here in a very impressive way.

Usha : By Yogendra. Printed at the Sitalantra Printing Press, Bilsar, Cloth cover. Pp. 167 Price Rs. 2-0-0 (1924).

Dr. Surendranath Das Gupta once asked Mr. Yogendra as to which were the readable books in Gujarati Literature, and he said practically none, with the exception of one or two. This collection of his own poems, with self-made comments, seems to have been published with a view to remove that blot from our Literature. Natural scenes, birds, flowers, and like subjects have furnished the material, and it is sought to show that emotion has inspired the verses.

SANSAR PARJAT NATAK : By Thakur Narayan Visnaji, printed at the New Printing Press, Ahmedabad. Pp. 482. Cloth cover. Price Rs. 2. 4. 0. (1925) with photos.

This Natak is meant for the stage, and is therefore embellished with the clap-trap and fun which popularise shows on the stage. A trustee commits breach of trust with the assistance of a corrupt solicitor, whose first wife becomes a Barri-ter and leaves him and he marries a second wife who is a Doctor. The fraud is ultimately exposed, and the proper party gets his due. There is nothing further done or said to leave behind any abiding influence.

DESHA BANDHU : By Jayant Kumar Manishankar Bhatt. Printed at the Samashtira Printing Press, Ranpur. Pp. 200. Paper cover. Price Re 1-0-0 (1925)

Everything relating to the late Deshabandhu Das is to be found here, his library, legal and political activities. Translations from *Sagar Sangit* are not forgotten. Such a biography of the late Indian patriot Das was badly wanted in Gujarati, and it has been brought out with commendable promptitude. It is illustrated with pictures.

SHRI GITA GOVIND AND SHRI KRISHNA GITANJALI : By Vaidya Shastri Damodar Kanji. Printed at the Lakshmi Electric Press, Baroda. Cloth bound Pp. 96. Price Re. 1-0-0. (1925).

This collection of songs and verses written in praise of Shri Krishna is modelled on the old style, and pleases the audience when recited.

K. M. J.

HINDI

BARI DIDI—Translated by Pt. Raghunath Pandey. Indian Press Ltd, Allahabad, 1925 Re 1.

The Indian Press Ltd. has taken to the task of translating the work of the Bengali novelist Babu Saratchandra Chatterji. This laudable enterprise seems to be well conceived and well executed from the book under notice. The style of the translation is charming.

PRAKRITIKI—Translated by Dr. Nandkishore, M.B. B.S. The Indian Press, Ltd, Allahabad, 1925. Rs 2-8

This popular scientific work of Babu Jagadnanda Roy of Bolpur has been the subject-matter of this publication. The general set-up is satisfactory, but the illustrations should have been better.

Those who are interested in the juvenile literature in Hindi, will congratulate Mr. Premchand for editing a series published by Ganga Pustakamala Office, Lucknow. Some of these works are :

(i) **BALNATH KATHA, PARTS I, II, III :—**Translated by Badrinath Bhatta B. A. Price Re 1-4 each.

These are translated from works written under the order of H. H. the Gaekwar of Baroda. Moral tales of various countries are collected here.

(ii) **GADHI KI KAHANI :—**Bhupnarain Dikshit. Price, As 12.

The tale is a translation of *Memoirs du Ane* by Countess de Sagur.

(iii) **NAT KHAT PANDE :—**By Bhupnarayan Dikshit. Price Rs. 1-8.

The interesting story of a bad boy.

(iv) **KHEL PACHISI :—**By Thakur Pratipal Singh. Price As-6.

Some of the popular games both indoor and outdoor are here described.

(v) **KIDE-MAKODE :—**By Bhupnarain Dikshit B.A. L. T. Price 10.

This short account of insects is a good beginning for taking up larger work on Natural History.

(vi) **BIHARAT KE SAPUT :—**By Tahurbaksh. Price As 10.

Some tales of great men of mediaeval and modern India are here told with ease and grace.

RAMES BASU

TAMIL

THE EDICTS OF ASOKA : WITH TEXTS IN DEVANAGRI : By R. RAMAIAH ASSISTANT LECTURER, KEMBAKONAM COLLEGE Publishers, C. Coomarasamy Naidu and Sons, Madras.

The intensely human appeal which the Edicts of the Great Buddhist Emperor make to all classes of people renders this and other books of this kind a most welcome addition to popular literature. In the present work, the author has tried to bring the wisdom of Asoka at first hand to the Tamil reader and there can be no doubt as to the educational value of this work. A lengthy introduction into the historical narrative of the period to which these documents belong has also been given and forms a fitting historical background to the study of the edicts. It should be said to the credit of the author that the translation follows the spirit of the original most faithfully. The Devanagari text of the edicts added to this work might by itself be useful as a separate hand-book to Indian history and will, if published independently, be useful to non-Tamil public as well. A word of praise is due to the beautiful language of the translation.

S. V. C.

THE MUDDIMAN COMMITTEE MINORITY REPORT ON INDIAN STATES

By RAO BAHADUR M. V. KIBE, M. A.

THE question of the relation between the Government of British India and the Indian States has loomed large in the political horizon of India. Although responsible leaders like Dr. Besant have ignored it, yet the Minority of the Muddiman Committee, while devising a constitution which would be a real step towards self-Government on colonial lines, could not overlook a portion of the Continent comprising one-third of its area and over one-fifth of its population.

But opinion among the leaders in British India is much divided on the subject and in fact it is nebulous. The first in the field to express his considered opinion on the subject was no less a person than Mahatma Gandhi. At first from the Presidential Chair of the Indian National Congress and later as a speaker in the Indian States Conference held in the same week and lastly from the Presidential Chair of the Conference of the subjects of the Native States in Kathiawad, he has expounded his views on the continued existence of the Indian States. To take his speeches one after the other, he has unfolded his weaknesses in behalf of them. Even as relics of bygone times and while even British India is not popularly governed, the Mahatma will not interfere with the powers and prerogatives of the rulers of the Indian States. He has advised them to follow in the steps of idealised historical kings like Shree Ramchandra Maharaj. But he has not said a word to encourage the subjects of the Indian States to assert their rights and not confine themselves to merely discharging their duties. This is what the critics say. In the Mahatma's opinion, however, one may imagine that rights and duties do not come into conflict in a State which he has described.

At the other extreme is the view taken by Dr. R. P. Paranjpye from the Presidential Chair of the National Liberal Conference held at Lucknow in the last week of December, 1924. He announced that unless the Indian States joined the proposed federation in British India, he would have nothing to do with them. Apparently he and his friends

would observe a sort of benevolent neutrality in a conflict between the subjects and the rulers of Indian States. He would have a repetition in India of the process by which the kingdoms in Italy and Central Europe disappeared. He would not mind the bloody path of revolution.

Between these two extremes comes the recommendation of the Minority of the Muddiman Committee on the Reform of India. It is indeed a subtle recommendation as becomes the lawyer element in it.

Hitherto, the affairs of the Indian States are beyond the pale of influence of the popular legislatures in British India. But the report while agreeing to leave the direction, the control or disposal, or by whatever name the relations between the Paramount Government in India and the Indian States may be called, to remain with the Governor-General, would allow the popular assemblies to discuss affairs relating to them and move resolutions on them.

In the first place, the report is not clear whether it will withdraw from the Governor-General's Council the power it has of being associated with the Governor-General in dealing with the questions of the Indian States, and in the second, it is remarkable for a body which counted among its numbers an emeritus member of the Government of India that it should say that "it believed" that the Governor-General alone dealt with the Indian States.

It is true that he is the member of the Government in charge of that portfolio, but his powers with regard to it are not greater than those of other members in regard to theirs, except in so far as he is possessed of some superior powers over them in his capacity as the Governor-General.

The Minority of the Muddiman Committee would remove the bar that is now laid on the legislatures in British India to discuss questions relating to the affairs of the Indian States. The Members cannot, except by grace of the Government, ask any information about them. And this though the so-called Princes Protection Act, which requires the Go.

their identity which the Indian States have to fall back upon, is to organise themselves along with British India into a League of States and bring into existence all those constitutions and safeguards which have been already described in the Article headed, "The Constitution and Functions of Indian League". It has been objected that it means the giving up of powers now exercised by the Government of India or the British Government to other bodies. But even if it be so, it means doing nothing more than what is proposed to be done in the pure domestic

affairs of the Indian Government. And the proposal with regard to the Indian States has greater justice behind it. The powers exercised by the British Government or its Agent in India do not owe their origin to a contract, but to drifting forces of circumstances. When the latter have changed, justice demands that the direction of the drift should also change. Any way, that proposal alone will preserve the Indian States amidst various others suggested and its acceptance requires no other justification.

INDIAN PERIODICALS

Unemployment in Bengal

In the *Bihar and Orissa Co-operative Federation Gazette*, Ismail Abdulla Mohammed publishes his views on the above subject. He first tries to locate the causes which have contributed to the present situation and rejects right at the beginning the suggestion that it is something in the nature of the Bengali race that makes them unfit for success in any walk of life as untenable, because

From the very beginning of Indian History Bengal was a rich Province, which fed and clothed its population with ease. The Bengalees were a hardy, adventurous people. It is recorded of them that in the early centuries of the Christian era they crossed the ocean and successfully settled in Java. Is not Assam and Bihar today filled with many affluent and influential emigrants from Bengal? Going back to the middle ages, it is a matter of common knowledge that the Mahomedan General of the Pathan King in the eleventh century was tempted by the riches of Bengal to essay its conquest. The English flourished and built their empire in India because they had, as their base of operations, the rich and resourceful province of Bengal. Bernier, a European traveller of the seventeenth century, has recorded of Bengal that it was a province which supplied the neighbouring kingdoms with abundant rice and sugar. Bishop Heber tells us that the small army of Clive which won for him such victories was chiefly composed of Bengalees.

Then Mr. Mohammed goes on to give us some of the causes which lie at the root of this evil. Deserting the villages is one:

The last census figures show a considerable increase namely 16.9 per cent in the populations of the small industrial towns of Bengal. This results

in two evils. Men leave their homes and occupations in the village and come to the towns to earn their livelihood. The village is, therefore, left unattended and thereby becomes the more neglected. The Bengalee Zamindar does not care to live in the village with such unhealthy and uncongenial surroundings. His example is followed by the middle classes as well. The supply of agricultural labour is soon found insufficient to meet the demand. At present cultivation is not intense. Nor is the whole country brought under the plough.

The English school-educated youth has an aversion to crafts. He is only willing to hunt after a clerkship. Such a field of employment does not, and cannot, in the nature of things, absorb the whole of the middle class and once taken to, has its enervating effects, leading to still further degeneration.

Foreign competition in the economic institutions of the people is cause number two.

In addition to other causes, unemployment is increased by the immigration of foreigners into Bengal and especially Calcutta. The rich fruits of the trade of Bengal which are unclaimed by her sons have been seized by others. Thus the competition of the foreigner has been growing larger and larger in every walk of life.

The magnitude of what the people have lost can be understood when it is known that an export trade worth 300 crores of rupees passes through the hands of such middlemen.

Our education is also to blame, says the author, in whose opinion

Another cause of unemployment is the nature of the education which the youth in Bengal receives, be he Hindu, Mahomedan or Christian. The curricula of our universities are bequests of the mediæval age.

Starting a number of technical colleges will alleviate the distress in the authors opinion, but the difficulty of this arises out of lack of funds. Funds can be raised by the

universities, by making a monopoly of the text-book trade.

Leaving a wide margin for the expenses of printing and authors' remuneration more than sixty lakhs of rupees could be made out of this source. Most of this money could be taken in by the University by issuing its own publications, using the profits to supplement the income of the University. It is refreshing to note that a good start has been made by Calcutta University in this direction.

This is an unhappy choice of means; for in the case of the Calcutta University the practice of making money out of text-books has led to undesirable results. The author appears to be an admirer of Western methods. No Western University would dream of inflicting on its alumni text-books of the type of the Calcutta University publications, because such text-books defeat the end for which the money is earned, viz., sound education.

Expert advice on matters of choosing careers for boys is wanting in our Universities and this is another cause of the present unemployment. As the author says

Another cause of trouble is that at present our young men are not guided by the advice of experts in the matter of selection of professional courses.

In this matter, the system that obtains in some Western Universities can be profitably followed. A board of prominent educationalists and business men should be appointed. The duties of this board would be to give proper advice to all students when they apply to it, as to the choice of a future career in life.

The author recommends reversion to agriculture as a palliative

Healthy public opinion ought to be created in favour of agriculture. There must be practical demonstrations at Government agricultural farms showing that by scientific tilling every inch of land ought to yield profitable results. Public lectures in the vernaculars should be held at all places, in villages as well as in towns, by a staff of enthusiastic workers, explaining the immense potentialities of agriculture, if only conducted in the right way. New text-books for boys ought to be written extolling this occupation and explaining its advantages. In these and various other ways this temperamental dislike of the Bhadrak class could be removed.

And *charaka* as another.

India is yearly sending 60 crores of rupees to foreign countries for the purchase of cloths. Cotton is plentiful in the country. There is no reason why India should not manufacture all the cloth that she requires. Efforts is the only thing needed. In this connection, Mr. Gandhi's advocacy of the use of the *charaka* in every Indian home is to be

applauded. There is not work enough for the *ryot* throughout the year.

Though we do not see how this applies in the case of middle-class unemployment in Bengal.

"Hinduism" Condemned

A very strong condemnation of Hinduism in its present-day working shape appears in the *Vedic Magazine*. The writer S. Rang Iyer, M. L. A., does not economise adjectives and phrases to fully express his contempt for the corrupt practices which go under the name of Hinduism. He says:

Our patriots, Sannyas and politicians have been responsible for much egoistic literature on "this Punya Bhumi" of ours. Swami Vivekananda, whose feet I bear on my head, used to call it "Punya Bhumi". I am afraid the *punya* of the past has yielded place to *papa* in the present. Aryavarta is today un-Aryan. The ancient land of bliss is a land of curses and crimes today.

We have lost the national virtues which made us great in the past. We have become robbers and thieves—robbing our lives of its beauties and duties—stealing the greatness of the past to camouflage the meanness of the present. We are a degraded people. We are vain. We are quarrelsome. We are idle. We are lotus-eaters, money-grabbers, vile locusts in creation, flatterers of aliens, spies of the West or torturers of the Vedas to suit our purposes. Worst criminals on God's good earth quoting scriptures like the devil to defend the ungodly, the unmanly, the inhuman, the diabolical horrors which we practise and perpetrate. Hinduism has become a curse to cover a multitude of sins and loathsome vices. No wonder Hindustan is punished by God with loss of freedom.

Who are the Hindu leaders today? Men who have not the courage of their conviction. I do not want to name names. But there are loud-tongued leaders who denounce untouchability but who will not drink water at the hands of an untouchable—who will not eat the food cooked by an untouchable—even if he happens to be cleaner than their own Brahmin cook—who will ask their sons and nephews to perform *prayachitta* soon after their release from prison even though they went there as happy pilgrims of the national struggle to the temple of freedom. This is as much true of the United Provinces and Upper India as of the benighted Madras and Southern India.

We open temples in numbers and get reputed men to lay the foundation stone of god. But our temples are worse than brothels—especially so in South India. Untouchables cannot go to the temples which keep dancing girls to amuse the deities and please its worshippers. Indeed it must be an awful Hindu god who cannot get on without prostitutes and who will be polluted by the presence of an untouchable.

The Hindu husband can marry a thousand wives and keep a harem of concubines and mistresses but the Hindu Religion-in-practice cannot let the girl

divorce the cad and blaguard of such a husband. An old rogue of three scores and ten can marry a young girl of twelve and leave her a widow to mourn her lot for the rest of her life—a child widow whom her high caste prevents to remarry. Some of the children-in-azony run away with a kind non-Hindu or a brothel-keeper who are to them better guardians than their own religion. As heaps of evil omen, these innocent widows are looked down upon by the believers of the great Hindu religion.

And concludes :

"Hinduism" is a monster. It is not the Aryan religion. It is not Krishnism or Ramaism or Buddhism or Aryanism.

So long as the poisonous reptile of Hinduism is not killed and cremated, not all the sacred waters in the Ganga, the Yamuna, the Saraswati, the Godavari, the Narmada, the Sindhu and Kaveri can wash our society of its follies and impurities.

Let Hinduism, the moral dunghill of priest-craft and superstition cease. Let Aryanism, Vedantism, the Vedas prevail.

Buddhism as the World-Religion

Those who argue about the superiority of a given religion over others to serve the whole of humanity as its religion, take for granted that humanity will follow the logical path and accept the reasonable as soon as it has been proved to be so. However that may be, it is always interesting to hear what each religion has to say for itself in regard to suitability for the honour of being the World Religion. The followers of Christianity generally use up the maximum of paper and ink to prove their case. In view of this fact, the Hon'ble Mr D B Jayatilaka's article of the above name in *The Buddhist Annual* of Ceylon will be found interesting. He says

The Buddha is the World-Teacher (*Sattha Deva manussanam*), and his message is addressed to all mankind, irrespective of race, colour, caste or sex. This note of universality which characterizes Buddhism is no after-thought, no subsequent development in its career, due to some accident of history. It was struck by the Master himself not at the close of his earthly life, but at the very beginning of his public ministry when he sent out his disciples with the injunction that they should wander over the world, out of compassion for mankind, for the good of the many, for the welfare of the many, and set forth the higher life in all its fulness and in all its purity. And the message thus proclaimed brings peace and happiness equally to all, to the poor and the lowly as well as to the high and the mighty—to Bimbisara, the sovereign lord of the Magadhas, and Samata, the outcaste scavenger, to the merchant prince Anathapindika and the beggar Indaka, to the Sakyan Queen-mother Prajapati and Capa, the hunter's wife, to the wealthy and high-souled matron, Visakha, the

courtesan Ambapali, and the sorrow-stricken Patacara, to the Brahman sage Pokkharasati and the child Sopaka. Though the mission of Buddhism is thus all-embracing, it is not infrequently described by Western writers as a rigid asceticism—a cult meant for recluses, who have withdrawn from the ordinary life of the world into the seclusion of the monastery or the forest. This is a serious misconception. Buddhism does indeed insist on the high value of renunciation, the giving up of what one holds dear and precious, for the sake of the Truth. "Every good deed has in it the element of renunciation," says the Buddha. It is at the same time recognized that utter self-sacrifice even for the sake of the higher life is at any particular time possible only for the few, while the majority must follow a less difficult path, and train themselves in the sphere of duties attached to household life. The due performance of these duties is extolled by the Buddha in no unmistakable terms. On one occasion, he was asked—What is the highest blessing? He answered the question in several verses, one of which translated runs—

"To support father and mother.

To maintain wife and child,

To be engaged in blameless occupations

This is the highest blessing." (*Mangalasutta*).

Surely this is not asceticism. In fact, the Buddha Dharma condemns all ascetic practices which involve self-mortification as painful, ignoble and unprofitable just as it discourages and disapproves of all forms of self-indulgence.

The coming religion, it has been well said, must appeal to reason, and stand the test of human experience. Buddhism completely fulfils this requirement. One of its most striking features is its rationality. In the first place, there is no veil of mystery which envelopes either the person or the teachings of the Master. The Buddha never claimed to be a supernatural being, nor did he ever say that the truths he taught were discovered by him by means of supernatural intervention or agency.

Again Buddhism offers no dogmas the belief in which is necessary for salvation. It is understanding, knowledge, wisdom that purifies, not mere faith. The seat of authority is Reason which must prescribe for each one of us the rule of life.

The Buddha Dharma contains no speculations as to the origin of things and first causes, which form the most important battle-ground in the warfare between science and religion. In fact, Buddhism condemns all such vague speculations as utterly unprofitable. Upon the sure foundation of principles derived from the facts of life it builds a system of practical ethics—a method of self-culture, which has for its end the emancipation of man from all evil and all suffering. The training is threefold, and it is summed up for us in the famous utterance of the Master which contains the essence of all his teachings. It is this—

To abstain from all evil.

To fulfil all good,

To purify the heart.

This is the teaching of the Buddhas.

India and Africa

Mr. C. F. Andrews says, in the course of an article in the *Young Men of India*, that Africa will yet need the spiritual help of India to drag itself out of the "utter savagery" in which it is still merged. The article runs as follows :

On every fresh journey, when I have crossed the Indian Ocean from India to Africa, the ever old yet ever new problem has arisen, filling my mind with thoughts that never seem to get a suitable answer—"What in God's Providence is the true relation of these two lands to one another?"

The earliest records of the inter-communication between India and Africa are very few. We can tell from fossils and from the flora and fauna that remain, as well as from geological evidence, that a land-bridge once united Madagascar and the continent of Africa with India. The peaks of the submerged continent are still to be traced in the Seychelles and the Maldives and the Laccadive Islands, together with Mauritius and Reunion further south. But this bridge of land had probably sunk below the sea in places long before man began his history upon the planet.

In the prehistoric times, it is not impossible that men went still backwards and forwards from island to island, till Madagascar was reached and from thence the coast of Africa, just as in an opposite direction they traversed from island to island eastward as far as the Polynesian Islands of the Pacific. The marvellous similarity of legend and fable and primitive custom points to such a wandering of mankind from India as one of its main centres in different directions.

Historically, we have the records of the coasting voyages along the Persian Gulf and Arabian shores and across the Gulf of Babelmandeb to the 'Island of Storms,' now called Socatra, on to the harbours of Kisumayu and Nombasa and the island of Zanzibar.

One of the strangest of all mysteries to me in the reading of early Indian history is to find every other route of travel occupied by the stream of Buddhist monks which poured forth in the first great impulse of the religious movement which followed upon the death of Gautama the Buddha, but to find at the same time this one great open route seemingly unoccupied and untraversed. Far into the Eastern seas they went facing the dread typhoons, ran up the highest mountains, passed they pierced facing death by avalanche and cold. But this open sea-route to the West never seems to have been used. At least we have no record of it. Possibly it was actually traversed and settlements were made and lines were laid down and the Dark Continent covered over the records with jungle once more. For there have been many buried efforts of mankind in this land of deadly fever and disease.

But one religion at least swept down the coast to conquer and possess the earth. The Mussalman invaders from Arabia and the Persian Gulf established small kingdoms which were visited year by year by Indian merchants who bartered their goods and returned. The Malabar coast and the Gulf of Cambay sent forth these adventurous voyagers. When the settled monsoon winds had

been discovered, as passing all the way from Africa to India, advantage was taken of their steady current by the sailing ships, and there was no need any longer to hug the coast.

Yet, after a thousand years, how little progress has been made in civilization! Today the part of Africa that is most incurably diseased, morally and spiritually, is thus very coast district. No literature or art or culture has flourished for any length of time during this rule from Arabia and Persia.

The Portuguese, who came with Vasco da Gama, had also done very little to spread refinement and light and peace after this conquest of the coast kingdoms. The deadly slave traffic from the very first entangled them and made the religion of the Cross a mockery. Only very slowly is this greatest and darkest stain on Christian Africa being obliterated.

It has been my own supreme hope, which I have expressed at many conferences of Christians that the Indian Christian Church itself may find its own life-meaning and purpose in fulfilling that which Buddhism so nobly tried to achieve, and after great achievement failed to maintain. For there are in India itself, and to the south east across the sea, and to the west across the Indian Ocean, countless human lives, still sunk in utter savagery and needing the sympathy of passionate love which Christ has brought back to earth and given to us His followers to offer to the sons of men. Each time that I have crossed this Indian Ocean, I have been more certain than ever that the time will surely come when India, in the spirit of the living Christ will stretch out her hands to the East and to the West to save mankind.

Rabindranath and Gandhi

Referring to the recent controversy between Rabindranath Tagore and Mr. Gandhi, the *Prabuddha Bharata* says—

The conflict between the poet and the saint is a conflict of the visions of life. Other things are merely details. And one cannot deny that so far as interpretation of national life goes, the poet is more comprehensive than the saint. It is no wonder that Mahatma is to-day finding himself in the minority. He is a worker at the foundations, and such work as his cannot become a mass movement without impelling itself. Time is an important factor, and one must to patient a reform, carried out too soon destroys itself in the long run. His influence on the national life, indirectly vast, is bound to be, because of his philosophy of life, directly only partial. But one need not regret if a single man fails to stamp himself on the fate of three hundred millions of people.

Religion and Politics

In the same journal we find an able analysis of the complexities created in recent times by using religion as a political weapon by the Indian nationalists. We are told :

Up till 1919, i.e., the Amritsar session the Congress has been a purely political organisation. The special Calcutta session inaugurated the policy of Non-violent Non-co-operation. This gave the Congress, in effect and practice, a religious colouring. It assumed a philosophical tone and preached a certain gospel of life. Non-violence had to be lived. Fasts and *harales* were instituted for the purpose of self-purification and self-discipline. Soul force was the sword to be wielded in that battle. Swara, though it remained undefined as the political end, was variously interpreted. Some declared that individual and personal Swara had been attained by them, though collective Swara was not yet. Non-co-operation assumed a religious aspect. The sacred books were consulted to see if co-operation with the Government was not against their holy injunctions. Altogether the movement looked more religious than political. Thus was religion made a hand-maiden of politics.

Let us see consequences. First, the Khilafat movement: It is seriously to be doubted whether it should have been made a part of the Congress programme on religious grounds. More than one thinker have attributed the growing fanaticism of the Muhammedan community to this unwise step of the Congress. Muhammedia bigotry was dying its natural death. The Khilafat movement ensured it a fresh lease of life. If co-religionists in other countries have found through bitter experience the folly of mixing religion with politics. But Indian Muslims do not seem to have learnt that wise lesson.

The splendid show of unity between the Hindus and the Muhammedans with which it began has been converted in the end to bitter mutual hatred and suspicion. This is the danger of invoking the power of religion for secular purposes.

What is altogether a fresh trouble is the sowing of an evil seed in minds of the myriad villagers in India. The Non-Co-operation movement led to the sending of propagandists to the villages.

In the name of religion, with its cult of soul-force, the one signal which is still able to energise even the dying Indian with zeal and enthusiasm. When the movement would fail as it was bound to fail it would leave behind a sinister force in the villages, working against the ancient traditions, evoking communal self-consciousness and a sense of having been deprived of rights by the upper classes, and a struggle for their acquisition.

The future will bear the fruit of this attempt at using of a higher force for a lower end, i.e., the employment of religion to gain a political end.

State Aid to Libraries

Mr. T. C. Goswami, M. A., Bar-at-Law, M. L. A., contributes to the *Indian Library Journal* an English version of speech delivered in Bengali as President of the Hoogly

District Library Conference. The speech does not add to the credit of our rulers as will be seen from the following quotations:

Mr. Chapman said here last night that a nation had the library it deserve. But in his speech he has admitted that the Imperial Library was the creation of Lord Curzon and that its progress has been arrested by the fact that the subsequent Viceroys and Governors have shown little interest in it, and he said further that when Governors of a country are men of wide and cultured interests, the libraries find help and expand, otherwise they do not. Might I therefore venture another generalisation—A nation has the sort of libraries that are worthy of its Governors.

In our country, the State does not evince the least interest in such institutions. As a member of the Legislative Assembly, I had to study the Imperial Budget, and I found that our revenue has almost doubled what it was in 1911, from 76 crores it has risen to about 130 crores. But in matters of education and public health there has been very little progress if any. We shall have to do everything by our own efforts without expecting any help from the state.

Education in the Indian Army

Mr. Ernest Burden, C. I. E., C. S. I., gives a sketch in the *Indian Review* of the system of education followed in the Indian Army. We quote important items from it.

In the first stage, the recruit learns Urdu (including the necessary English military words for which no Urdu equivalent exists) orally, taught by the 'direct method'. Other subjects are mental arithmetic including simple addition, subtraction, division and multiplication, measurements and angles. Religious instruction in the soldier's own faith is given and thrift, personal hygiene and cleanliness, and a spirit of comradeship are inculcated.

In the second stage, elementary Geography, Urdu in the Roman script and written calculations in arithmetic are introduced. In combination with Geography, the soldier is taught the history of his unit and its campaigns, the simplest facts connected with the defence of India, by sea and land, and he is given an elementary conception of the British Empire.

In the third stage, a good knowledge of Urdu and the Roman script is required. The Geography of India is taught as thoroughly as possible, including its economic Geography, and trade, and the effect of geographical conditions on the life of men and animals. Recreational History, the work of the Navy and Army and the problems of defence and the necessity for law and order are taught, again in connection with Geography.

In the fourth stage, Indian History is introduced and the subjects taught in the earlier stages are now taught more extensively and up to a higher standard.

A man who has qualified in this stage and has obtained his First Class Certificate is fit to take

his place as a Viceroy's Commissioned Officer both in civil and military life.

The last stage, in the system, as it exists at present, is the Special Certificate, which is gained by passing written examination conducted in English. The standard of Geography, Indian History and Mathematics is fairly high, and the candidate has to discuss problems of the day and have some real knowledge of the main problems connected with Imperial and Indian defence. He is required to know the methods of Government in India from the village to the Central Government and to have a rough idea of the methods of Government in other parts of the Empire and the meaning of Indian and Empire Citizenship.

We should love to go through some of the texts adopted. Those dealing with History, the British Government of India and the Empire must be specially interesting.

A Forecast of Life in 2026 A. D.

Utopias never get stale for the simple reason that they never have to go through an actual existence on earth. Mr A. S. Wadia, M. A., paints a picture of what things will be like a hundred years hence in the *Hindustan Review*. We are told

A century hence the world will be dotted all over with pin-heads of air-masts and aerodromes and the air itself will vibrate night and day with the throb of thousands upon thousands of aeroplanes. Their criss-cross flights would dim the sunlight over towns during the day and at night the heavenly constellation itself would pale before the brighter constellation of thousands of moving red, white and blue points of their lights. But on a gala-night the procession of illumined air-ships and aeroplanes will fill the heavens with such a fantasy of fairy lights as to make the brightest visions from the Arabian Nights appear beside it but a gaudy dream.

There will be one great change. The hills and mountains that are now lying waste and nur uninhabited will then come into their own and their tops, especially in the Tropics will be converted into residential quarters for more prosperous classes of the townspeople who will fly to their business in the morning and back to their hill homes in the evening. When the air comes finally to establish its free empire on the face of the Globe, the present national frontiers will be old historic ruins and the tariff-walls now running conterminous with them will be found only in the economic histories of several nations.

So much to the credit of Aviation. Seen from a different viewpoint, development in Aviation may only force the fighting nations to leave a strip, several miles wide, along the frontiers uninhabited and desolate to act as "no man's land" in war time. Colour and class prejudice will be dead in 2026, says the writers. The troublesome elements

in our mechanical civilisation will disappear due to improvements in manufacturing process, etc., and

With the gradual removal of these delaying elements and the steady expansion of our manufacturing capacity there will necessarily arise conditions which will lead to a vast increase of the world's population and create a growing passion for *operating pleasures and more luxurious modes of life*. In other words, life being made the more easy by the perfected machine and more hurried by the subjugated air, it will naturally become more complex and vastly difficult. To counter-balance these tendencies the newly-launched idea of birth-control will be then legally recognised and widely practised and the ancient ideals of simplicity and art will once more take hold of the human mind with the consequence that the then growing cult of pleasure and luxury will be, to borrow a term of the psycho-analyst, sublimated into nobler channels.

Another boon will be that in 2026

Religion will have again simplified itself into a few basic beliefs of common utility and universal validity. Nor will Religion then be at loggerheads with Science as she now is, but both will employ their best energies in the quest of the Absolute, the one in revealing, the other in realising the *Mystical Heart of Things*. And Science will have taken vast strides by then and harnessed most of the free energy of the world that is now going waste, such as atmospheric electricity, tidal power, solar and atomic energy. As coal has now mostly replaced wood and as oil is fast replacing coal, so electricity derived from natural forces, harnessed and conserved, will in those days wholly replace wood coal and oil.

Science will also enable us to practically conquer the diseases of the human body. Not only that but

Another great change will be that our present Prisons and penitentiaries will be converted into special reformatories and mental institutes where the criminal will no longer be looked upon as a wilful decadent of society deserving social ostracism and condign punishment, but will be treated as a mentally defective and morally deficient delinquent who, by certain restrictions put on his movements and being provided with regular work, food and exercise, was to be gradually won back from his wild irresponsible ways to a life of decency and discipline and if possible of good citizenship.

So that there will be nothing left to be desired, and, probably in another century, in 2126, humanity become so perfect that it will attain Nirvana through germinal degeneration. This is biologically possible.

Political Agitation Declared Foolish

The *Fiadatory and Zemindari* India is an organ of that extremely "loyal" section of

Indians who have inherited property for the continued and unhampered enjoyment of which they have to depend more or less on the British rulers of India. The following extract from this journal, though sounding a bit like discouraging something which has a possibility of affecting one's pocket, will be found useful by some politicians who have made what they preach quite distinct from what they practise.

Political agitation is easy work, you have only to abuse the Government to your hear's content, criticise their actions, give them gratuitous advice. It does not impose upon you any restrictions or duties. Not so, social reform. It means self-inspection, which the politician would avoid. Social reform means the carrying out the reforms in one's self and in one's household. The politician has no taste for such work. That is why he characterises the social reformers as enemies of their country and as playing into the hands of the Christian missionaries and foreigners. He looks upon the exposure of social defects and abuses as unpatriotic and would advise covering them up so as not to expose them to the gaze of the foreigners. The present-day congresswallah, the political fire-eater, is an arrant social reactionary. He would defend the abuses as the distinguishing features of society and warn against their being interfered with in any way.

The Widow's Cause

We take the following from the *Widow's Cause*, the organ of the *Vidhava Vidhava Sahakya Sabha*, Lahore, as descriptive of the achievements of the *Sabha*

It was on the first of December, 1914, that the overwhelming grievous cries of the lacs of Hindu child widows had a beneficial response from above by moving the feeling and living mind of Sir Gangai Ram, Kt. R. B. C. I. E. M. V. O. who rising up to the occasion, as a practical, though silent, worker founded on that auspicious day, the *Vidhava Vihak Sahakya Sabha*, Lahore, to uplift the widows out of the degradation in which the Hindu community had forcibly thrust them into and to popularise vigorously the propaganda of widow marriage among the Hindus.

At first it appeared too discouraging and hopeless for one individual to grapple with that senseless Hindu brain, which was dead to all perceptibilities. But there was the Almighty's working, and in a short period the signs of success became apparent.

The number of widow marriages reported in 1915 1916, 1917, 1918 and 1919 was 12, 13, 30, 40 and 90 respectively. In 1920, 1921 and 1922, it rose to 220, 317 and 454 respectively. In 1923 it rapidly rose to 932 and in 1924, it was as high as 1603 viz., almost to double the previous years. In 1925, the number has increased to 2663. All this shows how the pernicious custom of enforced

widowhood, blindly followed by the numerous generations of Hindus for many centuries, is losing its hold, particularly in Upper India, to which the work of this society has been mostly confined. It is worthy of note that large number of the marriages took place among high caste Hindu families. Of the total number of 6210 remarriages, there were as many as 1,146 among Brahmins, 1,242 among Khrishtriyas, 1,910 and 519 among Aroras and Agarwals, 430 and 206 among Rajputs and Kaushis, 232 among Sikhs and 937 among miscellaneous castes. The Punjab took the lead, next to the Punjab, the large number of marriages took place in U. P. In the year 1925, 2099 widow remarriages were held in Punjab and Delhi provinces, 38 in Sindh, 73 in Bengal, 356 in U. P., 23 in Madras, 12 in Bombay, 11 in C. P., 17 in R. P., 5 in Hyderabad Deccan and 30 in Assam. These have been reported to this office. But the number of marriages actually held must be much larger.

The Sabha has branches and co-workers at about 500 stations throughout India. It is encouraging to note that sympathy and co-operation are being enlisted from all quarters. Recently 20 new branches of the Sabha have been established in Bengal, Madras, and Bombay Presidencies and C. P.

The society has received more than 12,000 applications of gentlemen of high castes and various social status, willing to marry widows.

Taking into consideration the fact that while some 20 years back the marriage of a Hindu with a widow was not only a rare occurrence in India, but a thing severely condemned by society followed by a social boycott and ex-communication of the family, it is now being appreciated as a mark of advanced civilization—the success achieved appears to be really encouraging.

But we need not think too much of this success taking into consideration the other side of the picture. The census report for 1922 showed 20, 218 7-9 Hindu widows in India, out of whom 97,500 were below 10 years of age, 231,000 between 10 and 15 years of their ages and 113,500 between the ages of 15 or 20.

The School Master's Plight

The following, a quotation from Dr. W. S. Urquhart's Presidential Address, before the All-Bengal Teachers' Conference, demands the serious attention of those in power in the socio-political world.

The teacher is exploited in order that the community or perhaps some wealthy man may have the glory of association with and credit for a Higher English School. *The teacher is worse paid than a domestic servant.* Those who minister to the comfort of the wealthy members of the community are considered of more account than those who educate their children. There is need here to get rid of confusion of ideas. When the authorities are strict about the conditions under which a school is to be recognised, the cry is often raised that they will be depriving a struggling community of the advantages of education. This cry would be

intelligible and justifiable if we could always be certain that it was the community as a whole which was struggling and not merely the poor teachers, if we could be sure that the sacrifice of poverty was always at the expense of the community as a whole and not merely at the expense of the teacher. Often I grant that the community does its very best, but it is not always so and it is for an association such as this to devise means whereby the community may take its fair share in the burden of education, and those who have adopted more lucrative professions may be induced by public opinion to divide some portion of their wealth with those who are actually engaged in education. We must give the teachers their proper place in the social economy, so that the young teacher, after having by toil and sacrifice on the part of himself and his family, come to the close of his University course should not feel that his life has reached an antelimax, and that he is compelled henceforth to exist under miserable, helpless and soul-destroying conditions. The teacher must not be regarded as merely the insignificant employee of the community, but as the depositary by the community of a sacred trust and the community must see to it that it provides honourable conditions under which the teacher may carry out that trust.

Jaina Philosophy

The following appear in an article by C S Mallinath in *The Jaina Gazette* and describes the fundamental concepts of Jaina Philosophy

According to the Jaina the liberated soul is not in absorption but retains its individuality in perfection. It is not an attendant but a Lord. It is not annihilated but continues to exist. It lives it knows and it enjoys bliss. It is *Satchidananda*. All the liberated souls are equal and they are second to none. Jainism is the most democratic of all the Religions. It not only preaches the brotherhood of all mankind but proclaims the equality of all the souls in the Universe. The soul in a plant or bird or animal is potentially equal to that of a human being. Again all those souls are equal in point of their intrinsic nature to God—a Perfect Soul. Democracy does not end on Earth. It continues in Heaven also. All the Souls that are in Moksha have equality of status, quality and bliss. No soul there is inferior or superior to the other in any way.

Jainism is pre-eminently a Realism based on its *anekanta* system of Logic. It believes in the eternity of Soul Universe and Moksha. There are infinite souls *Jivas* in the universe each one of them being potentially God possessing the qualities of infinite knowledge, infinite perception, infinite power and infinite bliss. They are transmigrating as celestial, human, sub-human, or hellish beings according to their karmas. The soul has for its natural attributes consciousness, knowledge and perception. It has no form; it is the doer of actions; it is of the same size of the body in which it dwells; it experiences the results of its own actions; it has the tendency of a natural upward motion.

The Universe is a reality constituted of six

dravyas—soul, Matter, Space, time, the medium of Motion and the medium of Rest. The Universe was never created and will never be destroyed. Only modifications of the substances are growing on every moment. That which is a mountain to-day may be levelled to a plain to-morrow, that which is clay now may be made into a pot a few hours afterwards, and that which is ice now may be water some time, hence and so on. The basic teaching of modern scientific discovery that matter is indestructible has been the teaching of Jainism from time immemorial. The substance continues to exist through change.

The Jain cosmography describes the Universe (the *macrocosm*) to be of the form of a human being (the *microcosm*) standing erect with legs apart and hands placed on the waist. The whole universe is enveloped in three atmospheres called *vatatalayas* or wind-sheaths and is divided into three regions: the nether world, the middle world and the celestial regions all being situated one above the other from bottom upwards. Above the celestial regions, at the very peak of the universe is the Blessed Region of Moksha called Siddhasila in Jainism.

There is no place in the Jaina Theology for a God who creates and rules the world. The God of the Jainas is the all-knowing, pure and perfect soul which resides in Siddhasila.

The Anagarika Dharmapala on India and the West

In an article in the *Maha-Bodhi*, the Anagarika Dharmapala gives us his thoughts on various things during his stay in Switzerland. He much appreciated the way the Swiss have used science to make life joyous and expects Indians to take a lesson from it. He says:

I stayed at Zurich a week and enjoyed the scenery of the Zurich lake. There are over a hundred motor boats plying in the lake taking passengers from one place to another, especially to the baths. How different are the sights in the Gangetic valley. Enjoyments are made possible in Europe and America in a grand scale due to scientific progress. Electricity is helping the people of Europe to make life joyous, and the people get all the joys on this earth because of their education on scientific lines. Every boy and girl gets the best education in departments of art, literature, science, industries, agriculture and their future is assured. To read the history of Switzerland is a pleasurable inspiration. The motto of the Swiss people is "One for all and all for one." The Lord Buddha when He enunciated the Seven principles of concord to both the Bhikkhus and to the Kshatriya princes anticipated the ethics of modern enlightened democracy based on co-operation. Unfortunately conservative elements of Brahmanism sapped the foundations of purifying democracy and the sublime principles of healthy co-operation enunciated by the Prince of the Sakyas were allowed to go to the limbo of oblivion. Brahmanism is only for the high caste and the non-high-caste people preponderate in India.

So that unless this false aristocracy were done away with, we may not hope for much progress.

The Dharmapala's views on British influence on Indian life, as quoted below, are worthy of his keen intellect.

Under British rule the people live in a state of placid ignorance, contented with the rituals and superstitions and degenerating social customs, spending in vain so much money which could be usefully spent in bettering their social status. But the disintegrating ethics of Brahmanical dogmatic sociology is too stupendous an obstacle which could only be removed by enlightened co-operation, and the millions of people live and die like sheep. The British missionaries are the emissaries of the trinity; politics, trade and Christianity. They are dunderheads utterly ignorant of scientific and agricultural economies which are essential to-day for the progressive development of a nation. Europe advances on scientific lines, but poor India knows nothing of the advanced conditions of European races. The intelligentsia of India are pupils of British constitutional law, and they are, like the British missionaries, selfish looking only for their individual enrichment through British law courts. Among the teeming millions of India there are only a few scientists, and they do not care to work on practical lines which would be of help to the teeming millions. The poets dream dreams, and the wealthy class spend their money in luxury. The rajahs are bacchanalian sensualists who spend their time in the enjoyment of abnormal sensual orgies. The once powerful brahman priesthood is to-day impotent to do anything in the way of progress. All they can do is to retard the progress of the working classes who form the backbone of the nation. In other lands, the labouring class are a power, and the government of each country help the agricultural development by improving the waterways and assisting the people by educating the young generation in agricultural methods. The United States and the different European governments are foremost in developing the resources of agriculture. The Indian landowners do nothing to help the agricultural community. They neglect improved methods of scientific agriculture, they do not visit great agricultural centres in Europe, the United States and other countries to witness the many improvements made within the last fifty years. Indian people suffer for want of scientific knowledge in agriculture, dairying, road building, ship building, etc. Educated philanthropists and scientists from European countries seldom visit India. Globe-trotters visit India during the cold weather to see magicians and monkeys. Missionaries with the knowledge of eighteenth century theological dogmatics go with their families to find their livelihood, and all they can teach the people is that Elohim created Adam from mud, and that the serpent deceived Eve, and they both fell from their spiritual nakedness, and that Jesus the Nazarene, son of the carpenter Joseph came down from heaven to save the people from the sin of Adam, and that unbelievers will be cast into a hell of brimstone and fire for eternity. This gospel fit for the doldrums, is preached to the people who pass their lives in stagnation. I

And his thoughts on the fate of Christianity are enlightening.

The theory of evolution as proclaimed by Darwin shook the foundations of Hebrew Christianity and as time went on men like Herbert Spencer, Huxley, Tyndall, Mill entered the arena and drove out the theologians from their strongholds. The future of Christianity is doomed. Science is advancing, and the discoveries of fossils go to show that the earth was not created 6000 years ago but that the earth is many millions of years old. Radioactive science and the law of relativity will help the European races to get a better idea of the cosmic process than through the Semitic book of fables.

Muslim Education in Bombay

The *Mysore Economic Journal* gives a summary of an official publication showing the progress of education among Muslims in the Bombay Presidency during the past ten years. The following is taken from the above summary :

With regard to secondary education, eight Government High Schools out of seventeen have been provided with special teachers of Urdu and 15 per cent of the places in Government secondary schools have been reserved for Muslims, while free studentships for Muslims at the rate of 22½ per cent of the total number of Mahomedan pupils in each Government secondary school have been sanctioned. Altogether the proportion of scholarships provided for Muslims is largely in excess of that provided for other schools.

No difficulty is felt by Muslim pupils in gaining admission to Government Arts Colleges and in each Government professional college 10 per cent of the total number of places are reserved for Muslims provided they possess the minimum qualifications required for admission. A large number of scholarships are also available for Muslim students in these colleges.

The measures taken by Government have led to a marked progress in the education of Muslims in the Presidency Proper. Comparing the figures for 1915-16 and 1923-24, it is seen that Muslims attending colleges increased by 76 per cent, those in secondary schools by 25 per cent, and those in primary schools by 27 per cent, although the total Muslim population recorded in the Census of 1921 was less than that in the Census of 1911. Taking the three main communities, 15.14 per cent of the Brahmans attend school, 3.728 per cent of the intermediate Hindus and 7.77 per cent of the Muslims. Muslims are more than twice as advanced as the intermediate Hindu community in primary education and from 3 to 4 times in secondary and higher education.

Exuberant Loyalty

Indian Princes, chiefs, zemindars etc., are noted for their love of the British and their

loyalty to the crown and its representatives. This is no doubt in the fitness of things in view of the fact that the British have relieved them of much of the heavy and often troublesome burden of sovereign by such as arise out of problems of defence, foreign policy etc. The following news, taken from the *Feudatory and Zemindary India* will go to show that this loyalty is not empty.

To mark the occasion of the successful recovery of H. L. the Countess of Reading from her recent illness Raja Itagunandan Prasad Singha of Monghyr presented Rs. 10,000 to be devoted to any purpose Her Excellency might think fit. Her Excellency has decided to give Rs. 15,000 out of that amount to the Medical College Hospital, Calcutta, for the purchase of a deep Ray Therapy Apparatus for the use of indigent patients and the remaining Rs. 5,000 to be devoted to medical requisites for hospitals at Lahore.

If only all the princes would join in and celebrate their loyalty by opening schools and hospitals and by helping welfare organisations instead of doing so through expensive dinners, parties and journeys abroad which produce no beneficial results for the people of India.

Bengal's Intellectual "Decadence"

Answering Justice Greaves' statement regarding the loss of her intellectual pre-eminence by Bengal, "A Bengal" writes in *Welfare* :

It was due to the backwardness of other Provinces, rather than to any innate greatness, that Bengal had so long been leading India in things intellectual. Also the present "decadence" of Bengal in this respect is due very much to the progressiveness of other provinces and not so much to any degeneration of our own brain substance. The will to progress is a living sentiment in the youth of the other provinces. They are deadly serious in their academic and other intellectual pursuits. In Bengal, on the other hand, there is a highheartedness attached to the academic outlook of students. They take a cynical view of achievements in the world of examinations and feel that there is no 'real' merit in topping the list. This is not altogether a wrong view, and if Bengal can along with this attitude of mind, cultivate a love of true scholarship, her losses in the field of

government services will be fully compensated for by successes in the field of learning. Nevertheless, this sneering attitude towards success in examinations, often hides a want of self-confidence, especially in those who go in for these examinations in spite of an avowed contempt for the same. This is a symptom of lack of grit and strength of character.

Scholarship is a contemptible thing in none of its various aspects. Bengal has lost sight of this truth in the heat of her strong feelings against the pseudo-scholarship propagated by the system of mass production of university men inaugurated by the late Sir Asutosh Mukherjee. Under this system thousands of graduates were turned out by the University of Calcutta with academic hall marks to which they had no real claim. The result is that to-day Sir P. C. Roy can justly say, as he is reported to have said to a representative of the *Statesman*, that "it was not difficult to find first class M. A.'s who were deplorably ignorant on the most important subjects and had only a superficial knowledge of others". And such M. A.'s often obtained the first place in the University. No wonder that they cannot hold their own against better trained men from Madras or Bombay.

The kind of scholarship which helps one to win laurels in examinations is scholarship, not in the field of deep thinking, but in that of facts and information. A thorough grasp of facts, of what others have said on a subject, of the *pros* and *cons* of a thing etc. etc., are what education should aim at in order to produce success in competitive examinations. This means the choice of sound text-books and teachers. In the Calcutta University, both are sadly conspicuous by their absence. The text-books are often selected with a view to enrich the author or the publisher (we guess this from the fact that some of the worst books on certain subjects are written by the members of the Calcutta University themselves and are selected as text-books). Yet other such books are published by the University and forced on the students (we shall be glad to be proved wrong in our view) and not with an eye to excellence. The teachers also are very often, with some exceptions, not quite so well read as they should be. The standard of the examinations of the University is also set to suit the teaching rather than to exact hard work from the students and sound teaching from the professors. We remember our college days, when we used to get through the examinations of the Calcutta University with no trouble worth the name. And that with intellectual abilities none too remarkable. So that if Bengal desires to do better in the Services examinations great and immediate efforts should be made.

1. To overhaul the list of our text-books.
2. To overhaul our hierarchy of teachers and
3. To overhaul our curricula and standards of examinations

FOREIGN PERIODICALS

Mr. Gandhi's "Fundamental Error"

In the course of an article contributed to "Foreign Affairs," Sir Frederick Whyte, the late president of the Indian Legislative Assembly, writes thus on what he calls Mr. Gandhi's "fundamental error:"

It has often been asked: What did Mr. Gandhi mean by *Swaraj*? Not even he himself knew: or if he did, he professed so many interpretations of it that in the end the world was bewildered and forsook him. *Swaraj* actually means self-rule; and sometimes he interpreted it in the political sense of responsible government, sometimes he interpreted it in the purely personal sense of self-knowledge, self-discipline, self-control. In truth, Mahatma Gandhi cared nothing for politics and knew nothing of it. Statecraft to him was an unnecessary encumbrance in human life, for at the bottom of his heart he believed or professed to believe that the only permanent bonds which can hold human society together are these of goodwill and love. The ideal was too high even for him to reach, let alone the common humanity of India; and the policy which he founded on this conception of society naturally broke under the strain of circumstances. He attempted to impose upon his own movement an ideal too high for it, and he confessed himself that he had committed a "Himalayan blunder" in believing that a movement of passive resistance could long remain passive.

Hero lay his fundamental error. He and India have paid for it since.

Nevertheless, Sir Frederick has the fairness to add that

It none the less remains true that his influence, both for good and for evil, stretched more widely throughout India than the influence of any other man in our generation, or perhaps in any other. Non-Cooperation in some of its aspects will soon be forgotten, or will only be remembered as a movement composed of mixed good and evil which was marred by some hideous bloodshed. But whether Non-Cooperation is remembered or not, there is no shadow of doubt that the influence of Mahatma Gandhi will remain, not in virtue of his spinning wheel or his homespun, but in virtue of personal example. It is idle to inquire what personality is, whence it comes or how it can move mountains; but the fact remains that the most novel feature in the whole landscape of India during the past five years has been the awakening of the masses to their political and economic conditions. That awakening is Mahatma Gandhi's work. Thousands, if not millions, of Indians have understood for the first time during these years, vaguely and ignorantly the meaning of the word "political"; and wherever Gandhi passed, he left behind him an imprint on all minds which will not rapidly be effaced. Therefore, despite all the extravagance, chicanery, corruption and cruelty of

the Non-Cooperation movement, the net sum of it is not evil and goes to the credit of its creator.

Some persons who professed to be Non-co-operators may have been guilty of extravagance, chicanery, etc., but these things did not follow from the principles of the Non-co operation movement, nor did Mahatma Gandhi countenance or connive at them. On the other hand, the entire credit of the awakening of the masses does not belong to him; it was due in part to contemporary events, as partly enumerated thus by Sir Valentine Chirol in an article in the *Near East and India* —

Bad harvests, the renewed ravages of the bubonic plague, two appalling outbreaks of influenza which carried off within a year nearly two millions of people, the huge rise in the cost of living, a sudden blast of intense economic depression reaching across from Europe, the disastrous antics of currency and exchange, the queer stories brought home by a million native troops thrown for the first time during the war into close contact with western life all these were enough to produce a dangerous and unprecedented ferment which spread even to the silent masses. Then came Amritsar and in the Duke of Connaught's own phrase its shadow lengthened over the face of India, whilst the strange figure of Gandhi, surrounded with the halo of ascetic saintliness which has from times immemorial appealed to the religious emotionalism of India, concentrated every popular grievance real or imaginary into a comprehensive denunciation of British rule and of western civilisation as satanic.

The Montagu-Chelmsford Reforms also have disturbed, to however small an extent, the pathetic apathy of the masses.

The Awakening of Asia

This is the title of an article in the *Nineteenth Century and After* by Professor F. A. Osendowski. He considers Japan to be the leader of a pan-Asiatic movement, whereas Bolshevik Russia masquerades as the friend of "enslaved Asia" and is pursuing the ideas of a "Central Mongolian Empire" or pan-Mongolism. In support of this latter statement he observes:—

The ideals with which the Bolsheviks approach and tempt Asia are not Communistic. They go into Asia preaching the fallacy of materialism

positivism, and of Christianity as taught by the white races. The whites, they say, have divided nations into conquerors and vanquished and mankind into workers and those benefiting by their toils. These burning words have been known to be used before. The same lesson was preached by the Christian Buddhist, Leo Tolstoy, the Indian Rabindranath Tagore (*Nationalism*), and the Chinese Professor Ko-hoo-ming (*The Soul of the Chinese People*).

These words can but have one meaning and one consequence, a war for freedom from the white yoke.

I have seen sorcerers, clairvoyants, and prophets calling Asia to her mission of revenge and war. The Soviets have wrung the control over this outbreak from the hands of the Asiatic and anti-Bolshevist leaders. They knew how to turn religious worship and passion into action and into deeds which would bring about their aim—the conquest and destruction of Europe.

Rabindranath Tagore never had the remotest idea of preaching a *jehad* or any other kind of war for the conquest and destruction of Europe.

Why France and Great Britain should Combine

The following passages occur in an article in the *Nineteenth Century and After* on the revolt in Syria —

The French have maintained throughout that the cause of the Syrian revolt (including the Druse outbreak) is entirely due to Pan-Islamic influence and anti-European feeling in Asia. That this antagonism to European influence exists seems to be beyond doubt, but it appears more likely that the Druse insurrection with its results is being exploited in the interests of Pan-Islam than that Pan-Islam is the cause of the turmoil in Syria. Since the outbreak in July the Arab craving for independence has been stimulated by a local Press which expounds the desire of the people to govern themselves, although they are utterly incapable of doing so. Anti-European propaganda floods the newspapers of Palestine and Syria, where everything possible is being done to sow dissension between France and Great Britain.

All this is said in order to enforce the lesson—

Above all, France should realise—and M. de Jouven certainly does realise—that in the Near East she should sink her individual nationality and become an integral part of the European whole. Great Britain, as mandatory Power in Palestine and Iraq, should do the same, and the two representatives of the same League of Nations should work hand-in-hand in the closest co-operation and with the same end in view—the good and welfare of the peoples entrusted to their guardianship. The task of the League in the Near East is not easy. But if its emissaries are united, and firmly so, the difficulties should be greatly

reduced. If, on the other hand, the Asiatic can see his way to sow dissension between the French and British elements of the League's influence he will most assuredly do so. He lives by intrigue and is a past-master in the art.

It is only the superabundance of humility that has impelled the British writer to give the palm in intrigue to the Asiatics. The European, particularly British, record in effective intrigue has yet to be broken. *The "Rise of the Christian Power in India"*

The Biological Function of Humanitarianism.

Mr. Aldous Huxley writes in *Vanity Fair* that humanitarianism is the expression of the mystical idea of the equality of man—"an idea which has already profoundly modified human society and which is destined to produce incalculable effects in the future."

"We are all humanitarians now, whatever our political opinions and whatever our social position. Even those who are in possession of wealth and power admit that those who possess nothing have certain rights. They are perpetually saving away little bits of their wealth and power to the dispossessed. Why they could still resist the dispossessed, if they liked, they could still oppress them, even as their fathers resisted and oppressed. But somehow they are not able to do so. Humanitarianism has become a part of them. It is impossible for them to ignore it. It was this surrender of the power-holders to the dispossessed that outraged Nietzsche into propounding his new superman's morality. Nietzsche justified his anti-humanitarianism in the name of Natural Selection. The justification is, Mr. Huxley argues quite invalid.

Darwinism as Benjamin Kidd pointed out long ago, justified humanitarianism, not Nietzschean immoralism. It is by a ceaseless process of competition that the breed is improved, is even kept up to existing standards. In a tyrannical society, where humanitarian principles are not recognized, nineteen-tenths of the individuals composing that society are so unfairly handicapped by poverty, bad conditions, and inadequacy of education, that they are not in a position to compete for any of the higher prizes of life. By ameliorating the lot of the dispossessed humanitarianism removes this handicap and thus by multiplying the competitors, tends to create an intenser and therefore biologically more stimulating competition. Humanitarianism, then, has a biological function—to render possible an intenser competition within society. When all men are free to compete and all start equal the chance of getting able men at the head of affairs is obviously increased. That is the political justification of humanitarianism. Societies should be run on humanitarian principles because an increase in the number of competitors increases the chances of efficient leadership.

"The New and Infinitely More Exciting Vision of Nature."

Sir Jagadish Bose's demonstration of the existence of a pulsating heart in trees and plants has led the famous Irish poet and economist "A. E." to animadvert in the *Irish Statesman* upon the insensitiveness of the public to the greater number of scientific generalisations. "These affect society but little unless they are embodied in some invention." "A. E." adds :—

"We know that in every pin-point of space there is an image of the universe of light brought by waves or rays so that the eye can echo that compression of infinitude. Through wireless and broadcasting, we have become practically certain that every pin-point of space is capable of holding within it an echo or reverberation of the whole universe of sound, that a voice crying here goes round the world, for it may be caught up anywhere there is an instrument delicate enough. Our ears, as yet, have not the range of our eyes and cannot bring to consciousness that universe of sound as the eye brings to consciousness the universe of light. Perhaps the ear will become more sensitive in our farther evolution. But it is astonishing how little this miraculous nature science reveals to us affects our normal consciousness.

"We walk about with our being insensitive to the miracle our intellect is convinced of, and the intellect soon gives up the effort to civilise the whole nature and we relapse after the first wonder of hearing some new discovery into a normal unpondering commonplace. The theory of evolution was probably the scientific generalisation which most rapidly affected human consciousness. There were popularisers of that now almost obsolete Darwinian doctrine. But what genius will popularise the new and infinitely more exciting vision of nature revealed to us by later scientists, who will make the universe suddenly appear living and spiritual to us as it really is, and not inanimate and material as our gross senses make us think."

The Religion of the American Indian

In the *Buffalo Art Journal*, Mr Ellsworth Jaeger defines the original attitude of the American Indian as "simple and exalted"

The worship of the "Great Spirit" was silent solitary, and free from all self-seeking. The Indian was silent because he knew all speech to be necessarily feeble and imperfect. His worship was solitary, for he believed that He is nearer to us in solitude. From the very birth of the child his spiritual instruction began. At first, merely pointing to nature, then in whispered songs, bird-like, morning and evening. The child's spiritual training continued until he was sixteen, when he took his first solitary communion with the Great Spirit. This was called "hambleday" literally "mysterious feeling," or it may better be interpreted as "consciousness of the divine". The first "hambleday" was a very elaborate ceremonial.

The youth first purified himself by means of a vapour bath to cast off as far as possible all fleshly influences. The father of the boy then sought out the most commanding summit in all the surrounding region—a place where beauty and silence reigned. The silence was His voice. Beauty was a stimulant to the spiritual self. Knowing that God set no value upon material things, the youth took no offerings or sacrifices other than symbolical objects such as paints and tobacco.

Wishing to appear before Him in all humility, he wore no clothing save his moccasins and breech-clout. At the solemn hour of sunrise or sunset he took up his position, overlooking the glories of nature and facing toward the sun, and there he remained, naked, erect, silent and motionless, for a night and sometimes longer. At times he would chant a hymn or offer the ceremonial pipe. In this ecstasy the Indian found his highest happiness and the guiding influence of his life.

Mussolini

Mussolini is a powerful man and is moulding Italy into a powerful nation. In view of Italy's geographical position, the possibility of a stronger Italy is looked upon with disfavour by some of the most powerful nations of to-day. That it is so can be seen from the tone of the following extract from *The New Republic*. How far it is a true picture of the situation in Italy cannot be judged by people who are outside Italy and have only non-Italian sources of obtaining information regarding that country. That it is an one-side picture can be guessed from its temper. It runs:

Mussolini's is the blackest shadow which lies over Europe at the present time. The belief is widespread that the future policy of the Italian Dictator is likely to prove the most dangerous and disruptive force at work anywhere on the continent. The heart of the Fascist "philosophy" is the use of force if the time should come when it had nothing to fight about. Mussolini's Black Shirt organization might be in danger of melting away. In internal affairs he has been almost too successful for his own good. He has crushed political opposition, exiled or intimidated his enemies, almost literally abolished hostile criticism in the press and elsewhere. In order to continue to feed Italy the now familiar diet of raw meat, his enemies believe he may be compelled to embark upon a dramatic external policy of some sort. France and England would hardly be likely to permit him to go to war with Austria, and we trust he would be too shrewd to put his hand into the fire by picking a quarrel with Jugoslavia. What he is most likely to choose, if the prophets are correct, is an effort at colonial aggrandizement, perhaps in northern Africa. Such an attempt, however, might easily lead to international friction of the sort which culminates in war. Meanwhile with his talk of a new Holy Roman Empire, he

proposal for "an all-Latin bloc" and the attacks which his Fascisti are making on the Locarno Pact, he is worrying the chancelleries of western Europe just at the moment when they thought to enjoy a little well-earned peace. Already, pessimists are saying that Italian intransigence is likely to be the fatal stumbling block in the path of the coming League Conference on Disarmament.

The last vestiges of freedom are being stamped out in Italy with a scientific thoroughness which must excite the admiration of all those American business men whose avowed love for Mussolini is based on his "efficiency." No citizen is permitted under the new statutes to speak or write in anything but hearty approbation of Il Duce and all his works. A hostile critic, if he lives in Italy is subject to fine and imprisonment; and if he lives abroad, any Italian property he may possess is subject to confiscation. Civil government, by another decree, has been abolished outright in all towns with fewer than 5,000 inhabitants. These are now to be ruled direct from Rome. The last of the opposition newspapers have given up the ghost, after a period of declining circulations due to the fact that the public did not care to wade through their heavily censored columns and read about birds and flowers. In short, the present internal administration of Italy is as strikingly similar to that of Russia as their foreign policies are for the moment along parallel lines.

Chinese Minister learns Sanscrit

The following appears in in *The Young East*:

Mr. Wang Jung-rao, Chinese Minister to Japan, has recently taken up the study of Sanscrit with the help of Dr. M. Nagai of the Tokyo Imperial University, and while studying it, His Excellency is comparing Chinese translations of sutras with originals.

Why not India?

The following is taken from *The China Journal of Science and Arts*.

That China and other countries on the Pacific have a very good friend in the Rockefeller Foundation, is evidenced by the various undertakings fostered by that institution. Recently Dr. Harry L. Russell, Dean of the College of Agriculture of the University of Wisconsin, has arrived in China from Japan, being on a visit to this and other countries in the Far East for the purpose of investigating educational conditions here. He is making a thorough examination of the science education in the Universities and Colleges of these countries, and will select groups of already trained scientists with the idea of giving them further training in science through the medium of the Rockefeller Foundation, the department of which concerned has been handsomely endowed by John D. Rockefeller, Jr.

Up till now the Rockefeller Foundation in these parts has been mainly concerned with medical education and research, carried on at the Peking

Union Medical College and the present increase in the scope of the institution's activities must come as a great boon to China and other countries of the Far East.

Dr. Russell is looking for suitable men in China to benefit by the plan of the Foundation. These must have received their doctor's degree in educational work, and must be willing to return to their own country, when they have received the extra training in America, to devote themselves to work there for the benefit of their own nationals.

This is offering young men who have graduated in foreign countries and returned to China, but find that they do not know enough about educational science, a wonderful chance to acquire that knowledge. Science teaching in China is woefully inadequate, and we sincerely trust that Dr. Russell will be successful in his search for candidates of the Rockefeller Foundation's new enterprise.

Broadcasting Obscenity

Pornographic literature and obscene "art" has become a serious social menace in India where there are no good organisations to fight these evils and as such, such things can be circulated among the youth of the country with impunity. That this evil is no less present in such well-organised and advanced countries as the U. S. A. can be seen from the following extract from the *Literary Digest*:

"Pictures from Paris," whose purpose is obvious in their titles, magazines which are openly or furtively obscene, and that sort of literature which is published secretly and sold on the sly, are some of the grave dangers to which the youth of the country is constantly and carelessly exposed. The situation, we are told, is probably worse to-day than it has ever been, because of new publications constantly appearing on the market and the easier distribution and the traffic in obscenity is said to be practically without hindrance. In some cities, attempt to sell improper literature to children on their way to school are reported. Jersey City recently took a decisive step in barring a dozen magazines from a news-stand, after arresting and indicting the proprietor. The proprietor was permitted to go free on his promise to discontinue the sale and distribution of the magazines found objectionable. In Philadelphia, it is reported that attempts are made to sell improper periodicals to school boys and girls in some instances at the very doors of the schools and the ire of the educators and clergy of that city has been thoroughly aroused. According to Dr. Broome, superintendent of schools in Philadelphia, as he is quoted in *The Bulletin* of that city, these publications form one of the most serious menaces to our youth, to-day." He goes on:

"There is no traffic more insidious or harder to deal with on one hand or more damaging to the character of youth on the other than these publications. These periodicals are so candid and frank in vulgarity, both in text and illustrations, that there is no effort to conceal the purpose for which they are published.

"The schools, public, private, and parochial, are constantly exercising the utmost care to counteract these vicious influences. But they cannot accomplish results without cooperation from every citizen who believes in clean-mindedness."

"Whether the conduct in this respect is worse than twenty-five years ago, I am not prepared to say. The same amount of foul-mindedness does more harm to-day, however, and reaches more young minds because of the greater facilities for publication."

Lord Hardinge on Locarno and After

The Financial Review of Reviews publishes an article by the Right Hon. Lord Hardinge of Penshurst, K. G., in which he deals with the Locarno Pact, the history which gradually led up to it and its effects on the political and economic future of Europe. We give the concluding portion of the article below.

The Locarno Pact, which may be described as the effective end of the war, consists of a treaty of mutual guarantee between England, Germany, Belgium, France and Italy by which the maintenance of the territorial *status quo* on the French and Belgian frontiers is established and the demilitarised zone on both banks of the Rhine, to which are attached Arbitration Treaties between Germany on the one hand, and France, Belgium, Poland and Czechoslovakia on the other. Encouraging and hopeful as the conclusion of these treaties may sound, it does not necessarily follow that they will ensure peace indefinitely, any more than the Treaty of 1839 guaranteeing the neutrality of Belgium, which Germany, as a Signatory Power, treated as a "scrap of paper." Yet the example of what befell Germany is a very apposite lesson, and the greater certainty now that that lesson would be repeated on an aggressor would necessarily make any ambitious Power pause before embarking on such a course. But what is in the Locarno Pact, yet does not appear in the wording of it, is a new atmosphere of peace of reconciliation with our former enemies and their readmission to the comity of nations on equal terms. It is only by the constant pursuit of a policy of peace that war and strife amongst nations can be permanently averted and this we may hope to be the true interpretation of the Locarno Pact.

With the stabilisation of the political situation in Europe, economic equilibrium will undoubtedly follow in due course. Already our two principal enemies in the war are making good. Germany has stabilised her currency, is steadily paying what is due to the Allies under the Dawes' report, and in spite of her diminished resources she is gradually working up to her pre-war standard. With a courage and determination beyond all praise she has faced her difficulties, and by her industry and energy is rapidly overcoming them. Germany's commercial supremacy in Europe is far more likely to be realised than the military predominance which was her aim for more than a generation.

Then again, Austria, with the financial assistance of the Allies, has stabilised her currency, has balanced her budget, and gives every indication of

a growing economic prosperity. Her principal difficulty is that, deprived of access to the sea, she is surrounded by States who make the export of her manufactures almost impossible. A more friendly disposition towards Austria on the part of the Central European republics would be of inestimable value to her, and also indirectly to themselves.

Of the Central European States, Czechoslovakia is the more advanced and progressive, having embraced most of the richest manufacturing districts of the former Austrian Empire. By a great effort, she has stabilised her currency, balanced her budget, and, being self-sufficient in manufactures and foodstuffs, with a fair proportion of raw material, her industrial activities are likely to expand considerably. She is fortunate in having a capable President and a very efficient Prime Minister in M. Benes.

Roumania, Serbia and Poland, all of them devastated during the Great War, are slowly but surely recovering and tending towards permanent economic stability.

Thus, as we look around, we see, with the signal exception of the situation in Russia, steady progress and re-uperation on all sides in Europe, and fortified by the Locarno Pact and its subsidiary agreements, we may hope for the development of mutual and peaceful co-operation in the path of progress and civilisation. Such progress will undoubtedly occasion demands for capital, which can be found more readily on the English market than elsewhere and after careful investigation should present favourable opportunities for safe and sound investment. In conclusion it may be stated that now that the future of these various nationalities in Europe is more assured, investors can turn their attention in those directions with more confidence than they could have had during the past few years.

European Solidarity against the Orient

Although Orientals know little about it, the occidental press has been talking a lot about a certain anti-European movement which is rampant everywhere in the Orient. Whatever anti-European movement there is in the East is directed not against Europe; but against Europeans who indulge in exploitation of the East. As soon as this exploitation ceases, let us suppose by the greater practice of morality and self-control among Europeans, who up to now cannot resist the temptation of despoiling others if they can do so without much risk of physical injury; the anti-European movement will also cease. But there are some people still in Europe who think that by better organisation of European military power and by a suitable solution of the troublesome problem of dividing the spoils, they can keep up this work of exploitation for yet some time. Such efforts will no doubt call forth similar efforts of a defensive nature in the East as well.

However that may be, we give below quotations from an article from the *Politica*, Rome, which was reproduced in English by the *Current History Magazine*

Although this is not generally realized as yet, "the National-Religious revolution of the Moslem world and the National-Communist revolution of the Yellow world," are but two phases of a single anti-European movement, extending from Casablanca to Vladivostok. This movement is constantly fed by Bolshevik propaganda. Although Germany may be seen alongside Russia extending aid to that movement, her part is by necessity a temporary one. Germany is essentially a Western and a Christian country, a colonial power both by her past and by her aspirations, an integral part of imperialist Europe. She is anxious to free herself of the necessity of making common cause with Bolshevism and with the East, and it is to the interest of Europe that she should succeed. The negotiations for a Rhine compact are an effort to detach Germany from the Bolshevik combination and thus to push the defense line of the West back from the Rhine to the Vistula. Russia, on the contrary, is not a part of the Western system, and attempts to detach her from the Orient, such as were made by Lloyd George, are doomed to failure. Just as the Czarist State was European on the surface only, so is the Bolshevik revolution, in spite of its European label.

The anti-European revolution, however, is anterior to Bolshevism, as it is anterior to Versailles, to Wilson, to the World War, to the twentieth century. Its origin is to be found in the system of ideas that has prevailed since the eighteenth century in that very Europe against which it is directed. Though the present conflict is, in a sense, but one of the gigantic phases of the age-long duel between Orient and Occident this phase differs profoundly from all the preceding in that the revolt of the Orient against Occidental domination is carried on this time in the name of a universal "right," which the Occident itself made universal. The struggle is waged in the name of an international ethical system, which is entirely of Occidental European origin in the name of universal "equality," of inherent rights of men and of peoples of the "principle of nationality," of the "right of self-determination." Then came the World War, and all Asiatic peoples, whether sovereign or subject, began to be courted, flattered and solicited to join the "war for right against might," in the name of "justice and universal liberty." "The most categorical and demagogic anti-imperialist doctrine was officially proclaimed during four years by the leading imperial capitals, and then it resounded to the remotest corners with the powerful voice and authority of Wilson. . . . Under the furlow of the great trans-oceanic demagogue—who also was anti-European by an irresistible instinct, though from different motives—Europe for the first time abased her prestige in the eyes of the Asiatics by admitting their 'right' and her own wrong." With the advent there, the victors repudiated their promises and of peace, the anti-European revolution flared up, with Wilson's Fourteen points as a slogan.

In the face of this movement, Europe's resistance has been weakened by a "crisis of conscience," which has all the symptoms of a crisis of decadence.

Europe's infirmity consists of the predominance of a universalist ideology based on the principle of universal equality as over "the direct instinct of historical necessity of power, and of might". It is a case of bad conscience that handicaps Europe in her dealings both with the East and with the new Transatlantic West. To the anti-European revolt in the East and the anti-European pressure from the West there should be opposed the solidarity of the imperialist powers of Europe. That solidarity, however, is non-existent as yet, not only in politics but even in public sentiment. The responsibility for this rests primarily with the older and greater colonial powers, France and England, who took advantage of their victory not only to deprive the enemy power of its overseas empire, but also to despoil their ally, Italy, of her share of the colonial conquest. The result has been to force Germany to seek revenge in a universal collapse, and at the same time to cause Italy to assume an attitude of benevolent neutrality toward the Oriental revolution. A real European solidarity is possible only after a thorough revision of the imperial hierarchy of the world, whether effected peacefully or by war.

Medical Effect of Music

We find in the *Literary Digest* that:

Recent experiments to determine the effect of music upon the human mind and body are discussed by a German physiologist named Riser in *Biologische Halbkunst*. An abstract in *Naturwissenschaften* (Coethen) is quoted in part below. The author begins by observing that music not only soothes melancholy and induces forgetfulness of sorrow but may actually exert a healing effect upon nervous affections and reduce pain. He mentions, as examples in which neuralgic pain was relieved by music, Gladstone, Herbert Spencer, and the late Empress Elizabeth of Austria. He says:

"Gallus relates in his 'Gallic Knights' that the ancients believed that all persons suffering from sciatica are relieved of pain when they hear the notes of the flute. He says that he has read in a work by the Greek author Theophrastus that the effects of snake-bites are neutralized by suitable tones of this instrument. Likewise, the Greek philosopher Democritus declares that many diseases are healed by fluteplaying. Gallus himself appears to give credence to these ideas, since he remarks, 'So great is the relationship between the body and the soul and correspondingly between the diseases, and the remedies of soul and of body.'"

The influence of music upon the human organism is employed as a therapeutic measure by physicians. Various investigators have studied this influence by means of physiological devices, which have arrived at a high degree of perfection in modern times.

The author cites experiments made by Dr. J. Trachanoff with the Mosee dynamometer, which proved that cheerful music of a gay and spirited tempo actually increases the lifting power of the muscles, whereas a slow and melancholy melody exerts the reverse influence. It has likewise been demonstrated that a bell sounded at regular intervals has a definite effect upon the elimination of

carbondioxide and the absorption of oxygen; in other words, the sounds produce an acceleration of the processes of metabolism.

The author next refers to the favorable influence which music exerts upon mental troubles. He remarks also that certain French physicians have demonstrated that music operates as a sedative influence in narcosis. Experiments such as those of Dr. George Zehden of Berlin also indicate the favorable effect of certain sounds in such cases. An interesting experiment quoted by him is that made in a clinic in Berne, Switzerland, with the object of modifying pain by a combination of music and narcosis.

Trade Monopolies as a Source of War

Nations have fought in the past often and bitterly, because they have tried to monopolize fields for economic exploitation. Now we find Americans resenting the monopolistic exploitation of their markets by other nations through the sale in America of monopoly goods of different kinds. The following quotation from the same journal would give an idea of the trouble.

Rubber, the cushioner of shocks and deadener of sounds, now threatens to become a cause of jars and tumult. For, at Secretary Hoover's suggestion, Congress, disturbed by the fact that America's twelve or fifteen million motorists and her millions of other users of manufactured rubber paid some hundreds of millions of dollars more for their tires and rubber goods in 1923 than they did in 1921, has called for an investigation of England's control of crude rubber prices. Already our press echoes with such ominous phrases as "trade war" and "reprisals." A Western daily characterizes the British Government's boosting of prices by restricting production on British-owned rubber plantations as "commercial banditry." A Massachusetts State Senator declares that the British "have, in reality, declared a trade war against the United States and invited reprisals." Our editorial statisticians estimate that if the present high prices are sustained, the British rubber-planters will take more money from this country in exorbitant profits than the British Government will pay us in settlement of her war debt. In England, the correspondents tell us, the man in the street reads of American indignation over the price of tires with the complacent smile of the cat that has just stolen the cream." And when this man in the street has a smattering knowledge of American politics, says the London correspondent of the *New York Times*, he comments as follows: "Hoover is just pulling off what they call a political stunt. He is grooming himself for the presidential fight in 1924. He is twisting the British Lion's tail, and there is no more in it than that."

Secretary of Commerce, Hoover, who leads this onslaught on the high price of rubber, says that the group of British rubber-planters who control the market are causing American purchasers to pay from \$30 to \$70 excess profit on every set

of automobile tires they buy. To quote his statement further.

"The manufacturers point out that there are ample supplies of rubber in the world, but they have been held up by this combination, and speculators, until rubber has increased from 35 cents a pound to an average of \$1.10 last month. A year ago the combine declared that 35 cents was a reasonable price, but the difference now demanded by them and speculators amounts on our 900,000,000 pounds of annual rubber import, to nearly \$700,000,000 per annum, and means a charge of \$30 to \$70 a year on every user of an automobile.

Nor is rubber the only raw material consumed in the United States and controlled by a foreign Government. Mr. Hoover reminds us. There is now an official Franco-German control over the price of potash. The Chilean Government controls the price of nitrates. The Dutch Government controls quinine. And the Yucatan Government controls the sisal fiber from which is made the binder twine used in American wheat-fields.

Russia Wheels Round

Social reformers in the past had been in the habit of believing and asking others to believe that progress and betterment of society would not be possible unless radical changes were made in every field of life. They proclaimed the whole social structure unsuited to human well-being. But they forgot that during its thousands of years of evolution, the social structure had been subjected to the test of compatibility with human happiness at practically every step. As such it is not reasonable to think that an intellectually evolved scheme of society would do more for human happiness than would the established system which has been built up slowly and with a view to attain happiness, if not for the greatest number at least for more than a mere few as some would like *the world to believe*.

Russia which had been trying to improve the lot of her greatest number by means of economic fads has found out at last that the beaten track has at least the virtue of leading somewhere. She has been slowly coming round since four or five years ago. The following extract from the *Literary Digest* will show us the extent of the recovery.

From rigid communism Russia passed in 1921 to the famous "new economic policy," but as Russian editors point out, the Soviet Government still retained three institutions, which they considered corner-stones of communist philosophy. These institutions, we are told, are the dictatorship of the proletariat, the nationalization of the main branches of industry, and thirdly, the monopoly trade by the Government. *Pro*

Russia could do no harm, it was held, as long as these three bulwarks were maintained. But about the middle of November last, it appears, a new reform was decreed, which modifies, if it does not actually abolish, the monopoly of foreign trade. As recorded in the Russian press, the Commissariat of Foreign Trade has been taken from its chief and staunch supporter, Comrade Krassin, and has been fused with the Commissariat of Domestic Trade under the direction of Comrade Tzuriupo, a more liberal Communist. Henceforth, licenses to export and to import will be granted more readily, we are told, and what is more, the Soviet Government will encourage the formation of "mixed companies," composed of foreign capitalists and representatives of the Soviet Government for the purpose of promoting foreign commerce.

Also, it is pointed out, individual Soviet trusts and cartels will have the right to purchase materials directly in foreign markets. While it is true, say some Russian newspapers, that the Commissariat of Trade will still control all individuals and organizations engaged in business, they assure us that this control will not be nearly so oppressive as it has been heretofore.

In the Moscow *Economicheskaya Zhizn*, there is a statement taken from one of Kameneff's speeches in which he said that "no longer could we endure the condition under which only our Trade Delegations had the power to buy pins, soap, machinery, clothing, nail-files, and what not. Such a state of things is dying a natural death." In this paper, also, we read that the foreign trade monopoly built up an enormous and clumsy machine of Trade Delegations, that were slow and inefficient, and it is related that in Berlin alone the Soviet Trade Delegation had a personnel of eight hundred.

and national discipline. Instead of proclaiming revolution, it professes to be the nation's defender against revolution.

The recent luxuriant growth of Fascist organizations in France is due to a feeling that the Opposition in Parliament is powerless to prevent the Socialists from carrying out confiscatory financial and taxation policies. This fear has induced everyone in France who feels his property interests threatened to seek the aid of any agency, even that of these extremist Nationalist groups, that will defeat the Cartel's programme.

The French Fascists are, however, not a powerful body, for

Notwithstanding the military mimeries of most of these groups, they still lack the discipline and ruthless tactics that characterized the Italian Fascists even before their March on Rome. They have made boyish demonstrations of hostility to Herriot, and they raised a little student-rumpus to show their displeasure at the appointment of Francois Albert, the former Minister of Education; but these were amateur affairs. A more serious incident occurred in the rue Dancermont at Paris, where the Jeunesses Patriotes attempted to hold a parade one night by military divisions, with prearranged commands and signals. But when a few rowdies, either Apaches or Communists, fired a revolver shot or two at them, they promptly took to their heels.

Britain's Work in India

Using a textile metaphor, Mr. R. K. Sarabjee, M.A., describes in the *Journal of the East India Association*, how the British have reinforced the fabric of Indian Life by stretching it on a frame of "efficiency" and by supplying the "warp" which consists of several strands, viz., Justice, Education, Finance, Irrigation, Transport and Communication, Organization, Banking, Defence, Missionary Effort, Industry and so on and so forth. The writer says,

Foremost amongst these is the strand of Justice. Britain may well be proud of the system of Justice it has introduced into India. Justice means impartiality, and with all the will in the world no people of the many peoples of India could have set that strand in the warp. Religious feeling, in that land of many religions, runs so high. Prejudice, in that land of caste and community, is so strong.

The other "Strands" are equally good and strong.

We need hardly comment on what has been entirely spun by Mr. Sarabjee and his spiritual co-operators. He asks the Indians to supply the wool for this hybrid fabric which in his opinion would be the ideal India. Our doubts are many. They concern the true quality of the warp as well as the

Fascism in France.

The Living Age tells us that Fascism is fast developing in France. The reasons are financial, social as well as political. We are told:—

France is watching foreign Fascism with growing attention. Her reactionary press does not conceal its belief that Mussolini's dictatorship is a model form of government. The great boulevard papers seem to please their enormous circle of readers by publishing column articles portraying Fascist rule in its most favorable light. So the merits and demerits of Fascism have become a matter of bitter partisan contention.

During the past few weeks certain organizations that hitherto have avoided, and indeed indignantly disclaimed, any sympathy with the Fascists have begun openly to copy them. We begin to hear of "Blue Shirts" whose purposes and tactics are identical with those of the Italian Black Shirts. Prominent in this agitation are the *Camelots du Roy*, organized by Charles Maurras and Leon Daudet, who have made themselves conspicuous by various disorderly manifestations against Radicals and Socialists. But French Fascism evades declaring itself as yet on the question of a republic or a monarchy. It puts forth a more plausible programme, limited to a reassertion of State authority

possibility of weaving anything successfully on the Imperial Loom, whose consumption of wool is always disproportionately large compared to the amount of *real* cloth turned out.

Position of Women in Islam

The Review of Religions publishes an article by "Hidayet" on the above subject. It opens as follows:

One of the accusations of the opponents of Islam, which always surprises me, is the assertion that Islam keeps the position of woman low.

As yet, I have not succeeded in finding out on what this assertion is based, certainly not on the Quran at any rate, as nowhere I have found in that book a verse indicating or even hinting in the slightest degree, that the position of the woman should be an inferior one. On the contrary, the verses dealing with woman's rights state clearly that the position of woman in Islam is as honourable as that of man in every respect.

As regards her social position, we read in Surah IV.: 32: "Men shall have the benefit of what they earn and woman shall have the benefit of what they earn."

I know that many a working woman in Holland would jump up with joy if this Islamic injunction were to be put into practice here. It seems to me, that the position of the Dutch lady in The Hague, on whose private business property her husband had drawn a cheque for several thousand guilders, and who a few weeks ago lost her case against him before the Dutch court, is far more inferior to that of a Muslim woman, who, under Islamic Law, never could have been subjected to such treatment.

Revival of Buddhism in Japan

Struggle for existence against Christianity has given new vigour to Buddhism in Japan. The Buddhists are making rapid strides and the way they are tackling the problem of revival should convey a lesson to Hindn revivalists. *The Harvard Theological Review* in an article by James Thayer Addison, gives us the following information on the subject.

One unexpected result of sixty years of Western civilization in Japan has been the revival of Buddhism. When the new era of Japanese progress began in the sixties of the last century, Buddhism was in a state of decay. Though still powerful, as the religion of the masses, it was intellectually sterile and apparently incapable of renewed vigor, either spiritual or practical. No great movement of reform, on a scale of energy, had marked its history for six hundred years. And when the restored imperial government disavowed Buddhism, its last hope seemed to vanish. But from that day to this Buddhism has enjoyed a new lease of life. Both intellectually and practically it is far more flourish-

ing and active to-day than it was in 1890. Yet, strangely enough, it may be doubted whether its standing is higher and its influence greater than they were sixty years ago. The progress of Western thought and of Christianity has been so rapid and effective that relatively speaking Buddhism has probably made little, if any advance. In other words, it has had to run fast in order to keep in the race at all, and only its revival has prevented its gradual disappearance as an important factor in the national life.

Though the educational, philanthropic, and missionary activities of Japanese Buddhism are the chief outward signs of revival, several others are important enough to deserve mention. Among these are the efforts of the temple priests to win and hold the people—especially the young people. Leaders of the larger sects are no longer content with a laissez-faire attitude, for they cannot afford to drift. Again with one eye on the vigorous methods of Christian missionaries, they are making ever greater use of preaching.

The Nishi Hongwanji sect claims to have about 2000 Sunday-schools with nearly 400,000 pupils: and while there is no reason to believe that these figures are accurate in a Western sense, they indicate at least a remarkable growth of this form of religious education. And at least three of the other sects are almost equally active in the attempt to reach and hold the children.

To hold the boys and girls who are too old for Sunday-school methods there are a growing number of Young Men's Buddhist Associations and Young Women's Buddhist Associations.

"Sordid Imperialism"

The New Republic says:—

The mandate system of the League of Nations is the least admirable aspect of the whole Geneva enterprise. The mandates of the British in Mesopotamia and the French in Syria were both awarded in flat contradiction of the wishes of the populations involved. In both cases, the honor of the Allies had been expressly pledged to another arrangement. Great Britain, of course, took Mesopotamia partly for the sake of the Mosul oil, partly because it fitted in with her Persian policy, partly for the general diplomatic and military advantages. Never has the economic motive in imperialism been more flagrantly exposed than in British policy in the Middle East, where the British government's partial ownership and complete control of the oil companies holding the chief concessions is not even camouflaged. The whole chapter is one of sordid imperialism for which, though the Mesopotamian mandate has been better conducted than that of the French in Syria, there is nothing to be said.

British Justice and Fairplay

Harold J. Laski writing in *The New Republic* on the Communist trials says:—

The conviction of twelve British communists for conspiracy to publish seditious libels

incitement of the army and the navy to mutiny is the first considerable political trial in this country for many years. It is important that it should be understood in its proper perspective since it affords a useful clue to the present temper of English politics.

Ever since the Baldwin government came into office, the Home Secretary, Sir William Joynson Hicks, has been fulminating against the Communist party as a gigantic conspiracy which is shattering the foundations of the British Empire. He has been passionately supported by the Yellow Press and the semi-official Tory organ, *The Morning Post*.

Upon a number of documents submitted to the Attorney-General, the latter was induced to indict twelve of the most important Communists in England.

They had, I think, a perfectly fair trial. The Attorney-General, who led for the prosecution, could not have put his case more moderately. Their own counsel were treated fairly both by the judge and the Attorney-General.

But he thinks the English Law of Sedition is hardly ideal. For, says Mr. Laski,—

On the law as it stands in England, I may quote the remarks of two great English lawyers. "The legal definition of sedition," wrote Professor Dicey "might easily be used to check a great deal of what is ordinarily considered allowable discussion, and would, if rigidly enforced, be inconsistent with the prevailing forms of political agitation." "Where fictions are unequally balanced," wrote Lord Cockburn, "and the times violent, there is no department of criminal justice where such extensive unfairness may plausibly be practised under the forms of law."

Apart from the fact that the trial took place in an atmosphere of carefully propagated anti-Communist feeling that the law of Sedition in England is rather amorphous, Mr. Laski thinks it unwise to have prosecuted the communists for other reasons too. He says

But was it wise? Ought in other words, the prosecution to have been undertaken? I append some reasons why Englishmen who care for freedom, men like Mr. C. P. Scott, Prof. L. T. Hobhouse, Mr. Stow and Mr. Wells—I take names unassociated with politics—do not think it should

(1). The Communist movement, on the confessions of its own leaders is a dwindling movement. They put its membership at 4000, and the recent decisions of the Labor party made their further decline inevitable. Persecution will have the meritable effect of increasing the party's prestige and importance. (2) It is always inadvisable to prosecute mere opinion. No one would have defended the Communists for attempting definite acts, but not even the most urgent efforts of the secret police could discover documents of other than abstract and philosophic nature. To punish for these is to go back to the worst trials of the Napoleonic epoch. (3). The prosecution comes badly from a govern-

ment some of whose members would have been found guilty of far worse offences in the Ulster controversy of 1913. For men like Sir Austen Chamberlain and Lord Birkenhead to accuse others of sedition is farcical, (4). The prosecution is political and not judicial. It follows upon a year's campaign by the Home Secretary (himself a seditionist of the Ulster period) and a specific demand for exactly this action from the Unionist party. (5) It is always impossible to define sedition, and the only result of putting communism in that category has been to make thousands acquainted with its teaching who never before were even interested in it.

Regarding the nature of British Justice in Modern Times, Mr. Laski thinks *it is no longer as impartial in its administration as it was in former days*. For

The Home Secretary is referred to by the Manchester Guardian as the "Secretary for Class War." Certainly since he came into office, the police, who are under his control, have winked at illegal drilling by Fascists all over the country. A charge made against three Fascists who attacked the lame driver of a Daily Herald van withdrawn without any proper charge being substituted in its place; though everyone agrees that this would not have happened had the van belonged to the *Morning Post*.

Britain is degenerating. Mr. Laski continues:

Professor Hobhouse, whose wise insight into English Politics seems to me unsurpassed, said to me recently that he had detected in recent years a decline in the British respect for freedom. I believe that is true, though it is difficult to measure how far it is true. Certainly, men like Sir W. Joynson Hicks are educating their supporters into a belief in class-justice, class-liberty, and class-force. They are persuading large numbers of the working class that what Mr. Gladstone once termed the "resources of civilisation" are exhausted. Nothing is worse for a country than to magnify petty sedition into public danger.

The above should receive the attention of the keepers of Law and Order in British India

The National Spirit of China

David Z. T. Yui writing on the above in the *World Tomorrow* says:

The Chinese people have often been criticised as having no national spirit. How can one imagine the absence of a national spirit among a people who have witnessed the rise and fall of many nations and who have themselves passed successfully through 5000 years without serious interruption? It is perhaps true that they do not have what is known as a nationalistic spirit, which, however, is different from a national spirit.

A national spirit is the inner-long or soul of a people. It is that which holds a people or race

together, distinguishes them from any other people or race, and marks out their special contribution to the world's civilization. It is built upon their cultural heritage, their accumulated thought-life and the activities, abilities, habits and experiences of past generations.

The ideals of life and life's relations enunciated and lived by our forefathers remain unsurpassed even according to present standards of both East and West. We are not a people merely with a glorious past but one in whom that glorious past is still surging and throbbing and seeking for avenues of expression. No force can check its activities; it is bound to issue forth in a greater present and future. We are struggling not to save our country as the ordinary expression goes,—for who can destroy our nation with such a national spirit as we have?—but for the benefit of ourselves and the world to strengthen and improve by taking advantage of what the modern civilization has to offer.

We should remember that our national development should not be brought about in any forced manner but it should be allowed to follow in its own way and take its own time. While we shall need and appreciate outside cooperation, we must all take care that no greenhouse process be employed which might hasten its blossoming as well as its early withering and death which would be a calamity not only to the Chinese people but also to the world at large. We, therefore, reiterate: give us time, our national spirit will do the work.

China and the "Powers"

Frank W. Lee advocates the abolition of extraterritoriality in China by the "Powers" in the same journal and says:

The powers may assist China by abandoning the practice of united action in China. Chinese understand that in Europe and the West no such concerted action governs the relations between States except where they deal with so-called inferior Powers or late enemies. The Concert of Powers in China smacks too much of superiority to be welcomed. The powers in their anxiety to present a solid front to China assume a dictatorial policy not conducive to friendly feeling. Joint representation, joint-notes and warnings, joint-memorandums on all conceivable subjects have been thrust upon China. Even when the representatives of some of the foreign powers have had reasons to doubt the wisdom of a given action, they have been dragooned into a quiescence by the fetish of preservation of feigned prestige. Let each Power deal with China in its individual capacity and according to the dictates of the wishes of its own people.

Those Powers who sincerely sympathize with China's national aspirations should announce their determination to relinquish extraterritoriality within a definite period, and then offer China their friendly assistance for the establishment of the necessary judicial machinery to enable China to take up her new responsibilities. Encouraged by the friendly gesture, China would welcome that kind of foreign assistance. By such an act, any of the Powers can render substantial help to

China and hasten the day when modern courts will dispense justice to both Chinese and foreigners. Something must be done to restore confidence, promote goodwill, and bring about whole-hearted cooperation. Nothing will clear the atmosphere so effectively as a voluntary expression from one or more of the Powers that they are willing to place their nationals under the jurisdiction of China with the perfect assurance that China will rise to the occasion and protect their interests under her own laws just as well, and better, than they can now be protected under the system of extraterritoriality.

A New Caliph?

The *Living Age* gives us the following news:

Last autumn representatives from all Islamic countries held congress at Cairo to consider the restoration of the Caliphate. This congress will reassemble at Baku under Soviet protection shortly. It is significant that the names having the strongest support for the honor of heading the Mohammedan world are the Russian leader, Abd-el-Krim, the sheik of the Senussi, the victorious sheik of the Wababis, Ibn Saud, who already holds Mekka and has just occupied Medina, and, last but not least, Mustapha Kemal Pasha, the President of Turkey.

Karl Marx on India.

The following are quotations from Karl Marx's letters written for Horace Greeley's daily paper nearly three quarters of a century ago. They appear now in the *Living Age*. Regarding British rule in India, Marx says:

The British in India have taken over from their predecessors the department of finance and of war, but they have entirely neglected that of public works. Hence the decay of agriculture, which cannot be carried on in accordance with the English principle of free competition, of *laissez faire laissez aller*. We are, however, quite accustomed to see in Asiatic empires the decay of agriculture under one government and its restoration under another. The harvest here corresponds to the presence of a good or bad government, just as in Europe, it reflects good or bad weather. The subordination and neglect of agriculture, however, had it might be, could not be regarded as the ultimate ground of the collapse of the Indian social order brought about by the British invasion, if it had not also been accompanied by circumstances of quite a different significance, by an entirely new phenomenon in the annals of the Asiatic world.

The cause of Indian's "Collapse" was in that:

It was the British invasion that shattered the Indian handloom and smashed the spinning wheel to pieces. England began by displacing Indian cotton goods from the European market. Then she

brought cotton yarn to Hindustan, and finally flooded with cotton from abroad the real home of cotton itself. Between 1818 and 1837 the export of yarn from Great Britain to India rose in the proportion of 1 to 5200. In 1824, the export of British cotton goods to India amounted to hardly a million yards; in 1847, it already exceeded sixty-four million yards. At the same time the population of India dwindled from 150,000 to 2,000. This shrinkage of Indian cities long renowned for their fabrics was by no means the worst consequence. British steam power and British science destroyed all over India the union of agriculture and hand-manufacturing.

A very able analysis of the problem, no doubt. Marx says, regarding the motive of England's inroads into the Indian social structure, that :

"It is also true that England, in setting into motion a social revolution in Hindustan, was actuated solely by the lowest interests and proceeded stupidly in her endeavor to bring it about. But this is not the matter in issue. Rather the question is, can mankind fulfill its mission without a fundamental social revolution in Asia? If it cannot, then England, whatever the crimes she may have committed, has in the carrying through of this revolution, acted only as the unconscious instrument of history.

The conceited European in Marx thought that Indian "barbarism" should be improved by contact with "enlightened" Europe. He says :

The Arabs, Turks, Tartars, Moguls, by whom India was successively overrun were quickly Indianized, since barbarian conquerors, in obedience to an eternal law of history, always succumb to the higher civilization of their subjects. The British were the first who were superior to the Hindu civilization, and therefore conquerors inaccessible to its influence.

Moslem rule, in some parts or other of India lasted some seven centuries. If British rule lasts so long, it will be time to consider whether conquered India will have conquered her conquerors by that time. Already the influence of Indian culture and civilisation over not only Great Britain but the whole of the West is quite perceptible and considerable. There are thousands of Western thinkers including British ones, who think that India will give a better outlook upon life to them. If their hope is realised, shall we call the British also "barbarian conquerors" of India?

Marx made another mistake when he said :

The railways will cause a reduction of the army and of military expenses.

He also said something which will answer those who preach that Indians have been

greatly benefited by the introduction of modern methods and appliances into India's economic life. Marx opines that :

The Indians, however, will not reap the fruits of the new blessings conferred upon them by the British bourgeoisie as long as in Great Britain itself the present ruling classes are not displaced by the industrial proletariat, or until the Indians themselves become sufficiently strong to shake off the British yoke once for all. In any case, in the more or less near future this great and interesting country, this noble branch of the human race, which, to use an expression of Prince Saltykov, is *plus fin et plus adroit que les Italiens*, will experience a great revival.

And this revival will certainly be (or has been) concomitant with a partial shifting of the British "yoke". Karl Marx has little faith in the British Bourgeoisie in India, for, in his words :

Has not the bourgeoisie in India, to employ the phrase of that great robber Lord Clive himself, taken refuge in cruel extortion when simple corruption could no longer keep pace with its rapacity? Has it not, while in Europe it chattered of the inviolable sanctity of the national debt, in India confiscated the dividends of the rajahs who had invested their private savings in the securities of the East India Company? Has it not, while it fought the French Revolution under the pretext of the defense of "our holy religion," at the same time forbidden the propagation of Christianity in India? Has it not, in order to extract money from the pilgrims streaming to the temples of Orissa, and Bengal, made a trade for itself out of the murder and prostitution of the temple of Juggernaut?

The British exploitation in the days that followed Marx has, of course, been not quite so crude as the description above. Yet some think it has not been any the less in volume.

British Rule in Palestine

E. N. Bennet gives us a valuation of the British administration of Palestine in the *Century*. He says in one place regarding the relative merits of Turkish and British rule :

Before the war, law and order were maintained in Palestine by half a battalion of Turkish troops and a few hundred gendarmes; and, on the whole, the laws were observed and travel was both safe and easy. It is true that occasionally the methods of the Turkish police seemed to the Western visitor somewhat unusual.

But apart from occasional eccentricities of judicial procedure, the administration of the law was, on the whole, efficient, and I do not hesitate to say that to-day, in many parts of Palestine, life and property are less secure than they were under the old Turkish regime. Crime has increased rather than decreased since the Ottoman days; robbery with violence is far from uncommon.

The constitution is also defective. Says Mr. Bennet:

Another change, lamentable for the worse, is the practical disfranchisement of the inhabitants of Palestine. Under the sultan, the Palestinian enjoyed a more complete system of adult suffrage than ourselves at the time, and four or five representatives were duly elected to the Ottoman Parliament in Constantinople. Local self-government was also in force; municipalities, like Haifa, Jaffa, or Gaza were administered by councils elected by the ratepayers. To-day the country is governed by an autocracy far more complete than any system found in a crown colony, for the Palestinian inhabitants have wisely declined to accept a form of "representation" which is illusory and humiliating. The proposed legislative Council was to consist of ten nominated (and of course pro-Zionist) members, and twelve elected members, two of them to be Jews and two Christians, a permanent majority for Zionism was thus assured and the "representation" of the vast Arab majority turned into a farce. In addition to the loss of any parliamentary representation for the nation as a whole, the local government of the municipalities has also been destroyed. With the single exception of Tel Aviv and some other smaller Jewish communities municipal councils are no longer, as formerly elected by the townspeople, but simply nominated. Not long ago an extraordinary spectacle could be witnessed at Haifa. An armed police guard accompanied the workmen engaged in the erection of standards and wire for Hutenberg's electric lighting contract—a contract signed over the heads of even the nominated town council, who were actually unaware of its terms but protested in vain against such a flagrant contempt of local opinion. And all this is going on after a war fought to secure the "self-determination of small nations"—a war, too, in which the armies of Great Britain were materially assisted by the

very Arabs whose just claims are now contemptuously ignored. One of the most painful results of the World War in Islamic countries has been the utter loss of belief in the "word of an Englishman." The whole of the Near and Middle East is strewn with the wreckage of broken promises.

And the British have created a problem of racial and sectional hatred by means of apparently thoughtless bits of idealism such as the opening of the Jewish University. We are told.

In the days before the war, there were, few traces of racial hatred in the towns and villages of Palestine. Bitter feuds did indeed exist at times between the rival churches of Christendom, but even these were mainly confined to the actual representatives of the various communities brought into contact within the precincts of certain holy sites, especially the Church of the Holy Sepulcher. *The normal attitude of Moslems, Christians, and Jews toward each other was friendly and tolerant. My dragoman called himself a Protestant; that is, an Arab who had abandoned the ancient Syrian Church of his ancestors in order to adopt a form of Christianity invented by British and American missionaries. Two of our retinue were devout Moslems the third was a Jew. They got on excellently together, and I never detected a trace of racial or religious animosity among them. To-day the whole country is full of bitterness and ill-will. Moslems and Christians have united in a joint detestation of the immigrant Jews, who are even distrusted and disliked by large sections of their co-religionists who dwelt in Palestine before the Balfour declaration.*

The divide and rule policy is thus finding a fresh field for application.

CULTURAL UNITY—ETHICAL TEACHING OF THE QURAN AND THE UPANISHADS

By MR. WAHED HASJIN, B.L., M.L.C.

"If people had been aware of the mysteries of truth, there would have been no strife between sects in which they are divided."

Living close together, as they are, for centuries in India, it is rather strange that Hindus and Moslems should possess such an imperfect knowledge of what is contained in their respective scriptures. Vague ideas of one another's religion, no doubt, they have, but they are mainly derived from their defective observation of the outward signs and expression of faith of each com-

munity. The outward rites and ceremonies performed by a nation are often delusive, and form no criterion of the ethical ideas which impel a sect or a nation to conform to them. Beneath the surface of outward ceremonies and practices, lie embedded the gems of truth which, when discovered, shed eternal lustre and dispel doubt and darkness from the mind. But such gems must be found out and laid bare to the eyes before people can be asked to appreciate their real value.

Now the Vedas and the Upanishads, pre-

served as they are in a language difficult to master, are sealed books to the Moslems of India. On the other hand, Islamic ideals of ethical truth treasured up in a language equally difficult to understand, are not easily accessible to non-Moslems. It is no wonder then, that they have a very imperfect idea of the Islamic religion and philosophy. The result of such ignorance is that each community fails to make a proper estimate of the grand universal truth which the highest thinkers and the best mind of every nation have been striving to attain. It is not my object either to defend any form of religion or to show the superiority of one religion over the other. There is no lack of hands for the task. My object, pure and simple, is to place in my humble way before the public the high ideals of truth to be found in the *Śruti* and *Smṛiti* of the Hindus and the *Quran* and *Hadiths* of the Moslem. I do not pretend to make a new discovery in the province of religion. My task is to pick up gems of truth from the Aryan and Semitic Scriptures and to show that the highest ideas of a Supreme being are to be found in the doctrines of almost all religions, be it the religion of the Hindu Temple or the Jewish Synagogue, the Christian Church or the Moslem Mosque. Truth is not the monopoly of a particular religion or of a nation and should be sought everywhere.

The following quotations, taken as types, will give an idea of the nature and conception of *Allah* as given in the Holy *Quran* and of the supreme being (*Brahman*) as given in the *Upanishads*.

AL QURAN

1. There is no deity except one Being—*Allah*—*Credo of faith*.

2. It is *Allah* who is and besides whom there is none except that Being.

3. It is *Allah*! There is no deity but He—the living, the self-subsisting—*Chap 2-56*.

4. Say, He is the absolute one. He is not dependent on any thing, nor is anything independent of Him. He does not tire nor is He begotten and there is none like unto him.—*Chap. 112*.

5. There is nothing which bears His similitude; it is He who sees and hears.

6. No one participates with *Allah* in his person and attributes.—*Chap 42: 9*.

7. Do not liken him to any of his creatures—*Chap. 16-76*.

8. He is of pure essence, free from all impurities, free from all defects, self-sufficient, self-subsisting, self-effulgent, light of all lights, possessing splendour and glory, self-dependent and ever-existing, an ever-living God, omniscient, omnipresent, imperishable even when all comes to nought. He is the beginning and

the end, the manifest and the hidden, the absolute and one indivisible, the minute of the minutest, the great of the greatest, the most intelligent, the most patient, the most magnificent, the most exalted, the high of the highest: He is beyond all attributive description. He who pervades the universe and His knowledge extends over all; He who breathes life into the body and He who takes it away: He who created at the beginning and He who begins again with subsequent creation. He who watches everything and keeps everything within His knowledge—*from Asmī Husna*.

9. Whatever is in heaven and on earth sings praise unto God and He is mighty and wise. His is the kingdom of heaven and earth. He gives life and puts to death. He is almighty. He is the first and the last, the manifest and the hidden. He knows that which enters into the earth and that which issues out of the same; and that which descends from heaven and that which ascends thereto. He is with you wherever you are, for God sees that which you do not. His is the kingdom of heaven and earth and all things shall return unto God. He causes the night to succeed the day and He causes the day to succeed the night and knows the inmost part of man's heart—*Chap. 57*.

(a) God created heaven and earth on Truth and made the night follow the day and the day follow the night and fixed the sun and the moon so that each of them rises and sets within a fixed time.

(b) The sun and the moon run their courses according to a certain rule and the vegetable which creep on the ground and the trees submit to his disposition—*Chap 55*.

(c) With Him is everything regulated according to a determined measure—*Chap 13*.

(d) Whatever is in this world is perishable; but the glorious and effulgent countenance of thy Lord is eternal—*Chap 55*.

(e) Praise the name of thy Lord the most high who has created and completely formed his creatures who determines them to various ends and directs them to attain the same—*Chap. 87. 3*.

UPANISHADS

1. God is indeed one and has no second.—*Kāthopanishad*.

2. There is none but the supreme Being possessed of universal knowledge—*Bṛh 4: 4: 10*.

3. The *Vedānta* declares that Being which is distinct from matter and those who are contained in the matter is not various, because he is described by all the *Vedas* to be beyond description.

4. He is immortal and without form or figure, omnipresent, pervading external and internal objects, unborn, without breath or individual mind, pure and superior to eminently exalted nature—*Mundaka 12*.

5. He who is without any figure and beyond the limit of description, is the supreme being.—*Chhandogya*.

6. Appellations and figures of all kinds are emanations.

7. All figures and appellations are mere innovations and the supreme Being alone is the real existence.

8. The supreme Being, free from all stain,

deroid of figure or form and entirely pure, the light of all lights, resides in the heart, his resplendently excellent seat." "God as being resplendent and most proximate to all creatures is called the operator in the heart: He is great and all-sustaining for on him rests all existence such as those that move, those that breathe, those that twinkle and those that do not. Such is God. You all contemplate as the support of all objects, visible and invisible, the chief end of human pursuits. He surpasses all human understanding and is the most prominent: He who irradiates the sun and other bodies, who is smaller than an atom, larger than the world and in whom is the abode of all the sub-divisions of the universe and of all their inhabitants, is the eternal God the origin of breath, speech, and intellect as well, as of all the senses—*Mundaka-Upanishad of the Atharva Veda*.

9 In God heaven, earth, and space reside

and also intellect with breath and all senses—*Mundaka Upanishad of the Arharva Veda, 1-1*.

That spiritual Being acts always, moves in heavens, preserves all material existence as depending on him—He who causes breath to ascend above the heart, and pedatum to descend, resides in the heart. He is adorable and to Him all the senses offer oblation of the objects which they perceive—*Katha 2-2*

(a) God being eternal existence, the universe and whatsoever exists, exists and proceeds from Him. He is the great dread of all heavenly bodies, as if he were prepared to strike them with thunder-bolt, so none of them can deviate from the respective courses established by him—*Katha-Upanishad of Yajur Vedas, 1136*.

(b) God is eternal, amidst the perishable universe, is the source of sonation amongst inanimate existence, and he alone assigns to so many objects their respective purposes. *Ibid, 2:2:5*.

UNREST IN THE EAST

BY ASIT KUMAR HAZRA

ASIA is in the throes of a revolution. From time out of mind she is suffering—suffering like a caged lion. Now she has awakened. Her torpor is gone. She is shaking her manes, slowly indeed but surely.

Might is always right. The weak and the helpless must be swept away. It is the same moral that made Rome formidable in history. It is why the English "traders" became "lords" of India. For this alone China has become the "vultures' play-ground", Japan has been driven from America, and the South African Colour Bar Bill is becoming a historic law. Might is the fountain of right. Neglect it, do away with it and you are doomed. Asia is in bondage and does she not deserve it!

The "Sickman" has wonderfully revived, he has not only revived—but has given a terrible blow to the white Imperialist. The ridiculous manoeuvre of Lloyd George to crush this "Islamic power" did ignominiously fail. Pan-hellenism had been crushed and the recent *coup d'état* of Pangalos, the dictator of Greece would not be able to revive it. Lord Curzon, though worsted diplomatically at Lausanne, was hailed by the London Press as a brilliant Macchiavelli. The solution of the newer Eastern question could not come from

without; it must come from within. And it came at last. Kemal Pasha could not be bribed; the Caliphate was abolished. England groaned in agony—not only groaned but shed crocodile tears.

Nevertheless there was the mandate, the mandate of the League of Nations. Mesopotamia is under her protection, Iraq and Hedjaz are her satellites. Egypt is "free" indeed! Sudan is "protected". And the uncounted millions of Africa? Why, they are the "Whiteman's burden"! Civilise them, "educate" them, exploit them, so that sooner or later the "burden" may come to a happy end. It is "liquidating the claims of history"! Britain, however, is an angel in comparison with other powers. France is ever watchful of the ferment in the East. Syria is hers. Her dependencies in Africa require a strong hand. Did not France once proclaim amidst jubilant acclamations that there are the "Rights of Man"!

The noble pro-consul of the Eternal City cannot merely bombard Corfu, he can hurl an "Ultimatum" on an independent nation. The Amir of Afghanistan is a beaheer, a "barbarian". He must be humbled for the "murder" of the Italian engineer. The Afghan foreign office must salute the Italian flag. She must

fill the Italian coffers with blood money. Or, the Fascismo will let loose her terrible forces both secret and open for the speedy destruction of this impertinent chief. Mussolini is "Roman" in his greatness. Cavour was to him a pigmy. "*L'état c'est moi*!"

Has Afghanistan any right? Certainly not. The white nations alone have rights. They are the superior races. They have intelligence, they have courage and resourcefulness. Why should they not possess extraordinary rights? No Eastern power must be allowed to go against the interests of the Western powers. Persia, till the other day a victim of Britain, has become "free". But the Persian Gulf must be an English preserve. The League of Nations has the right of search in Persian ships. Persia is independent! She does not possess the right of free importation of arms. The Persian representative withdrew from the Arms Conference in disgust. The "resolution" of the League is no scrap of paper. Respect it, obey it, or you are doomed. The Great Powers know only too well how to command a "majority." Had Persia been strong, she could have like Italy in Greece turned a deaf ear to this dictation. Persia is not Italy. The Great Powers have enough weapons in their unscrupulous armoury to curb Persia. "*Divide et impera*"

The Islamic powers have been disillusioned. For so long a time they have been outwitted by the Christian powers. The ferment in the East began with the Russo-Japanese War. So the historians say. Japan triumphed and the glory of Japan is the glory of Asia. For the first time in history an Asiatic power overwhelmed a non-Asiatic giant. The hand of autocracy fell everywhere. Everywhere there is awakening and the Islamic powers benumbed till the other day with dizziness, have at last awakened. How can the West tolerate this new awakening? She is continually forging newer and newer fetters for the enslavement of the East.

If Britain has any enemy, it is Russia. And there is every possibility of a world-wide alliance of Turkey, Persia, Afghanistan, Egypt and Russia. This would be a supreme menace to Britain. Her empire would be imperilled. Her splendid navy would fail to save her, her heroism and inexhaustible resources would not do, and even her diplomacy would be futile. What can save her is her supreme common-sense.

What is France doing? Her policy of aggression is manifest everywhere. She is dream-

ing of a world empire. Already she has begun a war in earnest. It is in Morocco. Abdel Krim began the war first against Spain. Spain, in spite of the dictatorship of De Rivera, has been continually worsted. The Moroccan chief is now fighting against the combined forces of Spain and France. France, her politicians declare, has no "ambition". She is fighting in self-defence. Abdel Krim is a "rebel" chieftain. He has splendid resources. He has "German, Turkish, Egyptian and Indian advisors". "Down with the rebel" has become her cry. But once more a noble band of rebels is triumphing over the most determined nation in the world. Abdel Krim must be starved. Morocco must be blockaded; so did the French imperialists declare. But the blockade in Morocco must mean naval supremacy on that side of the Mediterranean. And France has no considerable naval forces. She is desirous of bringing England on the field. Britain is clever. She cannot tax her exhausted energy for the victory and glory of France. To gain over England, France is evacuating the Ruhr, supporting the English policy in the Chinese "Treaty Ports" — singing the praise of Downing Street, and has expelled even the Chinese "intruders" from France. And France is obviously the nursery of freedom.

But Britain cannot yet be gained over. She is too clever to be duped. Britain is giving a "moral support" and that support, too, is secret. Abdel Krim cannot be starved. France is experiencing disaster. She would sooner or later concentrate all her resources for the speedy destruction of this rebel chieftain. But she wants the support, the moral support of the Great Powers. For this she is offering peace terms to the Rifians. And the offer is "liberal". Abdel Krim has no right to live like a free man. He must respect the white man's right. He must surrender some of his arms; for the prestige of France demands it. He must not enjoy absolute sovereignty, but, "full freedom of development under the nominal sovereignty" of the Sultan in Morocco. Between full freedom and absolute dependence there is a *via media* and that is "full freedom of development".

Obviously the Rifians would reject the "liberal" terms. And France knows how to crush an eastern people. Morocco is engaged in a "hopeless struggle". The struggle is between nationalism and imperialism. It is the prelude to a world struggle, the struggle between the East and the West, between the

right to live and the right to govern. It will go down to history as an epoch-making event. Folly there is, disaster there may be, but the crown of martyrdom Abdel Krim will win. Kemal Pasha was also a "rebel" and the Rifians are also rebels. History repeats itself. From Morocco to Shanghai, from Kenya to Singapur, everywhere there is ferment. In some regions there is calmness (viz Turkey and Japan) but it is the same calmness before the storm. The West has hitherto driven her triumphal car

over the corrupt and vapouring East. But now she is in commotion Europe knows that in war and war alone lies the supreme talisman of statesmanship. Peace would imperil their destiny! And Asia knows how to meet the approaching peril with robust confidence. Sooner or later the forces of the East and the West will meet and meet in a clash. It is inevitable and it is impending.

July 14, 1925

THE NEW MYSTICISM

A DEFENCE OF IDEALISM by May Sinclair (Macmillan & Co., 1917) is a philosophical work which contains a chapter with the above heading. We propose to give below some extracts from the above chapter which are likely to be of interest to the Indian reader. Before doing so, we should like to quote the authoress's apology for introducing the subject. Referring to critics who "might protest against the appearance of an essay on 'Mysticism' in a volume professing to deal seriously with serious problems," she says:

"I agree that mystical metaphysics are an abomination. But metaphysical mysticism is another matter. I would remind my readers that some psychological questions were part of the programme too, that mysticism is of immense interest and importance in Psychology, and that I have criticised certain aspects of it as severely as its bitterest opponents could desire. I am as much repelled by the sensuous variety of mysticism as I am attracted by its austere and metaphysical form. I am as conscious as any alienist that its more abhorrent psychological extravaganzas are the hysterical resurgence of natural longings most unspiritually suppressed. These exponents are worthy only of the pity we give to things suffering and diseased.

"But there is another side even to what may be called the Saints' Tragedy. There is a passion and a strain and a disturbance of the soul, born of its struggle between religious dualism and its unconscious longing for the Absolute.

"And there is also a pure and beautiful Mysticism that springs from the vision or the sense of the 'Oneness' of all things in God. It knows nothing of passions, disturbance and its strain. Its saints are poets and its counterpart in philosophy is spiritual Monism."

According to the authoress, western saints and religious mystics, especially of the Catholic world, come under the second of those classes and Indian mystics like Kabir and Rabindranath Tagore come under the third class, and it is mysticism of this type that she calls the new mysticism in which the mystic genius has reached its perfection.

In the Jew, the passion for oneness with the Divine "never rose to the metaphysical conception of the Absolute. To the very last Jehovah retained some of the old ways of the tribal deity. He was a struggling and a battling God, full of mercy when he got his own way, and of vengeance when he didn't."

The moments of certainty due to contact with Reality, when ultimate Reality is discerned, the positive ecstatic vision of reality—this is the essence of Mysticism. There is no certainty that life can give which surpasses it or even comes anywhere near it.

"This is the kind of certainty we want to tide us over the straits where Western Mysticism often leaves us floundering.

"I say Western Mysticism, because in the Buddhist Sacred Books and in the Upanishads and the Vedanta, and in the Mysticism of Kabir, you do not find anywhere the same repulsive qualities. You enter a purer and a subtler air, and the Light of Godhead does not flow, it is strong and very still.

"There are reasons, as we shall see, for the difference. The Western mind comes to Mysticism by a peculiarly dangerous and difficult path. For one thing, it came to it a bit too early. The art and science of it were perfected in Asia, if not before the first principles had been discovered in Europe and Asia Minor, at any rate long before they had had a chance to develop. The Christian

Mystics seem never to have quite perfected the technique of the thing; and seldom to have achieved a perfect and a safe detachment. Admirable psychoanalysts as they were, they lacked that minute psychological theory and practice which the Indian seems undoubtedly to have possessed. They plunged into the dangerous adventure without adequate preparation, as one who should jump into the Atlantic without a safety-belt. In the language of modern psychology, they had not learnt how to 'sublimate their impulses.'

"And this apparently was what the subtle Indian had learnt before ever he set out on the adventure. The Western Mystic did not know or had forgotten that the desire of life, even physical desire, is an indestructible and holy, though a dangerous thing. He suppressed physical desire; he stamped it down into the unconscious, and then, in a state of passivity or trance, he went down there after it and was met by the resurgence of all his savage and ancestral memories. He retrogressed. He did not know that this would happen to him (he knew nothing at all or very little about the Unconscious) and every time it did happen he was agonised and astonished. But the Indian Mystic knew very well what would happen, and why it happened, and when he went travelling in the untrodden country, he took good care to close the gates of the path that led downwards. Sometimes they swung to of their own accord and the Christian mystic was safe.

"We are very near the secret of the psychic backsliding and spiritual torment of the Christian mystic. They are due not only to imperfect psychological technique, but to imperfect metaphysics. In spite of the refinements of the schoolmen the Christian idea of God was never wholly sublimated by thought. It rests on a naïf and obstinate dualism that resists the process.

"It is to the East that we must turn to find the highest and the purest form of Mysticism, a mysticism that has passed through the fire of metaphysical thinking, and is itself sublimated.

"But before we compare Western with Eastern mysticism as I am going to do to the disadvantage of the Christian variety, three things must be kept well in sight.

"First, that the final goal of Christian Mysticism is not 'experience', not vision, not ecstasy but the *Unitive Life*, the life lived in union with Reality. Life, lived, not merely contemplated, a life of 'fruition and activity,' lifted far ever above the powers of the subconscious.

"Again, the Christian saint brings to the quest for Reality something that is not always found in mysticisms that have been highly sublimated by thought. . . .

Lastly, Mysticism itself is a thing of gradual development, and the Eastern and the Western forms of it are tending to approach, with the result that Pantheism is absorbing Christian Humanism, to Humanism's great gain.

"This tendency is so conspicuous in the modern literature of East and West that it may be fairly called the *New Mysticism*. It has been I think, not only an affair of influence, but of the slow, yet inevitable maturing of the Western mind. It is no food for sick souls; it has put the disease of asceticism behind it; it is a robust and joyous mysticism, reconciled to the world.

"When Sir Rabindranath Tagore was over here, in the year before the War, he told us that the

destiny of the East was 'to spiritualize the West.' Complacent westerners smiled at the saying, as if the great poet had been offering to teach his grandmother an art that she had perfected before he was born. Yet this was simply the calm statement of a truth.

"Still, if some of our poets and mystics had not gone before him, we should not have been as ready for him as we were.

"Before publication of his translation of the *One Hundred Poems of Kabir*, his own *Gitanjali* stood almost alone representing for many of us all that is purest and highest in Mysticism. Therefore I venture to repeat here what I wrote of it four years ago. * There is hardly a word of it that will not apply equally to the work of his forerunner, Kabir.

"To the Western mind there is a gulf fixed between the common human heart and Transcendent Being. The European and the American, in their quest of Reality, are apt to be taken in by appearances; they do not readily make the great distinction. That is partly why, with the exception of the classics of Mysticism, the devotional poetry of the West, Catholic and Protestant alike, is so unsatisfying. Most of it is written by people who are not poets. But the worst of it is that it is not supremely devotional. It does not deal directly with the Transcendent, but proceeds, fervently indeed, but always by way of dogma and tradition, as it were by perpetual makeshifts, and through the most horrible tangle of carnal and material imagery, to a visionary Throne of Grace. You never seem to arrive. Your heart may be soothed by the assurance of atonement, but your finer metaphysical hunger is left for ever unappeased.

"But take these songs of Divine Love from the *Gitanjali*

"In the deep shadows of the rainy July, with secret steps thou walkest silent as night, eluding all watchers

The woodlands have hushed their songs and doors are all shut at every house. Thou art the solitary wayfarer in this deserted street. Oh my only friend, my best beloved the gates are open in my house do not pass by like a dream.

The day is no more the shadows upon the earth. It is time that I go to the stream to fill my pitcher.

I know not if I shall come back home. I know not whom I shall chance to meet. There at the fording in the little boat the unknown man plays upon his lute.

In the poems of this mystic the world appears no longer in its brutality, its vehemence, its swift yet dense murkiness, it is seized in the very moment of its passing, and fixed in the clarity and stillness of his vision. It is always the same everyday world, the dusty road, the deserted street, the solitary fording, the bank in the 'shady land' where 'the yellow leaves flutter and fall.' At the coming of the Unknown Traveller "the leaves rustled overhead, the cuckoo sang from the unseen dark, and perfume of *labia* flowers came from the end of the road." A world vivid to every sense, yet the stage of a supersensual drama, the scene of the divine adventure. So vivid and so actual is it, that only its strange fixity stirs in you the sense of the supersensual.

"And through this fixity, this stillness of rhythm and of mood, there is a mysterious trouble and excitement, an awful tension of ex-

* [In the *North American Review*.]

rectancy. It is the stillness of intense vibration, of life inconceivably living, the ecstasy of supreme passion consummated and consumed.

"There is nothing in the Western world to compare with the poems, but the writings of those mystics who were also saints : St. Augustine, St. Thomas a Kempis, St. Francis of Assisi, Julian of Norwich, St. Teresa, St. Catherine of Genoa, who said, 'My Me is God, nor do I recognise any other Me, except my God himself.' Above all St. John of the Cross in *The Dark Night of the Soul*."

"All these impressioned lovers of the Godhead use the same language, telling of the same unique experience; and it is invariably the language of human passion, for the simple and sufficient reason that there is no other. At the same time, with the exception of Dante's *Paradiso* and *St. John's*, it would be hard to find in all the poetry of Western mysticism a perfect parallel to the passion of the *Gitanjali*. There are few Western mystics who do not somewhere betray the restlessness that lies around their rest. Until the final attainment of the *Unitive State* their rest would seem to have been harder won, to be held more precariously, to be always on the point of passing so vivid is the sense they give of effort, of struggle, of frantic desperation. There is a corresponding vehemence and violence in their language. St. Teresa says of the state of the unrapured soul:

"No consolation reaches it from heaven, and it is not there itself. It wishes for none from earth, and it is not there either. But it is as it were, crucified between earth and heaven, enduring its passion."

St. John of the Cross speaks of an 'intense and amorous impetus' answering to St. Teresa's 'impetuosities'.

"For, as we have seen, the language of the Catholic mystic is often the language of sensuous almost of sensual emotion so voluptuous that it leads itself very easily to the interpretation of the profane. But it is impossible to doubt the 'spirituality' of these Bengali songs of Divine Love. They are at the very highest level of attainment in their kind. They have the serenity and purity of supreme possession. Mystic passion embraces while it transcends the whole range of human passion. Like human passion, it works through body, heart and soul. It is the soul and the heart of passion that you find in the *Gitanjali*; its secret and invisible things, small and great, all in it that is superb, inviolate, undying, all that is lowly and most fragile, its impalpable, incommunicable moods, its evanescences, its dreams, its subtleties, its reticences and courties; its fears and delicate shames.

"I asked nothing from thee, I uttered not my name to thine ear. When thou took'st thy leave I stood silent."

"There is no querulousness and no grossness of impatience, no restlessness in this passion of the expectant soul.

"And on the part of the pursuing God there are none of those impetuosities that overwhelmed St. Teresa. He comes 'with silent steps'. He is the lover waiting in the shadows. He is the watcher by the bed, the solitary wayfarer in the deserted street, the traveller at the well; he is Krishna, the lute-player, the 'unknown man' playing in the little boat at the fording. I know nothing so persuasive as the glamour of this

Eastern stillness, nothing that evokes so irresistibly, so inevitably the sense of the Unseen.

"There, where spreads the infinite sky for the soul to take her flight in, shines the stainless white radiance. There is no day nor night nor form nor colour, and never, never a word."

'Before this austerity and restraint, all foregoing comparisons break down. There is though all their likeness, an unmistakable difference between these great Western mystics and Rabindranath Tagore.

Their passion utters a more lyrical cry. They experience a more violent rapture in union, and a deeper tragedy in separation. Nothing could well be further from his spirit than their emotionalism. Individual temperament has no doubt something to do with it but it is not the whole secret. This tumult and tragic pain of theirs has its own law. It displays itself in proportion to their asceticism, to the violence of their rupture with the divine visible world. It is the outcome of the dualism inherent in Christianity. There never was a religion that promised so much and gave so little, that kept man's soul in such an awful poise between heaven and hell that left his passion for God so agonised and unappeased. Its dualism, its asceticism, frustrates the longing of its saints. Their holiest ecstasies are troubled with the resurgence of the source it has polluted.

To the devotee of a creator inconceivably different, infinitely remote and separate from his creation, the visible world is necessarily undivine, abhorrent, and unholy. In renouncing the world the Eastern ascetic denies its reality. But the Christian in the very act of renunciation, affirms its shocking independent entity. Thus his deliverance is never either physically or metaphysically complete. That is the Christian's tragedy. He cannot, without an agonising struggle, get rid of the world that weighs on him, whereas it is comparatively easy for the Oriental to distrust himself, as it were of his cosmic clothing. It is doubtful if any Eastern ascetic, Brahmin or Buddhist, could feel the same furious hatred and horror of the world; seeing that to him the world the whole visible universe is at its worst no more than an illusion. You may refuse to become attached to an illusion, you may withdraw from it with every circumstance of profound repudiation, but you cannot furiously hate and abhor a thing which, for you, has no real existence of its own.

In the *Gitanjali*, you will find none of this hatred and abhorrence, none either of this serene indifference and denial.

Deliverance is not for me in renunciation. I will never shut the doors of my senses. The delights of sight and hearing and touch will bear thy delight.

"What divine drink," he cries, "wouldst thou have, my God, from the overflowing cup of my life? And again, calling Kauri

The same stream of life that runs through my veins runs through the world and dances in rhythmic measure.

"It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into innumerable waves of leaves and flowers."

'Is it beyond thee', he asks, 'to be glad with the gladness of this rhythm? to be tossed and lost and broken in the whirl of this fearful joy?' To him the life of God is an "a bounding joy" that scatters and gives up and dies every moment. The whole complexity of things, the veil of Maya, the illusion of the world, is simple

and translucent to him. So simple and so transparent that reality is neither hidden by it nor obscured. That wearing of the veil of illusion is the jest of the Divine Lover holding himself from his beloved that he may be the more passionately desired.

'It is he who wears the veil of this Maya in variegated hues of gold and silver, blue and green, and the deep cut through the folds of his fest, at whose touch I forget myself.'

"Everywhere, in these poems there is this acceptance of humanity, this ecstasy of joy in movement and in beauty, this adoration of life.

'Let all the strains of joy mix in my last a-lee—the joy that makes the earth glow over in the riotous excess of the years, the joy that sets the twin brothers life and death, dancing over the wide world the joy that awakens with the tempest's slaking and waking all life with laughter the joy that sets still with its tears on the crest and locus of pain and like joy that throws everything it has up in the dust, and knows not a word

"It looks at first sight as if this all-embracing mysticism were different in its very nature from the view of the Catholic recluse prisoned in his cell. And it has apparently even less affinity with Indian mysticism of the Pantheistic type. And this is a little disconcerting. Surely, you say, there must be things in the Upanishads from which some at least of these poems are descended? You take down your Upanishads and hunt through them excitedly for those things, but in vain, unless you are prepared to accept wholesale the interpretation of the ingenious Ramanuja, who contended that even in union with Brahma the individual self maintained its separate identity. And it is only now and again in the *Gitanjali* that there comes any reverberation of the mystic words, 'Tat tvam asi' 'Thou art it' of those resonant and resplendent passages which proclaim the absolute, inseparable identity of all things of all selves, in the great self.

Now the metaphysician may deny or affirm that identity as his appetite or his instinct prompts him. Nothing can be more certain than that, for some mystics the personal relation is an experience, a fact. All the same, it and the separation it implies is an experience and a fact that begins and ends in their individual consciousness. It is irreducible, indescribable, incommunicable. Metaphysically, it stands for nothing more nor less than that moment in which the human soul becomes conscious of itself in God. The thing is duplex only in one aspect. Around it, continuing in it and transcending it are all the unity all the identity you can desire. The separation is not real, not absolute any more than death or birth is it is part of the illusion, part of the great game the hiding and seeking of thee and me.

'It is the pang of separation that spreads throughout the world and gives birth to shapes innumerable in the infinite sky. It is this sorrow of separation that casts in silence all night from star to star and becomes live smoky rustle leaves in night darkness of July.

'It is this evergreen pain that deepens into loves and desires, into sufferings and joys in human homes, and this it is that ever melts and flows in song through my poet's heart.'

To find Rabindranath Tagore's true sources and affinities, you must go back, first of all to the fifteenth and sixteenth centuries, to Kabir the mystic, to the great Vishnavists who were the Humanists of India, to Chandidas the poet, to Santanya Deva, the God-intoxicated saint and seer

But going back farther still, as far back as you can go, you find this most personal attitude in the Vedic Hymns. The ancient Indians, as lamentably as any Christian felt 'self' to be separated from their deity or deities by the fact of sin. It was those who came after them, the more philosophic Indians of the Upanishads, the Buddhists who came after them and the expert metaphysicians of the Vedanta who reversed this view and found sin in the illusion of separation. And all the later mystic poetry of India from Kabir onwards, springs from the conflict and reconciliation between that immemorial feeling of separation and that profound and supersensuous certainty of oneness. This indeed is the source of all the mysticism that ever was. Only in India the feeling of separation is the lasting thing. The supersensuous certainty is taken for granted while in Christianity it is all the other way. In India it is simply a question of whether you are going to agree, say, with the ingenious Ramanuja that the individual preserves its identity in union or with the learned Sankaracharya that it had never any separate identity to lose or with the poets, who are the seers of Reality, that it may have identity and lose it and recover it and lose it again. For there is always this third alternative.

"It is clear that what the mystics are seeking is transcendent identity. There are three who, by their double genius of passion and of insight, have the right to speak for all of them. One is Julian of Norwich. One is Rabindranath Tagore. And one is the greatest of them all—Kabir—the repudiators of Pantheistic Monism have used Kabir freely as a proof that Christianity had 'spiritualised' India. He is closer—far closer than Tagore—to the pure metaphysical Monism of the Svetasvatara Upanishad. His mysticism is only free from metaphysics because it has passed through the last fires of thought. It is utterly sublimated. I confess I don't see how the haters of Monism can without blushing, quote Kabir any longer in support of their contention. In his world discussions as to individuality lost or individuality preserved, have little meaning.

Now it is quite clear that in the classics of Mysticism we are dealing not only with a peculiar kind of experience, but with a peculiar kind of genius. And again, having made all allowance for the influence of 'mystical ill-health, the lover of literature must protest against the grossness of the interpretations that have been brought to these texts. The writings of the great mystics are not all charged with unsublimated libido. To bring nothing but the hyperbism of the pathologist to bear on her [Julian of Norwich's] Revelations is absurd. Professor Jung finds resurgent lust in the Brahman's vision of the Absolute. At this rate there is no reason why he should not find megalomania and resurgent lust in Dedekind's and Cantor's theories of the infinite, or in Mr. Bertrand Russell's pursuit of the Fourth Dimension, on the grounds that they involve 'regeneration of series'.

"We have admitted that psycho-analysis had much to say; but when it has said it, the secret of mystic passion and of mystic certainty remain alike insoluble. Its criticism rests in the assumption that ends have the same form as origins:

which is contrary not only to evolution, but to the psychoanalyst's pet theory of sublimation.

"But this arrangement of mysticism need not concern us any more. It only applies to those manifestations that belong to the transition periods of its childhood and its youth. Where they persist, they persist by way of survival or reaction or disease, and they are doomed to disappear.

"For if we are right in supposing that what is supernormal consciousness now will be normal consciousness some day, we may expect its perfection to be reached by forgetfulness of its old labour and effort, unconsciousness of the very practice that will have made it perfect. Pantheistic Mysticism begins where Mysticism that are not pantheistic end. It takes for granted that as between God and the world, the Absolute and the finite selves there is no separation...

"Thus, though we cannot say what the Mysticism of the future will be, we may be pretty sure what it will not be. It will not be sickly, it will not be morbid and hysterical or sentimental. In exchanging God the Father for God the Absolute self, it will have lost that irresponsible dependence

which has kept men and women for centuries in a pathetic infancy. Sooner or later the mystic has to grow up like other people. He will know that he fulfils the absolute purpose best by trying to become, as far as possible, a self-determined being...

"And he will not be violent. That was where the imperfect mystic made his great mistake. Just as primitive man desired to get by magic physical things that would have come to him of their own accord, in due season, so the imperfect mystic desires to get spiritual things by mysticism that will come to him without it of their own accord in their due season. The savage is trying to force Nature's hand. The imperfect Mystic is trying to force God's hand.

"Not so the accomplished lover of the Absolute. His passion may be overpowering and importunate, but not its method. He will not forestall its perfect consummation by one hour. The more certain he is, the more he can afford to wait.

"Kabir says: 'stay where you are, and all things shall come to you in time.'

•X

INDIA'S CASE AGAINST SOUTH AFRICA

(A Phase of the Problem of Greater India)

By Dr TARAKNATH DAS, M.A., Ph.D.

ON January 20, 1926, Earl Reading, in the course of his speech delivered in opening the Indian Legislature, made reference to the position of Indians in South Africa. It has been reported that the Viceroy of India, among other things, said.

"There has been continuous progress in the legislation in South Africa prejudicial to the position of Indians and tending to make it increasingly difficult for them to prosper or even exist in the Dominion, and further anti-Asiatic legislation had been recently introduced and was now pending before the Union Parliament.

"The Township Bill (the Viceroy continued) contains what appears to my Government to be a radically objectionable principle... We could not accept a conference whose main object would be to reduce considerably the number of Indians in South Africa."

In short, the policy of the South African Government is to drive out by some means or other the Indians who have developed the land, who are engaged in business and settled in that country as permanent residents. If any such policy were ever adopted by any Government against Englishmen, the British

Government would have taken vigorous steps to preserve its national honour, even by going to war. Earl Reading has publicly declared that India cannot accept any settlement whose principal object would be to reduce the Indian population in South Africa. However, it is wise for Indian statesmen, particularly members of the Assembly, to demand the publication of the correspondence between the Government of India and the South African Government on the question of preserving the rights of Indians, so that the Indian nation may be able to judge for itself the exact position of the two Governments and be able to take necessary steps to protect Indian interests.

According to the press reports, Dr. Abdur Rahman, the head of the Indian Delegation from South Africa, who is now in India, proposes that a strong representation be made to the Imperial Government so that it may oppose the enactment and enforcement of the Anti-Asiatic Bill by the South African Government. It is very desirable that an Indian delegation be sent to England

to present India's point of view before the British Government and public. It is well to consider that this may not stop the South African Government's high-handed action against the people of India and other Asiatic people. The South African Government can politely refuse to accede to any such request from the Imperial Government; and for this reason the British Government may very well refrain from making any such request, on the ground that the Self-governing Dominions within the British Empire have full right to conduct their internal affairs without any interference from Imperial authorities. It has been reported that lest the representatives of the Government of India may raise the question of rights of Indians in South Africa, in the next Imperial Conference, the South African Government is not anxious to participate in it. The Governments of India and Great Britain seem to be absolutely powerless to protect Indian interests in South Africa, a part and parcel of the British Empire. However, the Indian nation cannot very well quietly submit to the legalised persecution of Indians by any Government.

It is apparent that the Indian nation is alive to the gravity of the situation, created by the ill-treatment accorded to the Indians settled abroad. Mr. Sarojini Naidu the President of All-India National Congress has made, in her Presidential address, the following reference to it:

"Never before has our duty to our kindred in foreign countries been so vividly brought home to our minds nor the necessity of establishing a close and living contact with all their changing fortunes. We should not lose a single moment in forming an Overseas Department in the Congress manned by those who can keep themselves vigilantly aware of all the legislative and enactments that adversely or otherwise affect Indian settlers abroad.

Mrs. Naidu went further than any of the former Presidents of All-India National Congress when she formulated the sound principle of representation of India in all foreign countries and presented the following proposal:

"Above all, a reliable foreign news service should be established to transmit to all the chief centres of the world the correct version of Indian affairs, and friendly embassies appointed to foster feelings of goodwill and understanding between India and the people of other lands."

India has a serious case against South Africa; and if Mrs. Naidu's suggestions quoted

above are to be carried out in practice, then no time should be lost to bring the Government of South Africa before the Court of International Public Opinion. The Indian National Congress, with the aid of competent advisers and lawyers, should prepare the case of India against South Africa. It should ask the Government of India, through the members of the Assembly, to present India's case against South Africa, before the coming session of the Assembly of the League of Nations.

It might be regarded as a foregone conclusion that the Government of India would refuse to carry out the above demand of the Indian National Congress, so it is necessary that Mrs. Naidu herself, the President of the All-India National Congress, Pandit Motilal Nehru, the President of the Swarajya Party, assisted by men like Lala Lajpat Rai, Mr. M. Jinnah and others, particularly the Indian representatives from South Africa, should form the Indian National Delegation and go to Geneva to present India's case, individually and collectively before the representatives of 54 nations represented in the League of Nations.

The Arabs, Jews, Armenians, Haitians and all minority groups in various lands are seeking the assistance of the League of Nations to secure justice for their nationals. Only the other day the League of Nations appointed a special committee to investigate the grievances of the Christian community in the disputed area of Mosul. Nationalist India should send her duly accredited embassy to the League to present India's case against the Government of South Africa as well as that of the Kenya Colony. I do not mean to say that the Indian Delegation to the League will be able to secure justice at once, but I venture to say that this action on the part of Indian nationalists will force the British and South African Governments to pay more attention to solving the question of India's rights in South Africa with greater consideration and sympathy. However, this idea may not appeal to some of the Indian political leaders, particularly Mr. Gandhi and his no-changer followers; but it is expected that Mrs. Naidu, as an idealist, will grasp the vast significance of this move, and carry it out and thus make the Indian problem a factor in international politics and diplomacy.

During the Peace Conference at Versailles, Japan as the champion of Asian people and supported by Hon. Dr. Wellington Koo of China, demanded racial "equality". Although the majority of the nations assembled in the

conference voted for the just proposal of Japan, it was due to the stubborn opposition of the United States and the British Empire, particularly of Australia and South Africa, that the just principle was not accepted. Now, under the pretence of racial superiority and the plea of the solution of domestic problems, the South African Government, the Government of the Kenya Colony and other States are persecuting the Indian people; and it is up to India to expose these acts of civilized barbarism of these nations, and to take steps to right the wrong done to her people, in co-operation with other nations which have common interests to side with India. The so-called Asiatic Bill of the South African Government is primarily directed against the Indians in South Africa, but all Asia has direct concern against such an abominable measure.

After careful observations of the atmosphere of the League of Nations, during my recent visit to Geneva, it is my impression that an Indian nationalist delegation composed of Indian leaders and headed by Mrs. Naidu herself will receive sympathetic hearing and moral support from the representatives of China, Persia, Japan, many of the South American States and some of the European States represented in the League. *Whatever may be the result of sending a delegation to the League of Nations, it will at least achieve*

one thing—international contact of nationalist India with the outside world, not in the form of secret conspiracy, but in the form of direct negotiations with the knowledge of the whole world.

The problem of protecting the rights of Indians in South Africa and the right of all Indians to travel and settle in any country in the world is merely a phase of the tremendous problem of Greater India, which must be considered with sympathy by all far-sighted Indian nationalists. It means that the 320,000,000 people of India must not accept such unjust dictation from any nation, to be cooped up within the border of their homeland. It means that the sphere of activity of Indians must expand all over the world, as the other peoples, possessing strength, stamina and culture are doing today. There cannot be any compromise in this issue, if the Indian people are to live with self-respect and possess any vision for the future. India must adopt all possible means in her power, even in co-operation with other nations and world public opinion, to enforce her demand effectively so that her children should not be discriminated against by any people and in any country. The situation in South Africa is nearly an incident and the real problem is the problem of a Greater India.

Cannes, France.

January 28 1926.

SIR ABDUR RAHIM AND HINDU-BAITING

BY "HINDU"

IT is time that serious attention was paid by the Hindu public to the activities of Sir Abdur Rahim. With some sections of Mussalmaans, Hindu-baiting has become a pleasant pastime and the surest passport to leadership. The glory and prestige of office having gone, Sir Abdur is out to catch votes and he knows how to do it. Hence, in a recent utterance addressed to his Mahomedan admirers in the metropolitan suburb of Bhowanipur, he dotted the i's and crossed the t's of his notorious Aligarh speech and urged that communal electorates should be recognised on principle, and appealed

to his audience for a nucleus of workers to organise a party for safeguarding their vital interests and securing their advancement as a community. Had he stopped there, no Hindu would have reason to quarrel with him; for we know by this time that the communal bump is unfortunately so abnormally developed among most Indian Moslems of all ranks that even the most liberal culture cannot give their leaders the wider outlook of statesmen.

But Sir Abdur Rahim did not stop there. Though the Hindus have just begun what the followers of the Prophet have been doing

Public Services. Therein 45 per cent. of the appointments in Bengal were reserved for Mahomedans, and 55 per cent. were to be distributed among non-Mahomedans, including Indian Christians, Anglo-Indians, Buddhists, Animists, and Hindus, without regard to the respective proportion of the educated classes as opposed to the agriculturist masses, who alone would compete for service, and without any special reservation for Namasudras and other depressed classes, who on the communal principle and if fitness and capacity are no longer to be the sole tests of selection for the public service, need protection much more than Muslims. The sense of justice of the ex-Chief Justice of Madras betrays the same partisan bias when he complains against the nascent communal organisations of the Hindus in the very same speech in which he calls upon his followers to organize for communal purposes. The Hindu movements referred to by him ask nothing more than what he himself pleads for. As for communal elcutorates, the Hindus would be ashamed of advancing a brazen-faced scheme of the 'Heads I win, tails you lose,' type which some Mahomedan leaders, emboldened by success, have not scrupled to formulate.

We use the expression 'emboldened by success' advisedly, for with Mahomedans it has simply been a case of a mere walk-over, especially in Madras, where the forcible conversions by the Moplahs and the overwhelming preponderance of Hindus would make one suppose that the Government would be sympathetic towards the latter. But the contrary is unfortunately the fact. In a recent *communiqué*, the Madras Government has prohibited its Hindu officials from joining the Mahasabha, on the ground that the society may cause trouble with the Mahomedans. So long as the Hindus were utterly disorganised, everything was plain sailing and no Government interference was deemed necessary. Now that they have begun to organise themselves for social protection, they are actively discouraged. This is not playing the game. It is the Madras Government, again, which has recently issued a Circular discouraging the study of Hindi in state-aided schools. The objective seems to be the same—to stamp out the communal self-consciousness of the Hindus. One could have given the Government credit for its anti-communalism, had it not been confined to Hindus, and had it not, in the words of Lord Morley, the then

Secretary of State, to Lord Minto, itself "started the Mahomedan hare." It is an open secret that it has done nothing to check the growth of communal feeling among the Mahomedans, rather by recognising the communal principle in representative institutions and the public service it has actively fostered it, and it ill befits it now to suppress its development among the Hindus. But we forget. The story runs that once upon a time the goat approached Vishnu, the preserver, and asked why, though entirely herbivorous and harmless, it should be killed and eaten by man. The Lord forthwith ordered it to leave the divine presence, as otherwise He too might be tempted to eat it, so harmless it was. To be weak is miserable, doing or suffering, and the Hindus are tolerant, mild, unorganised, and therefore weak. Hindu-baiting is thus not only a pleasant pastime, but a safe one too, for the Hindu has no friend or ally outside India, whereas it may be highly politic, in view of the delicate negotiations going on about Mosul, and the hundred and one perplexities of the Anglo-Iraq treaty, of the happenings in Egypt and Mesopotamia, and of the Near Eastern region generally as the gateway to India and the proposed naval base at Singapore, not to rouse the Pan-Islamic proclivities of the Indian Mussalmans, by keeping them in good humour.

Not that we are in entire sympathy with all the activities of the *Shuddhi*, *Sangathan* and the Mahasabha movements. Proselytizing organizations, whether among Hindus or Mahomedans, proceed on a credal basis which is antagonistic to the development of a larger national life, and to that philosophic breadth of vision and freedom of thought which is the goal of civilised humanity. There are aspects of these movements among the Hindus which may possibly be dictated by prudential considerations and the exigencies of practical politics, and like all communal movements, they have their reactionary tide. Moreover, the movement for the uplift of the depressed classes of Hindus is as necessary as that for protecting Hindus as a whole from the aggressive cultural attacks of other communities. There is just that grain of truth in Sir Abdur Rahim's taunt that Mahomedans were being converted into Hindus 'to swell the ranks of the untouchables' which makes it dangerous, and those who are keen about these conversions, should see to it that the converts have an honoured

place in the Hindu social order. If they cannot assure them such a position in their scheme, they should not try to win them over from the comparatively more democratic organization of Islam. A Moslem missionary, we know, would not show any such consideration to those who embrace his religion, not from any real change of heart but on purely material grounds, and it would be easy for a Hindu leader of the *Shuddhi* movement to meet him with a *tu quoque*. But that would not solve the problem for good, or in a manner worthy of such a sacramental resurrection as the change of one's faith. The question would recur—what is Hinduism going to do with its converts, or for that matter, with its untouchables and depressed classes? To be quite consistent and logical, all prejudices against intimate social intercourse must be abandoned. Otherwise the unity and solidarity which is the primary aim of these movements to promote, will never be brought about. As a matter of fact, we have seen quite recently how the non-Brahmins of Madras in Conference assembled, preferred the sympathy and co-operation of the Moslems to those of certain sections of their own community, actuated as the latter were supposed to be by motives of exploitation, as opposed to purely humanitarian benevolence.

As to Sir Abdur, let him not feign such alarm or imagine such a dire conflagration as a result of these Hindu movements. Or possibly he was thinking of the conflagration in his own community which any revivalist movement among Hindus, however innocuous, might produce in the present state of tension. If that be so, the proper course for him is to allay the misunderstanding of his followers by sage counsel, and not to emphasise the communal principle and at the same time hold out threats to the Hindus for doing precisely what he preached and what Indian Muslims have practised ever since they began to organise themselves. Fanaticism, it may be admitted, easily catches fire, but tolerance is the badge of the Hindu, and he has never throughout the ages sought to qualify as a fanatic—his whole philosophic temperament is against it. And what are the real facts, so far at least as that part of India, which is the native land of Sir Abdur Rahim and the present writer alike, is concerned? There, not the slightest ripple has been caused in the placid bosom of Hinduism by these movements. The activities of the Bengal

branch of the Arya Samaj, suffering from a particular lack of funds and unable to make headway against popular apathy, are confined to the metropolis and its neighbourhood, whereas the writer can from his personal observation give Sir Abdur Rahim the cheerful assurance that in the outlying parts of all the East Bengal districts, the population is being fast Mahomedanised. Unless both the Hindus and the Moslems are more moralised, and the former are ready to marry their widows and the latter cease to indulge in a plurality of wives, the Hindu cannot keep pace with the Mahomedan in the increase of population. Unless Hinduism is better organised and is more sincerely actuated by a desire to treat the lower classes on terms of social equality, and unless it can offer better protection to its widows and orphans and make adequate provision for their leading a worth-while life, unless again it is prepared to relax its rules as to food, drink and marriage, in a word, until it gives up its *tamasic* torpor and apathy and cultivates the *rajasic* virtues of the cohesive and agglutinative Mussalman, it will not be fit to take its part in the competitive struggle. But to succeed in the struggle, Hindus must also shed some of the noblest fruits of their philosophic culture, they must allow their freedom of mind to be crushed by the dead weight of soul-killing credalism in order to qualify for the communal game. By introducing the communal factor, Mahomedans, even of the front rank, have degraded the level of national life, and unless Hindus can climb down to that level, the only other way to success for them, both as individuals and as members of a united nation, is by way of raising the Mahomedans to their mental and spiritual plane. The Aligarh Debating Society is said to have decided against communalism by a majority of votes; and in that truly noble work of planting the seed of a common nationalism it is the patriotic youth of the premier Muhammadan University who must lead the way, and we call them, with all the earnestness we can command, to that glorious task, though knowing full well that such good seed will take time to germinate and fructify, for in this imperfect world, knowledge may come but wisdom lingers. Turkey, rejuvenated and shaking her mighty locks, is on the way to become a puissant nation once more. She has definitely cut the painter, and drifted away from her ancient moorings, and looks for inspiration

"Not to the crowded East,
Where, in a well-worn groove,
Like the harnessed wheel of a great machine.

The trammelled mind must move,"

but to countries where theocracy has had her day and religious wars are like an evil dream of the past. Shall the Indian Moslem alone lag behind? The Hindu is willing to meet him more than halfway, as the communal consciousness is foreign to his cultural heritage. But if this appeal to the nobler side of enlightened Islamic culture fails, as fail it may, surely the fault will lie, not on

the tolerant and philosophic Hindu, but on those Moslem leaders who do their best, in season and out of season, to preach the communal doctrine to their coreligionists, and they should be the last persons to lay the blame on the shoulders of those Hindus who, from the sheer instinct of self-preservation, borrow a leaf out of their books and start defensive organizations like the *Shuddhi* and the *Sangathan*, which seem to have thrown Sir Abdur Rahim into such a paroxysm of rage.

GLEANINGS

Teeth of Iron

He calls himself the "man with the iron teeth" because he can bite through chains. His real name is Ben Darwin and he comes from Texas. Recently he helped a ship's engineer out of a difficulty by chewing through a chain that had become tangled.



Teeth of Iron

He Drives Nails By Hand

No need of a hammer when A. S. Zaes is around. He is a Cossack, from southern Russia, and so great



He Drives Nails by Hand

is his strength that he can drive a nail into a thick beam of wood with one hand while supporting the great heavy beam with the other.

Trick Photography

Don't believe all that you see. Here is a train apparently shimming into San Francisco. But although it carried Gilda Gray, the queen of shimmy dancers, the passengers will tell you that it proceeded along its way in an orderly, everyday fashion.



Trick Photography

Its seeming wobble and the tracks undulating in the most approved cabaret fashion are a curious product of trick photography.

A Tamer of Crocodiles

Captain H. Wall, a former German sea captain, claims the distinction of being the only man in the



A Tamer of Crocodiles

world to succeed in taming crocodiles. He exhibits his trained pets in the circus the year around.

Bottles Hold Big Elephant in Glass Strength Test

The strength of empty, half-pint glass bottles was demonstrated recently when four of them were used to support a wooden platform upon which a 13000 pound elephant sat. None of the bottles was



Bottles Hold Big Elephant in Glass Strength Test

broken, although one of them was driven half an inch into the boards because of extra pressure at that point.

Is Sleep Just a Useless Habit?

Practically a third of our lives we spend in the blank unconsciousness of slumber. Is this really necessary as physicians long have believed, to rest our tired body and mind and restore our nervous energy? Or is it simply a useless and tragic waste of a third of the precious hours of a lifetime?

A few weeks ago eight students of George Washington University—four men and four women—under the supervision of Prof. Fred A. Moss, head of the university's Department of Psychology, voluntarily submitted themselves to a test of 60 continuous hours of wakefulness. One purpose of the experiment was to answer this very question—of whether sleep actually is vitally necessary. And while the answer was in no way conclusive, it seemed to tend to corroborate the conclusion reached by other scientists in recent months.

That sleep instead of being a 'blessed thing' really may be a wasteful habit handed down to us by our primitive ancestors.

While Professor Moss declares his experiments are just beginning, his findings in the first test with the eight university students reveal these surprising discoveries.

Sleep really is a kind of intoxication. Like drunkenness, it has to be slept off. Too much sleep like too much intoxication, actually may be harmful, dreading the activities of mind and body.

In the last three years Professor Moss has reduced his own period of sleep to six hours without impairing his efficiency.

While prolonged wakefulness causes extreme drowsiness and irritability, apparently it does not result in any harmful effects on the body. At the end of their long vigil, the eight students declared they felt "in fine shape." Indeed, two of them Watson Monroe, 17 years old and Lester Petrie, 33, were not satisfied when they reached the 60-hour goal, but extended their sleeplessness to 80 hours. And even then they expressed their willingness, when they were ordered to bed, to keep awake indefinitely.

Among notable scientists who have been studying the mystery of sleep, there is one—Dr. H. L. Hollingworth, Professor of Psychology at Columbia University—who has gone so far as to advance the astonishing theory that it may be possible to develop a sleepless race. He declares that eventually we may eliminate sleep entirely by scaling it down gradually and getting accustomed to going without it. A way to do this, he suggested, is to reduce our sleep five minutes every two months. At the end of 16 years, provided we start at eight hours a night, the stupor of sleep would be banished—if it could be.

Doctor Hollingworth calls sleep a "tragedy to which we should give the same consideration that we do to other human ills." His theory is that our deep rooted desire for slumber is inherited from our remote ancestors who, when night fell, were hemmed in by a wall of blackness. Without lanterns and without electric lights it was impossible for them to carry on the activities of the day. They had nothing to do, and naturally when night came they fell into a sort of blank stupor which continued until daylight returned.

That, says Professor Hollingworth, is why so many of us begin to feel drowsy when night comes and why we nod and go to sleep before our fireplace at the end of the day.

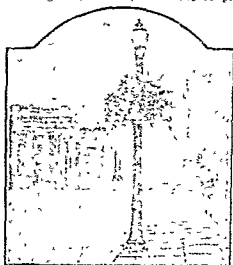
Other scientists, notably Dr. Frazer Harris, Dr. A. W. Cline, and Prof. Arthur Cotton, are endeavoring to find a substitute for sleep. Believing that the need of slumber is caused by electrochemical reaction in the brain cells, which drains them of their vitality, Professor Cotton has been working on an electric apparatus that he believes

will recharge the worn-out cells by direct electric current instead of by sleep.

Whatever may be the final solution to the everyday mystery of sleep, the fact remains that some men can do without sleep to a very large extent and still achieve great things. Thomas Edison, for one, has given striking demonstration of his pet theory that sleep is largely unnecessary. Such men as Napoleon, Frederick the Great, Schiller, and Tesla have been satisfied with from three to five hours' sleep daily. If they can do it, why not everybody?

Flower Baskets on Lamp-Posts Adorn Streets

Appearance of streets in a Pennsylvania city has been improved by baskets for flowers and vines attached to the lamp-posts. The plants are supported high enough above the pavement to be protect-



Flower Baskets on Lamp-Posts Adorn Streets

ed from vandals and do not obstruct the vision or interfere with the lights. Hundreds of these hanging gardens give some of the streets the appearance of well-kept parks.

I KNOW NOT

SRIMATI SVARNA KUMARI DEVI

Translated by SRIMATI INDIRA DEVI CHAUDHURANI

I know not if I love, I only know

Some force mysterious checks my speech's flow;

At one soft touch I dream eternal dreams,

In one heart lies the universe, mesecms.

In two eyes beautiful Heaven's light doth shine,

In one dear face doth dwell God's love divine.

In every soul I see her glory bright,

Truth, goodness, beauty, unconfined delight.

In finite flesh here lives infinity,

All fruit of former births, all things to be.

If this be love, to love I must confess,

In joy or pain which never will grow less.

NOTES

The "Indian" Navy in Embryo

The Viceroy stated the other day in the Council of State in a magniloquent manner that India was going to have a navy. But after examining the scheme we find that the main thing that is Indian about it is that Indian money will pay for its construction and maintenance. We have no doubt the incredibly generous promise that *one* (not a half of a quarter, but an entire human being, mind you!) Indian cadet will be trained in it annually, *provided he can be found*. We are told that it is, likely that several years will elapse before any Indian cadets enter it from the Prince of Wales' College, Dehra Dun. A hope is, however, expressed that some of the Indian boys at English public schools might be attracted towards service in the "Indian" navy. The brilliant prospect of one possible admission per annum may attract an embarrassing number of candidates. One admission in twenty-five years would be, therefore, a more convenient proposition. We are overjoyed at the prospect of India having a full-fledged navy in A. C. 2526, by which time it is hoped naval warfare will have become obsolete owing to the greater vogue and efficiency of aerial warfare, and navies will have become objects of curiosity fit to be kept in aquatic museums. That has given rise in our minds to the brilliant idea that in A. C. 2526 Indian young men should begin to be recruited for the aerial force at the rate of one admission per century.

Proposals have also been examined and reported on for recruiting lascar combatants. The lascars will certainly "Indianise" the "Indian" navy as the sepoys have Indianised the "Indian" army.

Lord Reading has told us that it would be a great honour for the "Indian" navy to be allowed to fly the British white ensign from the very beginning. Certainly it would be as great an honour as it is for us to fly the Union Jack. What greater glory can there be for India than to lose her entity and identity entirely in the British Empire? No price can be too high to pay for such a glorious destiny. Why should we grumble even if the "Indian" navy be a part of the Singapore Base idea in disguise?

Sivaji's Navy

It may be mentioned here incidentally that Sivaji began to build his navy at Mahivan in the Ratnagiri district in the year 1661 A. D. By the year 1665, that is in the course of four years, he was able to extend his sea-power down to Karwar. The English and the Portuguese tried to destroy Sivaji's navy and plotted with the Junjira State for that purpose. But they could not gain their object. He fought at sea with the Portuguese and defeating them near Damão, captured one of their war vessels and brought it to the harbour of Diu. Sivaji died in 1680. At the time of his death his navy was so strong that the English, the French, the Portuguese and the Dutch were kept in check and could not become masters of the Indian seas. *And this result was accomplished in less than twenty years without sending for Indian cadets at English public schools, at the rate of one per annum as the maximum.*

Indians are powerless at present, but Lord Reading should know that they are not exactly fools, they understand what is what.

Those who read Bengali are referred to Major B. D. Basu's article on the Maratha Navy in *Prabasi* for Agrabayana, 1311, B. E., which appeared 21 years ago.

The Spread of English Education in India

To consolidate their power, the British rulers of India thought it expedient to spread English education here. They remembered what Macaulay had written in his famous minute:

We must do our best to form a class who may be interpreters between us and the millions whom we govern a class of persons Indian in blood and colour, but English in taste, in opinions, words and intellect.

According to many Britishers, the spread of English education would prevent the growth of nationality in India. The well-known Christian missionary, Dr. Alexander Duff, wrote:

'The vast influence of language in moulding national feelings and habits, more generally if fraught with superior stores of knowledge, is too little attended to, and too inadequately understood.'

Then he re'ferred to the Romans and the Arabs who "Romanised" and "Saracenised" the peoples they conquered. (See 'History of Education in India under the Rule of the East India Company', pp. 107-108.)

Since the time of Macanlay, it had been the policy of the British authorities in India to do all that lay in their power to encourage English education, mostly at the expense of the Vernaculars. But this was not considered enough. So, after the outbreak of the Mutiny, a British member of the Bengal Civil Service, named Mr. Henry Harington Thomas, wrote a pamphlet entitled, "The late rebellion in India and our future policy," published in 1858, in which he said:—

"The natives must be taught the true meaning of the words 'Progress' and 'Improvement,' and learn to reach our level.

'The general introduction of our own language seems to my view, the most certain way to bring the natives nearer to the Government. Once let them speak and understand English, and they will begin to think in English, and to have English aspirations. They will discover in due time, that the British Government, though vexatious, and unintelligible to common Oriental minds, is superior to the Mahomedan, after all, and the rising generation might yet appreciate those advantages of our administration, to which their fathers had been obstinately blind. To this day, the Government has offered no sufficient encouragement to the study of English in our schools and colleges, and little progress has been effected, except in Calcutta, where the students mostly belong to the wealthier classes, and learn English as an amusement, or an elegant accomplishment. The general diffusion of our language throughout India seems to be the sole remedy for that estrangement between the Government and the people, which all other previous attempts have failed to soften. Why should the language of the conquerors any longer remain a sealed book to their subjects?.....I think that no fitter opportunity for introducing this measure is likely to be found, than that which the present crisis affords. The natives cannot but feel conscious that their recent excesses are 'sure to be followed by many stringent acts on the part of the Government, and 'An order to learn English', as they will term it, will be received without astonishment; but rather regarded as a very natural consequence. Their growing familiarity with our language, and their acquirement of our literature would render their relapse to barbarism impossible; their predilection for torture and massacre would be soon eradicated, and in a religious point of view, their inquiring minds would not be long in leading them to 'Search the Scriptures' for Gospel truths, which they will not at present receive from the Missionaries". (Pp: 22-24).

The outbreak of the Indian Mutiny deeply impressed the stay-at-home people of England with the truth of the observations of Mr. (afterwards Sir Charles) Trevelyan, when as a witness before the Parliamentary

Committee of 1853, he submitted a paper on "The political tendency of the different systems of Education in use in India", and said regarding the spread of English education in India that "the spirit of English literature cannot but be favourable to the English connection" with India. He had spent several years in Delhi before he came to Calcutta. Mentioning his experience of the Moghul capital, he said:—"There high and low, rich and poor, had only one idea of improving their political condition." But in Calcutta, he "found quite another set of ideas prevalent among the educated natives. Instead of thinking of cutting the throats of the English, they were aspiring to sit with them on the grand jury or on the bench of magistrates". (See 'History of Education in India under the Rule of the East India Company', pp. 74-80)

The truth of those observations was brought home to them by the occurrences at Delhi in May, 1857. So they became very ardent advocates of the diffusion of English education in India.

B. D. B.

A Letter from a Japanese Statesman

We publish the following extract from a letter written to Dr Taraknath Das by a Japanese statesman, expressing his feelings regarding the injustice done to the people of Asia. The letter gives expression to the true Japanese spirit—the spirit of the Bushido, the spirit of a Samurai and it may serve as stimulus to those in India who are engaged in the struggle for freedom as a fight against injustice and not one of race-hatred.

"According to your letter, you left America which canceled your citizenship and are now in Europe. This is indeed a surprising news for me and I cannot but sympathize with your fate. You have lost your citizenship of India when you were presumed to have secured the American citizenship. You are a landless person. But Mr. Das! what is this world? A small slip of revolving universe. Everything is changing and very quickly. Don't be discouraged by the incident! Go straight ahead on the road on which you started out; I believe the time will come when fortune will smile upon you. I am also struggling against all kinds of injustice. I think, however, there is no honer work than to fight injustice. The human life might be regarded as a great drama. A man who can fight injustice is assuming a happy role in this drama. Though you are undergoing all forms of hardships which are the outcome of the present unreasonableness and selfish atmosphere of the world, I might congratulate you on playing a happy and

holy role in the play of human life, God is after all fair, so I believe. One who believes oneself unfortunate simply lacks a penetrating vision to find a better and brighter side of this life. We should be wise and then we can find that God is all fair. I am determined to continue the present holy war until I die. We are fighting on the common ground. Mr. Das I am sorry to have noted the other day that a prominent leader having the same name (C. R. Das) passed away. I hope that on the ruin of this man, thousands of vigorous young men will arise to carry out the holy war."

Some Important features of Japanese Budget Estimates

Mr. Hamaguchi, the Japanese Minister of Finance, gave a broad outline of the Japanese budget estimates and the new plan of taxation in the general meeting of the Japanese Clearing Banks held on November 19, 1925.

"The main features of the plan were reduction of income tax, land tax, and business tax, the abolition of Excise duty on cotton textiles and travelling tax, as well as lesser taxes, the establishment of a new tax on the interest arising out of capital and an increase in the duties on spirits and higher death duties."

The estimates of expenditure for 1925-1927 showed an increase of about 48,000,000 yen as compared with those of the previous year, the principal items of fresh expenditure being as follows:—

	yen
Increase in the grant to local authorities for salaries of primary school teachers	10,000,000
Construction of auxiliary vessels for the Navy	8,000,000
Relief to the Industrial Bank of Japan, the Bank of Taiwan, and the Bank of Chosen in connexion with their loans to China	7,000,000

Japan has suffered very seriously by awful earthquakes and floods and her industrial and economic prosperity has received a setback. However, the Japanese Minister of finance has adopted a plan by which, land-tax will be reduced and Excise duty on cotton textiles will be abolished. He has also adopted the policy of taxing the interest on capital. The fundamental idea at the back of this plan is to graduate the burden of taxes according to the ability to pay. This plan will relieve the Japanese peasants from a high land tax, and aid too Japanese textile industry to hold its own in home and foreign markets, while the rich will have to pay a special tax on the interest derived from invested capital.

The Japanese Government proposes to spend during 1926-1927 under the heading of fresh expenditure no less than 4 crores

to aid the local bodies so that the salaries of primary school teachers may be raised, and at the same time extends as aid to the Japanese (not foreign) banks the sum of 1 crore and 40 lakhs of rupees, and a sum of 1 crore and 60 lakhs of rupees will be spent to strengthen the Japanese navy—a vital arm of national defense.

We wish to draw the attention of the Indian members of the Legislative Assembly to the above facts and hope that they will formulate a policy regarding the Indian budget which will contain the features mentioned above. The Finance Minister of India should adopt a course by which (1) the excise duty on Indian textiles should be abolished permanently, (2) the land tax on poor Indian peasants be reduced and (3) a tax on interest derived from invested capital be imposed.

As the Japanese Government is aiding the local bodies with 4 crores of rupees to increase the salary of primary school teachers in order to increase their efficiency, similarly we think that the Indian Government during the year 1926-27 should aid the local Governments with a sum of no less than 4 crores to promote primary education. We also suggest that the Indian Government should sanction an initial outlay of 2 crores of rupees to further the military education of Indians by establishing a National Military College in India and aiding Indian Universities and Colleges so that they may be able to undertake the task of imparting military education to College students. We also suggest that the Indian Government should adopt a policy of building up an Indian national merchant marine by extending preferential treatment to Indian shipping in all Indian coast-wise trade.

South African Nationalists Propose to Reorganize National Defence

The London Times publishes the following news item, which will be of interest to all Indians who are engaged in studying the question of Indian national defence.

A Nationalist deputation has submitted proposals to the Minister of Defence for the reorganization of the Union defence system. They suggest the abolition of the General Staff, the Permanent Force and the Active Citizen Force, and the substitution for them of a Commandant General and a burgher force, schoolboys to be trained as cadets on a new system and rifles to be provided for all burghers at one half of the cost price. The deputation represented the Transvaal and Free State Nationalists.

Civil Justice in Bengal

Civil litigation in Bengal continues to run in its old grooves despite the appointment of the Civil Justice Committee and its voluminous report. The committee has made many suggestions for hastening the pace of litigation, which, for its tardiness, had in the past been the subject of severe criticism by their Lordships of the Privy Council. The committee, however, failed to lay its fingers on the sore spot in the system, with the result that, despite all its tinkering reforms, Civil Justice still continues to run very much the same course as in the past. And if the state of things in the Alipore Civil Courts existing today is symptomatic of the course of litigation in Bengal, the sooner these courts were abolished the better. An ordinary ejectment suit in which no question of title is involved, filed by a landlord against a defaulting tenant in the beginning of 1924, was still pending in the beginning of January 1926! This, I was told, was the normal course of things in these courts and the judges who saw the injustice of the whole thing were powerless to redress the wrong. I would feign believe it to be true, but I think it is not so. The judges, as remarked in the Civil Justice Committee's report, are too prone to surrender themselves to senior pleaders and allow the trial to drift as they list. The result is that adjournments are granted on the flimsiest of grounds and grave injustice is done to parties who want a quick decision of their suits. There can be no earthly reason for an ejectment suit filed by a landlord against a defaulting tenant to last more than one or two hearings after summons is served on the defendant. Yet the thing has been pending for two years and is not yet over. Consider the plight of the poor landlord in the case in question, supposing he gets a monthly rent of Rs 150 for his house. The tenant has not paid rent for two years and for some time prior to the institution of the suit. By the time his case is over the arrears due against him would probably come to something like Rs. 4000. But what can one expect to recover from a tenant who is being sued in ejectment as a defaulter? At the end of the suit he one day quietly disappears in the city of Calcutta leaving the landlord to pursue such remedies as the law gives against unscrupulous debtors! The landlord loses his 4000! But what of that? The Government has got its court-fees and the pleaders have earned their daily

fees. And the judge goes on drawing his salary of, say, 1000 p. m., whether he takes 6 months or 2 years to decide the simple case. And British Justice is still the boast of all of us!

January 25, 1926.

B. C.

Reports of Re-marriage of Widows

The honorary secretary, Vidhya Vivah Sabaik Sabha of Lahore states:—

Reports of 213 widow marriages have been received from the different branches and co-workers of Vidhya Vivah Sabaik Sabha, Lahore (Punjab) throughout India in the month of January, 1926.

i. According to caste:—

Brahman 56, Khatri 24, Arora 10, Kaisth 10, Aggarwal 31, Rajputs 15, Sikh 29, Misc. 38, Total 23.

ii. According to Provinces:—

Punjab and N.-W. F. P. 141, Delhi 8, Sindh 3, U. P. 46, Assam 2, Bengal 5, Madras 1, Bombay 1, C. I. 6, Total 213.

iii. Voluntary donation received during the month of January 1926 is Rs. 37-10-0.

An American Professor on India and America

Professor J. H. Holmes, Professor of Philosophy, Swarthmore College, Pennsylvania (U.S.A.) and Associate Editor of "Unity" and member of the Society of Friends and one of the leaders of the Peace Movement in the United States of America who attended the recent session of the Congress at Cawnpore, interviewed, said to a representative of the Associated Press that what struck an American most particularly was the evident poverty that was so widespread in this country, the more so as it was contrasted with the extreme luxury of a few who naturally included some foreigners. Referring to education in India, he said that while there were many Colleges, some of which were exceedingly well equipped, there was hardly even the beginning of primary and secondary education. This fact must be closely associated with the general poverty.

Questioned regarding Anti-Asiatic Legislation in the United States the Professor said, "I deeply deplore the recent Anti-Asiatic Legislation in the United States and I am ashamed of our record in dealing with our own Negro problems." He said that there were, however, millions of thoughtful people in America who were labouring to get rid of race prejudice and race discrimination. India and America had much to give one another. He concluded by saying, "America can contribute her energy and her inventive capacity and her century and a half's experience in self-government, while in our turn we may hope to receive from India her great capacity for self-control, her patient philosophy of life and above all the new interpretation of our own religion which we profess without really

believing it, for our religion condemns love of wealth and love of violence and yet our people have been guilty of love of wealth and of imperialism, having almost destroyed themselves in the Great War."

India should not rest content merely with receiving from abroad the result of the inventive capacity of foreigners. Indians, too, possess inventive capacity. Every effort should be made by the people of India and its Government to develop this capacity. So long as our country remains the market or the dumping ground, as the case may be, of foreign inventions, it will be mercilessly exploited by the West

rest of Europe", in an interview Herr Mann has been reported to have said :—

"The bond between Russia and Germany is very intimate, and the intellectuals of Germany must do their best to uphold this bond. The political system of Russia cannot, to be sure, be adopted by Germany but sympathy with the aspirations of Russia will always be extended by the intellectual forces of Germany, who are, as you know, responsible for the democratic form of government. I realise that Germany belongs to the West. Our language is easily rendered into Western languages such as English. My books have been translated into English. My books, I imagine must be hard to translate into Russian. Yet I hold despite this that we must retain the closest possible relations with Russia and the deepest East."

Whatever may be the creed of the political opportunists of any country, it will always and ultimately depend upon the persistent efforts of the "intellectual forces" of a nation to formulate a policy of far-reaching consequence. This is fully evident when Herr Mann advocates, that in spite of all things, Germany must retain the closest possible relations with Russia and the deepest East. This, in plain words, means that Germany while remaining friendly towards France, England, Italy, America etc., should be in the closest friendly relations with Russia, China, Japan, India and other Asiatic countries. To us, it is self-evident from the standpoint of culture, material resources, man power and political possibilities that the deepest East embraces China, Japan and India, more than any other part of Asia.

The intellectual forces of India, upon whose sagacity depends the future of the nation, of Asia at large and world peace, should formulate a world policy for India, which without antagonising any nation of the West, will bring about closer co-operation between India, China, Japan and those nations of the West and the East which are sincerely in sympathy with the aspirations of the people of the Orient.

Herr Mann may have been influenced in his utterance by the fact that industrially undeveloped Russia, China and India are more likely to buy German goods than European countries in general. Editor,—M. R.

Italy's Trade with India

In the field of Science, Italian savants have made considerable contributions; and to-day Italy, although handicapped by the lack of

Wild Animals Born in the Calcutta Zoo

It is generally thought that wild animals do not breed except when *ferae naturae*. But there are exceptions. During the year 1915, 4 lions, 5 black leopards, 1 barking deer, 5 Indian antelopes, 1 great kangaroo and 1 Bengal porcupine were born in the Zoological Garden at Alipore, Calcutta

Germany's Great Novelist Looks towards Russia and the East

The present tendency of the practical politics of German statesmen in power, is to forge closer political relations with Great Britain and the closest possible economic relations with America and to achieve equal status for Germany as one of the Great Powers of the world, by entering the League of Nations and securing a seat in the council of the League.

However, Herr Thomas Mann, who is regarded widely as the greatest living novelist in Germany, author of "Buddenbrooks", "Tristan", "Death in Venice" and "Enchanted Mountain", and whose "Observations of a Non-Political Thinker" which appeared originally in the 'Neue Rundschau' some years ago and is considered by experts all over Europe as one of the profoundest studies on political tendencies written in recent times, thinks that "whatever cordial relation with Western Europe may be, Germany must continue her close friendship with the East and notably Russia."

During his recent visit to Paris, where he spoke before the Carnegie Foundation on "the cultural relation between Germany and the

raw materials, is making immense progress industrially. The following news item will be of interest to those in India interested in commerce and industry:—

"Imports into Italy from India during the first eight months of 1925 were valued at approximately 1,187,000,000 lire, while exports from Italy to India were under 175,000,000 lire in value. Among the principal goods sold by India to Italy during the period mentioned were raw cotton (41800 tons, value 473,000,000 lire), oil seeds (128800 tons, value 145,500,000 lire), and grain (41,000,000 lire). Among the principal Italian exports to India were textiles and other manufactures of cotton (1300 tons, value 41,500,000 lire), textiles and other manufactures of wool (800 tons, value 21,000,000 lire), rubber trees, &c. (590 tons, value 17,500,000 lire), and artificial silk and waste (300 tons, value 17,500,000 lire).

Will India always remain a supplier of raw materials to other nations, who will sell finished products to her children?

T. D.

German Traders Gaining in China

The Peking correspondent of "Berliner Tageblatt" has recently published an article on the rebuilding of German trade in China.

War losses and the subsequent expulsion of the Germans seemed at the time to destroy German trade in the Far East indefinitely, but the financial crash in 1921 ruined other foreigners as well and presently the Germans began to come back to something like even terms. Actually more German firms are now doing business in China than before the war and the present turnover is greater, although the correspondent does not believe the net profits are as great as before the war.

The great lack of capital in Germany itself is also felt abroad, the correspondent believes, and many businesses resumed operations on ridiculously small capital.

This success of German traders in China is mainly due to two factors; (1) unbelievably hard work on the part of German business men and (2) the political situation in China. In 1916-17, when I was in China to study the international political situation, I found most of the Germans who were interned in China were studying the Chinese language, as a preparation for their efforts to secure Chinese trade. With the end of the world war, Germany was eliminated from holding any special "spheres of influence" in China and she had to give up extraterritorial jurisdiction in China. The Chinese people, particularly the Chinese nationalists, fully realise that Germany has no political ambition in China and so they are friendly

and sympathetic to the German merchants, who are very anxious to do all that is possible to please their Chinese customers.

German business men, through their initiative, hard work and far-sight, are engaged in building up a profitable market for the future, altho they are not making a very large profit. In the field of international commerce, like that of science, something worthwhile cannot be achieved without serious efforts. What have the Indian business men so far done to secure a standing in the international commercial world? They can learn a great deal from the Jews all over the world and the German merchants now engaged in securing their place in world commerce.

T. D.

American Naturalization Law Is Against the Chinese, Japanese and Hindustanees

American naturalization law is not directed against all the Asiatic peoples. Thus is self-evident, because the Jews from Palestine, Syrian Christians and others are allowed to become citizens of the United States by naturalization. The following news item shows that, although the Armenians are Asiatic people, they can also naturalize as American citizens —

Washington, Jan. 6 (U. P.).—Armenians are eligible for naturalization as United States citizens, Attorney-General Sargent decided to-day after conferring with officials of the Department of Labor.

The question arose in Portland, Ore., where the United States District Court declined to cancel a naturalization certificate granted to Tatos Osganian, an Armenian.

Investigations into the racial and ethnological problems involved in cases decided by federal courts showed that Armenians were entitled to become American citizens, Mr. Sargent said.

We understand that Persians can also naturalize as American citizens. Thus it is apparent that the American naturalization law has been so applied as to bar the Chinese, Japanese and Hindustanees from becoming citizens of the great republic of the United States. According to the present laws of the United States a man of the position of the late Dr. Sun Yat Sen of China, men of such eminence as Dr. Nitobe or Dr. Anazaki of Japan and savants and scholars like Rabinianath Tagore, Gandhi, Jagadis Chunder Bose or P. C. Ray cannot become citizens of this country. On the other hand "all alien white-persons and persons of African birth

and nativity can become citizens of the United States by naturalization." Those who cannot become citizens of the United States by naturalization are also debarred from emigrating into the United States and cannot own or lease any land in certain States of the U. S. A. owing to the existing anti-alien land laws. India, China and Japan form the heart of Asia, with a population of no less than 800,000,000 souls. The policy of the British Empire and the United States is that these people should not be allowed to enjoy the right of emigrating into their territories. We are often told that the United States is friendly to China and India; and this may be true. But it cannot be denied that the Chinese, Japanese and Hindustanees are equally discriminated against within the British Empire and the United States. Thus China, Japan and India should have a common policy so that in future the people of these countries may not be discriminated against by any nation

T D.

Why Spanish Should Be Studied

Oxford University is raising an endowment fund of £25,000 to establish a chair for the Spanish language. *The Observer* (London), Jan. 17, 1926, editorially makes the following comment on the importance of the study of Spanish from the standpoint of cultural and political interests—

To establish a Chair of Spanish at Oxford is, in every way, a most fitting sequel to the Prince's South American tour. That language has claims, as the key to wide areas of history and to a literature of peculiarly individual quality, which in themselves press for recognition. But from the standpoint of commercial importance the case is overwhelming. Spanish stands second only to English as a vehicle of the world's business. As the development of South America proceeds, it will become still more necessary to trading nations and quite indispensable to the maintenance of our own position in those markets."

Recently Mr. C F Andrews, in a special article in the *People* (Lahore), has rightly pointed out that ambitious young Indians should go to South American countries, where they can find greater opportunities for their advancement than in British India or within the British Empire, where anti-Indian color prejudice prevails. We hope that Indian Universities will follow the example of Oxford University by establishing a chair for the Spanish language.

T D

Sir Reginald Craddock on a Royal Commission on Agriculture

In a note on the Royal Commission on Agriculture in our last issue, we repeated some of the reasons for opposing the appointment of such a commission. Sir Reginald Craddock's article in the *Asiatic Review* on "Two Indian Landmarks" gives expression to opinions which go to support two of our main objections.

We observed in our last number that "the principal causes of India's backwardness in agriculture are wellknown," and enumerated them. Sir Reginald Craddock, who has ruled over two provinces of the Indian Empire, viz., C. P. and Berar, and Burma, and, according to the *Asiatic Review*, "after a long experience as Revenue and Settlement Officer has had the advantage of developing an Agricultural Department in two provinces," writes in that review:—

"There is, indeed, little that a Royal Commission can find out that the Government does not know already, or cannot collate from the abundant material available in the settlement and revenue reports, and the recommendations of numerous committees and conferences held annually or from time to time. In fact, for years past the Government has been much more active and much better equipped with reference to rural economy than to urban and industrial problems—witness the remarkable success of its efforts in coping with successive famines."

So, Sir Reginald Craddock's observations go to show that a Royal Commission on urban and industrial problems is a greater necessity than a royal commission on agriculture.

We also wrote last month:—

"The terms of reference show what the Commission will not have the power to do. But what is excluded is of vital importance. The problem of India's agricultural poverty cannot be solved without a radical reform in the existing systems of land revenue assessment, of land ownership and tenancy, irrigation charges, etc. But it is these things which it will not be within the scope of the Commission's duties to examine."

We read in Sir Reginald's article:—

"Before it could be decided whether there should be a Commission, and what should be included in or excluded from the terms of reference of such a Commission, one requires to have some sort of preliminary diagnosis of the malady, if any, from which Indian agriculture suffers."

Then Sir Reginald plainly says:—

"If you exclude land-tenures from examination you will be excluding matters which have a vital influence upon agriculture and if you pay puncti-

lions attention to the susceptibilities of provincial Governments and provincial ministers, you may be debarred from recommending action by the Central Government, which was extremely advisable in the best interests of agriculture, though tending *pro tanto* to limit the discretion of provincial ministers."

It is not necessary here to examine the correctness or otherwise of the writer's latter observation, but it is noteworthy that the terms of reference of the Commission state that "it will not be within the scope of the Commission's duties to examine the existing division of functions between the Government of India and the local Governments"—such is the British Government's *aid* to maintain diarchy, increased by the unanimous condemnation of that system of administration by all shades of Indian political opinion. Summing up, Sir Reginald observes:—

"It would be singularly unfortunate if its terms of reference laid down any forbidden ground upon which it must not trespass, even though the interests of agriculture were vitally affected by the prohibition."

But "forbidden ground" has actually been laid down.

The "Conservatism" of the Indian Ryot

Some people suppose that the backward condition of Indian agriculture is due to the conservatism of the Indian peasants and farmers. On this point Sir Reginald Craddock bears the following testimony to the sound common sense of the Indian ryot in his article, referred to in the previous note:—

"The Indian ryot is no fool; he has long inherited experience, and though if left alone he is very conservative, yet once let him be convinced that a particular crop or a particular method is within his means, and is going to pay him, he will adopt it. But he has no use for an itinerant lecturer with a science degree who merely lectures and passes on. Long before scientific agriculture was heard of in India, particular improvements and more advanced practices came into use. The ryot must know that you know all that he can teach you before he will begin to learn from you. The way to convince the Indian ryot is not by publishing the results obtained on some distant farm, but by demonstration *in situ*."

Appeal for Bhandarkar Oriental Research Institute

The appeal for funds issued by the Bhandarkar Research Institute of Poona should have the whole-hearted support of all lovers

of the ancient Indian culture. It is signed by Mr. V. G. Paranjpye, the Secretary, and states:—

All the energies of the late Sir Ramkrishna's mighty intellect were spent in a singleminded devotion to truth as manifested in Sanskrit literature, philosophy, and religion. His own life was the best illustration of the religious truth that he maintained. It is the duty of all true sons of India that there should be a fitting monument to the great son of India who has recently left us, and that the torch of learning and of the quest of truth that he has lighted should burn with an ever-increasing lustre.

What better monument could there be to commemorate the life of Sir Ramkrishna than the Bhandarkar Oriental Research Institute, inaugurated in 1917 by Lord Willingdon, the then Governor of Bombay? It is in the fitness of things that the institute, founded during the lifetime of the great scholar and under his inspiration, should now find redoubled support at the hands of the public. I have to bring to your notice the useful work done by the institute since its foundation and to its urgent need for more funds, which has proved a serious impediment in the way of its progress.

The following brief chronological summary of the work of the institute during the last eight years will give some idea of its usefulness:—

1917. Inauguration of the institute at the hands of Lord Willingdon. A commemorative volume presented to Sir R. G. Bhandarkar. Completion of the main hall of the institute.

1918. The Deccan College Manuscript Library together with the manuscripts grant and the Bombay Sanskrit Series with the publication grant handed over by the Bombay Government to the institute.

1919. The Mahabharata edition undertaken by the institute. Manuscripts collation inaugurated by Sir R. G. Bhandarkar. The Annals of the Bhandarkar Institute started. The first Oriental Conference held under the auspices of the institute.

1920-22. Organisation of the institute and of a colony of sympathisers. Addition of two wings to the main hall. Publication of proceedings of the first Oriental Conference, Vol. I and II. Annals, vols I-III.

1923-25. Publication of the Viratapurva, Strvadarsana-samgraha, Rigveda Selections, Vol. I and II, Prakryakasmudhi, Part I, Kavyalankasara-sangraha, Naishkarmyasiddhi, Anubhasya (besides two more works nearly completed and several more in the press) and Annals, vols IV-VI.

Beside this, the institute has done a good deal of Mahabharat collation. It maintains a staff whose total emoluments come now to close on Rs 1,500 per mensem.

The appeal adds:—

Besides its magnificent collection of books and manuscripts which it owes to the generosity of Government and the late Sir R. G. Bhandarkar, it has on its library table practically all the journals dealing with the ancient culture and history of India.

The institute has started well and yet it must achieve a good deal before it can claim to be a real memorial of the great departed whose name it bears. In order to accomplish its real purpose, it must be a school of post-graduate studies in oriental subjects for university students as well as Shastri, affording the necessary facilities for study by means of properly endowed lectureships and fellowships. It must be a centre of scholarly activity with a library and a guest-house for scholars. It must have a press of its own.

A rough estimate of the expenditure necessary for the materialization of these ideas is given in the appeal, the total coming up to four lakhs of rupees. All donations are to be sent to the secretary.

"Vegetable Ghee"

We read in *The Calcutta Municipal Gazette*—which, by the by, has proved a very useful weekly and has belied the anticipations of the opponents of its foundation—that at a meeting of the Calcutta Corporation held on the 3rd February last, the Chief Executive Officer stated in reply to some questions asked by Rai Lalit Kumar Mitrathat "paraffine and nickel have been found" in samples of "vegetable ghee" tested by the Analytical Department of the Corporation. We hope legal action will be taken in due course.

"Cocogem," manufactured and sold by Messrs. Tata and Sons, is pure and refined coconut oil prepared for cooking food with, and may really claim to be "vegetable ghee." But perhaps this preparation is not widely known to the Indian public owing to Messrs. Tatas' almost entire dependence on English agency and newspapers conducted in English.

Bihar and Orissa Budget

Bihar and Orissa have the distinction of having an Indian, Mr. Sachchidananda Sinha, as its Finance Member; and that province can show a budget in which the apportionment of expenditure between the Reserved and the Transferred Departments is different from what it is in Madras, Bengal and Assam. According to *New India*,

A study of the budgets of Madras, Bengal, Assam and Bihar shows that while in the first three, Reserved expenditure is about seventy per cent, in Behar, expenditure on the Transferred Departments has never been less than 70 per cent of the total expenditure, since 1921. Mr. Sinha, analysing the figures since 1924 in his budget, points out that the percentage of recurring expenditure on the Transferred Departments to

the total recurring expenditure was 90, 93 and 95 during the three years commencing 1924-25, while non-recurring expenditure amounted to 65, 81 and 75 per cent respectively.

New India rightly thinks that "some of the credit for this should undoubtedly go to Lord Sinha, but it is due mainly to the present Finance Member, and it is a feature on which the province is entitled to warm congratulations."

There is, however, another feature of the Bihar and Orissa budget on which that province cannot be congratulated. It is stated that its *abkari* revenue has nearly doubled during the last four years, and that last year the excise revenue exceeded the previous year's revenue by seventeen lakhs. A Bihar Minister observed in a previous year that the province could not do without the money derived from the degradation of the people by drink and drugs.

It is no excuse to say that Madras and Bombay have much greater excise revenues. The provinces should not run a record-breaking race along the downward path that leads to perdition. They must do without the *abkari* revenue.

Opium Policy

In the Viceroy's address to the reconstituted Council of State, it is stated

We have come to the conclusion that, in order at once to fulfil our international obligations in the largest measure and to obviate the complications that may arise from the delicate task of attempting to sit in judgment on the internal policy of other Governments, it is desirable that we should declare publicly our intention to reduce progressively the exports of opium from India, so as to extinguish them altogether within a definite period, except as regards export of opium for strictly medical purposes. The period to be fixed has not yet been finally determined, as before arriving at a decision it is necessary to consult the Government of the United Provinces regarding the effects that the resulting reduction in the area cultivated with opium will have on the cultivators in that province. We further propose to discontinue, altogether, the system of auction sales of opium in India as soon as the agreement for direct sale now being negotiated with the Government of French Indo-China is concluded.

While welcoming the Viceroy's declaration of policy so far as it goes, we cannot say that it is altogether adequate or satisfactory. It is stated in the Report of the Indian Delegation to the Geneva Conference that "when prices are normal the opium used for drug manufacture, is mostly European

"Turkish or Persian, because these have a higher morphine content than Indian opium."

If this statement be correct, Indian opium is not much used abroad for "strictly medicinal and scientific use." So, the stoppage of the export of Indian opium except for "strictly medicinal and scientific use" ought, if such a policy can be effectively carried out, to put a stop to the export of Indian opium almost entirely. But can this policy be strictly given effect to? - Who is to determine what are the requirements of each country for strictly medicinal and scientific use? If we may judge by the past action of some Governments, they may not be above issuing import certificates for more Indian opium than they could legitimately require for use within their own territories. The other alternative is for the League of Nations to ration the importing countries. But will the League do it? One result, however, of the Viceroy's declaration of the opium policy, when it is given effect to, will be to satisfy public opinion abroad and win the world's respect for India, which is no small gain. "The definite period", mentioned in his speech, should be a short one, say five years, and it ought to be fixed soon.

The Viceroy said nothing as to the use of opium in India itself. When will it cease to be available except on the production of a medical prescription? When will its manufacture and use in India be limited to strictly medicinal and scientific purposes? It is good to think of the welfare of foreign nations, but should not philanthropy have scope at home also?

A Plucky Village Woman

In a Press note the Government of Bengal state that they have sanctioned a reward of Rs 300 to Hemala Gopini and of Rs. 150 to each of her three brothers in recognition of the pluck and personal courage displayed by them in attacking an armed gang of dacoits.

The facts of the case are stated below.

In the month of April last, at about midnight, three men, including one Asraf Ali, went to the house of Krista Kumar Saha of Ramnagore in the Manikgonj subdivision of Dacca, of whom one was dressed like a havidar and armed with a gun and two others like constables. They called Krista Saha and told him that they had come there to supervise the patrol duty of the Chowkidars, etc., and enquired of Krista if any one of his village had any gun. After this they left the house and shortly after 20 men entered Krista's house and began to break open the doors. Krista could then under-

stand that they were dacoits and immediately ran to the neighbours' house and informed the villagers about the dacoity. In the meantime some Goolas (smilken) who lived in the southern contiguous house of Krista attacked the dacoits with lathis, which were supplied to them by their sister Hemala Gopini, a widow of about 32 years of age. While the lathi fight was going on, the dacoits suddenly removed the lights from there. Hemala seeing that her brothers had been fighting in darkness with lathis and with a view to illuminate the locality, besmeared a cloth with kerosene oil, made a torch, lighted it and put it at a place to illuminate the whole yard and she supplied three 'gutis' (fishing spears) to her brothers to spear the dacoits. The brothers speared some dacoits and wounded the leader of the gang, who ordered his men to retreat. The dacoits then left the house through a narrow lane followed by the Goolas, one of whom carried the third spear. Hemala, the sister, seeing that her brothers had been following the dacoits in darkness followed them with the torch. At that moment one of the Goolas hurled the spear on the back of a dacoit injuring him seriously. The other dacoits tried to drag away the injured dacoit but could not do so. Neighbours from all sides appeared, whereupon the dacoits fled, leaving the injured man behind.

Another Plucky Indian Woman

Some months ago, another account of a dacoity appeared in the papers where another Indian woman displayed great courage and presence of mind. The following report of the occurrence is taken from the *Bengalee*:

Information has reached the Alipur Police of a daring attempt at dacoity which was averted by the plucky action of the house-holder's wife. Girish Chandra Adak is a rich man of Rajarampur within the Police Station of Budge Budge. On the night of the 16th inst, just after dusk the wife of Girish Babu was sitting in the verandah of her room with her children playing by her side when she saw a number of men trespassing into her compound. As the husband was then away, the lady naturally grew apprehensive and pushed her children inside the room, herself following them.

In the meantime, some of the dacoits ran up to the verandah and tried to prevent her from barring the door of the room. Then ensued a vigorous scuffle between the lady and the dacoits on either side of the strong door, she trying with all her might to bolt the door from inside. Suddenly one of the dacoits threw a cracker through the opening of the door which burst, burning the face of the valiant defender. She loosened her hold a bit, and one of the dacoits put in his hand between the leaves of the door to force it open. With rare courage and presence of mind she faced the desperate situation and with all her might managed to bolt it with the dacoit's fingers caged between the leaves. The dacoits then tried their utmost to free their comrade, who at last succeeded in extricating himself but not without leaving his four fingers cut off behind.

A Police Inspector took up the enquiry with

the fingers as his clues, and he was surprised to find that one Bankim Chandra Das, son of Jogendra-nath Das of Kalipur, a neighboring village, was lacking in four of his fingers. This young man is a student of the 3rd class and his father is also a rich and respectable man. Bankim was produced before the S. D. O., Alipur, where he has made a confession. The accused has been remanded.

Dr. R. P. Paranjpye's Election.

We deliberately discourage the growth in our mind of a partisan mentality, and do not take much interest in party triumphs. But the election of Dr. R. P. Paranjpye to the Bombay Council is more than and different from a party triumph. He gave the best years of his life to education for a pittance and as Education Minister did some notable things. He is, moreover, a man of high culture. He was India's first senior wrangler at Cambridge. It was, therefore, fitting that the Bombay University should return a man of his self-sacrifices, calibre and record of public service. We are the more pleased at his election, because he was subjected to a highly unbecoming personal attack by Mr. Horniman, who should remember that he has been always highly paid for his journalistic work in India.

We quote below from *The Subodha Patrika* of Bombay a paragraph bearing on Dr. Paranjpye's work as Education Minister

During the regime of Dr. R. P. Paranjpye, the first Education Minister under the new Reforms Scheme, a step of far reaching importance was taken whereby all Government and Aided Schools were asked to admit Depressed Class children without observing any caste distinctions whatever. Some persons of pronounced advanced views protested against this measure on hygienic grounds. Of course, there was not much substance in this argument, because as a matter of fact there were and are many high-caste children who are of as unclean habits as the D. C. ones; and all D. C. children are not dirty. The opposition was the result of prejudices which die very hard. The D. P. I., in a note on the situation, now says that generally speaking, all schools except some which met in temples, admit untouchable children without distinction. We know some schools which even go so far as to give special facilities to these children. Thus what was considered a rash step has resulted in the promotion of a much needed reform. The object of education is to help to eradicate evils and we are glad to find that the Educational Department has succeeded in eradicating an evil of a very long standing.

Regulation III of 1818.

The rejection by the Assembly of Mr.

Amarnath Dutt's bill for the repeal of Regulation III of 1818 shows that even many elected members of that body have not done their duty. They are either pusillanimous, or selfishly satisfied with the thought that they in any case are never likely to come within its clutches, or they have a poor ideal of personal freedom in a civilized country in times of peace.

Repeatedly challenged to state for what crimes Aswini Kumar Dutt, Krishna Kumar Mitter and Lajpat Rai were deported under the Regulation, the bureaucracy have never been able to do so. In fact, in the case of the first two what Sir Hugh Stephenson once stated in the Bengal Council amounts to this that they were deported for strenuous and persistent agitation against the partition of Bengal, which was modified afterwards.

The police and executive can never be trusted to make a proper and impartial use of such a weapon. The Regulation was made for other times and other circumstances. It ought now to be repealed.

Sir Alexander Muddiman said that Government could not do without such a weapon, which is a condemnation of the Government more than of anybody else. His plea that the Assembly will not pass any requisite law if the Regulation were repealed is also unconvincing. Make the Government responsible to the people, and then the legislature will pass all necessary laws.

The old bogey that witnesses would be murdered if political suspects were brought to trial, instead of being deprived of their liberty under the Regulation, was trotted out again. *The Calcutta Weekly Notes*, Pandit Motilal Nehru and others have shown the untenability of that plea, but the bureaucracy have scant regard for facts when they clash with their interests.

It was said that the Free State of Ireland had enacted laws like the Bengal Regulation. That does not make out a case in favour of the Regulation. Rather it shows that, given self-rule, a people will take vigorous steps to maintain law and order. Ireland, even after it had obtained freedom, was in an unsettled condition; Bengal is not in that condition. Moreover, the Government of a self-governing country which is responsible to its people through its legislature is entitled to make emergency laws in its own interests. But a foreign bureaucracy, not responsible to the legislature and people of India, cannot now legitimately make use of an obsolete regulation,

framed more than a century ago, in order now to fight in its own interests against the struggle for liberty of a subject population.

Mr. Donovan stated that during his 16 year's official career in Bengal he had never heard anybody complaining against the Regulation, though he had plenty of other complaints to deal with. That was a very ridiculous argument. In the first place, why should people complain against the Regulation to him? He was not and is not the person who had, has or is ever likely to have the power to repeal the Regulation. In the next place, even our villagers are not fools. They know what complaints will displease a European magistrate. Why should they go out of the way to displease him?

Much was made of the fact that the Regulation was never used against any Musalman in Bengal. That may be due to several causes, which we are not inclined to state. Those Musalmans who, like Sir Abdur Rahim, wish to profit by posing as extra-loyal subjects of the British Government may do so. But some Musalman members showed in the Assembly itself that all Musalmans are not of that description by saying that they wanted the Regulation to be repealed.

The Law of Contempt.

The law of contempt of court, as recently enacted, may be used to harass the Press and curtail its liberty of criticism. It is legislation of a retrograde type. The Swarajists and other members of the Assembly ought to have nipped it in the bud, instead of which they allowed it to go before a select committee in which they even served. By this blundering policy of theirs, they have done a disservice to the country.

Section 109 of Cr. P. Code

By section 109 of the Criminal Procedure Code, Magistrates can compel suspected persons to furnish security for good behavior, failing which they can be sent to jail. It is not that these persons are suspected of having actually committed some crime. The suspicion is that they may commit some crime. So only preventive, as opposed to punitive, measures are required; and therefore, when imprisonment is ordered, it is enough to make it simple. Magistrates formerly

could at their discretion inflict rigorous imprisonment also. This discretion was taken away in September last. Owing to a criminal neglect of duty on the part of some members of that body, this discretion has now been restored, and in future it will be quite easy again for the police and the magistracy, when they are so disposed, not only to clap into jail persons whom they dislike, but to make them undergo hard labour and subject them to indignities. That some of these "public servants" are not above such abuse of their powers was proved in a flagrant manner when many persons offered *Satyagraha* at Nagpur, and for that offence were punished with rigorous imprisonment. Other instances need not be mentioned.

It was said in support of the restoration of discretionary power to magistrates, that all local governments, and the police and jail authorities were in favour of such a step. That was no cogent argument at all. They would always be in favour of having as many weapons in their hands as possible to deal with inconvenient persons.

Vice-Chancellor of Dacca University

The Leader of Allahabad writes editorially:

From what the Dacca correspondent of the *New Empire* says, a certain Mr. Langley, a junior officer of the I. E. S., has been appointed by Lord Lytton as Vice-Chancellor of Dacca University, his resignation from the Service having first been got to avoid criticism from senior officers. The appointment has been made, apparently, because Mr. Langley is Professor of Philosophy, for which subject there is no provision in the University budget. To avoid the unpleasant necessity of asking a worthy man to go, may or may not have been the gubernatorial Chancellor's motive, but what is the meaning of such an appointment in a presidency so rich in educational and literary talent and experience?

Christmas "Good will"—"Statesman's" Brand

The Statesman of Calcutta wrote after last Christmas:—

Christmas this year in Calcutta was reminiscent of pre-war days. During the war people were naturally depressed and in the years immediately succeeding political rissions ran so high and racial divisions were so accentuated that the whole atmosphere of goodwill was lost. Last year saw a chance for the better and this year it is as if there were no politics at all. The old and friendly custom of presenting gifts to European friends has

been revived amongst Indians, and on Christmas day the streets in Calcutta were full of brokers in their cars and gaily bearing presents.

This is delightful.

According to *The Statesman*, the "goodwill" which Christ lived and died to promote must be manifested by non-Christians towards Christians, not *vice versa*. For, we do not find it mentioning how Christians manifested their goodwill towards non-Christians during the week of holy mirth.

And is the presentation of indirect bribes by "brokers and others" and their acceptance by "European friends" a particularly Christian transaction?

Social Welfare Work in Japan.

The Young East of Tokyo for September, 1925, wrote as follows —

According to investigations lately made by the Religious Bureau of the Department of Education social welfare works carried on in Japan by Buddhist Shintoist and Christian workers are as follows —

Work	Buddhist	Christian	Shintoist	Total
Juvenile reform	16	1	2	19
Nursing for babies	83	22	*	106
Protection of children	8	2		10
Protection of weak or abnormal children	6	1		7
Relief of the poor	38	9	1	48
Medical relief	19	7		26
Support of aged poor	14	3		17
Giving advice to persons in distress	16	4		20
Finding work for unemployed	15	3	2	20
Giving free lodging	4	1		5
Miscellaneous	7	3		10
Total	246	55	6	307

Social welfare works carried on in Chosen, Taiwan and Karafuto are not included in the above table.

A matter, which must be taken into consideration in connection with study of social welfare works in Japan, is that many enterprises of the kind managed by individual Buddhist believers are not given in the above table, for the reason that they have given no report to the authorities concerning them, they carrying them on in private and being contented with consciousness that they are doing just what they ought to do. Under the circumstance, it is probable that if such are taken into account the figures will be more than three times as large as those quoted. On the other hand, Christians laying great stress on social works and devoting much of their attention to them are punctual in reporting of them to the authorities so that the figures quoted in the above table represent all but what they are doing in this line.

The same magazine wrote again in November, 1925:—

The headquarters of the Japanese Buddhist Federation in Tokyo has recently carried out an investigation regarding the social welfare works undertaken by Japanese Buddhists in our country. The classification and number of these works are as follows:

Organ of connection, unity and investiture	16
Relief of the poor	24
Caring for the aged	21
Medical relief	16
Finding work for unemployed	11
Giving free lodging and providing people's dining saloons	69
General consultation	10
Reformatory education	20
Protection of juveniles	8
Rearing of babies	56
Nursing of babies	48
Education of poor children	19
Education of the blind	14
Education of nurse-maids	3
General protection of children	5
Dormitory	7
Protection of ex-convicts	361

It may be mentioned that other social welfare works now being carried on under Buddhists' management, such as the young men's and juveniles' associations, girls' and ladies' associations, Sunday schools, kindergartens and various other institutions for so-called special villages and education of illiterate adults are not included in the above-mentioned table.

The prevailing religion, of very long standing, in Japan is Buddhism. In China also Buddhism holds a pre-eminent position. But whereas in Japan the Buddhists are the principal workers in the field of social welfare, in China it is the foreign Christian missionaries who are the principal social welfare workers. According to Dr. Harold Balme, President of Shantung Christian College, "To-day, out of approximately 500 modern hospitals in China, 301 are connected with [Christian] missions." In India, too, though hospitals date from before the Christian era, it is at present the Christian missionaries who are more active in this kind of philanthropy than either Hindus or Moslems.

The reasons for this difference between Japan on the one hand and China and India on the other require to be investigated. The Chinese and the Indians are, on the whole, not less kindhearted and neighborly than the Japanese. But among other points of difference, there is one great difference between Japan and the two other Asiatic countries. Japan has never been subjected to political and industrial exploitation, but India and China continue to suffer from such

exploitation, which has a depressing effect on the peoples subjected to it.

The "Trimurti" of Western Imperialism

Western Imperialism has three *murtis* or forms or incarnations. Two of its *murtis* or forms or incarnations are well known and well recognised. They are political domineering and industrial and commercial exploitation.

It has been long known that alien rule saps character. Professor Ross repeated this truth in an article in the last December number of *The Century Magazine* which was summarised in our last January number. Mr Ross added:—

I recalled the high head, squared shoulders and eye-flash of the Japanese as they pass foreigners in their streets. "We are masters here," their bearing says. Here in India, not so. In our presence, most Indians, even the educated, act as if unsure of themselves. They have been sat upon so often! But many others are unmanned by the consciousness that, no matter how able, patriotic, or right they may be, it is always the foreigner who decides. As you note that characteristic droop of the shoulders, that too deferential air, you feel it unnatural that the will which reigns here originates sixty-five hundred miles away.

The Nationalists warn that alien rule is emasculating Indian character, for the British are coming to be more masterful, the Indians more subject. A century ago treaties would be made between British officials and native potentates as equals. But gradually the Indians are sinking into a common subjection. The native princes are but gorgeous puppets who would never dream of lifting a finger against the real lords of the land.

Industrial and commercial exploitation of a people produces the same sort of result in a somewhat different manner. It impoverishes the people who are exploited. Indigence leads to malnutrition. When the body thus becomes feeble, it easily falls a prey to disease. When a people become weak in body and are in constant ill health, they cannot be sturdy in character. Moreover, a poverty-stricken people cannot spend much money for or devote much time and labour to the acquisition of knowledge. So, the depression produced by political subjection is aggravated by the indigence, malnutrition, diseases and ignorance due to industrial and commercial exploitation.

Here Western philanthropy steps in as the uplifter and saviour. We are not concerned here with the motives or intentions of Western philanthropists. We believe,

in fact, that among the Western social welfare workers in Eastern countries there are true and sincere lovers of humanity.

What we are concerned with are the facts that the Political Imperialism and the Industrial Imperialism of the West give rise to opportunities for the Philanthropic Imperialism of the West, and that the last kind of Imperialism has also a depressing and demoralising effect on the peoples who are philanthropized. We will explain how.

Let us take the sphere of education in India. Many Britishers have left it on record that in pre-British India there was a school in every village. That shows that the British came here, not to a land of savages, but to a land inhabited by people who loved knowledge and could pay for its acquisition. That land now is the most illiterate of all countries under any civilised government. We need not discuss how such a state of things has come about. We only note here the fact that in the 5000SS towns and villages in British India there are only 219131 educational institutions of all kinds and grades. We shall be told that in the pre-British period the schools in India were mostly primary schools. Let it be so,—even in the matter of primary schools there are now only 168013 of them in the 5000SS towns and villages of British India. Therefore, there has been a decline in primary education in India under British rule.

To meet this deficiency in the supply of educational institutions, foreign Christian missions have opened schools of various kinds and grades. From the first, many or most of them have received help from the public treasury, that is, from money paid by the Indian taxpayer.

No European country has been at every period of its history adequately supplied with schools. Take the case of England. Its educational needs have been gradually supplied. But we do not find that any German, or American, or Belgian, or any other foreign mission opened a number of schools there.

In India, on the contrary, we find ourselves in the pitiful position of receiving educational charity from foreigners, though the Government could have, if it liked, so managed matters as to establish or get established a network of schools all over the land. The depressing and demoralising result is that a feeling of helplessness and inferiority is created in the minds of the

Indian people—the feeling, namely, that they are beggars and cannot educate their own children. The reply will be, “Why don’t you do so with your own resources?” That is an unfair question. Because, our resources for public work are taken by the Government, the Government-established municipalities, district boards, etc., in the shape of taxes, rates, etc. In spite of that fact, however, we do educate ourselves with our remaining resources. For example, in Bengal, most of the secondary schools and colleges were founded and are conducted and maintained by private bodies.

To sum up, if the Government had done its duty directly and through the public bodies created by it, we should not have been recipients of any foreign educational charity. Benevolence does good, but it does harm also. It pauperises, and saps the manhood and sense of self-respect of the recipients of charity.

Let us pass on now to the sphere of medical help. Here, also, we are recipients of foreign charity, with the resulting depressing and demoralising effect. India has been a cause of the prosperity of Great Britain and some other countries, which do not depend on foreign missionary charity for medical help. But the country from which other countries have derived a great part of their wealth has to depend, beggar-like, partly on foreign medical charity,—such has been the political, industrial and commercial exploitation to which it has been subjected.

The natural resources of India are such that any Government conducted solely with the aim of doing good to its people, can very well meet all their educational and medical needs, without creating in their minds a craving for foreign charity. But such have been the administration and exploitation of India that both combined have created a vast field for educational and medical charity.

To feed the hungry is a very praiseworthy act. We do not blame but rather praise the missionaries for their famine relief work by opening orphanages, etc. But what are the causes of India’s famines under British rule? No doubt, there were famines in India in the pre-British period; but they were neither so frequent, nor were spread over such large areas and affected such vast numbers of people, as in the British period. We need not here inquire why this is so. We only note that, whereas in modern times,

famines have become unknown in the advanced European countries, in India, a land of vast resources inhabited by an industrious population, and ruled by an enlightened European nation, the people have every now and then over large areas to depend on state charity, private Indian charity and foreign missionary charity.

Foreign missions gain credit and converts by their famine work. We do not grudge them either. What we want to say is that their philanthropic opportunity is born of conditions which in their turn are due to Western Political, Industrial and Commercial Imperialism. Famished people cannot but appreciate the work of the hand that feeds. But the facts cannot be ignored that to receive charity is demoralising and that the occasions for the receipt of such charity with the consequent demoralisation need not have arisen.

Take again what happened after the flooding of North Bengal. One of the causes of this disaster was the way in which railway embankments were made without leaving a sufficient number of culverts of sufficient size. That shows that railways have been constructed with greater regard for high dividends than for the safety, prosperity and health of the people. For railways have been the causes of occasional floods accompanied by loss of human lives and cattle and of crops, and are a perennial cause of malaria.

Now, if flood relief work or antimalarial activities offer opportunities to philanthropists, to do good, they are indebted to Industrial Imperialism for such opportunities.

The Rev. Mr. Macmillan of Benares, now of Fiji, once exhorted Indians to go to Fiji, not merely for making money but also to educate and otherwise help and uplift the Indian population there. Mr. C. F. Andrews also once reminded our people that they had a duty to do to Indian emigrants abroad. The duty consisted in sending Indian men to them who would be able to give them education and medical help and also spiritual guidance and instruction. These exhortations and reminders were proper and quite well meant, and we took them in the spirit in which they were written, and lent our support to them. At the same time we wish to say without meaning any offence that the European gentlemen and ladies who have done and do good work for the Indians in Fiji, South Africa, etc., are indebted for such opportunities for their good work to the combined effects of

Western Political and Industrial Imperialism. So, while we do not in the least minimise the duty which we owe to our countrymen abroad, and while we consider the European friends worthy of love and respect, we are constrained also to observe that whatever philanthropic work Europeans do for our countrymen abroad are only some atonement for the evils caused by their compatriots and co-religionists. It is also to be observed that it is not quite as easy for Indians to live and work for their countrymen in lands which discriminate against Indians as it is for European humanitarians. This produces a feeling of depression and a sense of inferiority in us, inasmuch as we are unable to do what these Europeans do.

If Mr. A. O. Hume, Sir William Wedderburn and other friends of India had been able to win self-rule for India, it would have done some good to India. But it would also have been thought that Indians were such weaklings that they could not themselves win freedom for themselves. That would have left an enduring sense of inferiority in the minds of Indians. If Dr. Mrs. Annie Besant's Commonwealth of India Bill becomes law, it will confer some civic and political rights on Indians, but at the same time Indians will have to feel that they were an inferior people who could not win freedom for themselves without European leadership. It would, therefore, be an act of wisdom on the part of those British statesmen who consider Indians racially inferior to themselves and who want to produce or conserve that sense of inferiority in our minds to make the Commonwealth of India Bill an Act of Parliament as early as possible. The help of Europeans as equals, comrades, assistants, etc., is always welcome; but their leadership has its moral disadvantages as well as its advantages.

In conclusion, we wish to observe that the motives of Political Imperialism and Capitalistic Imperialism on the one hand and those of Philanthropic Imperialism on the other may be and often are different, but very often they are—it may be unintentionally—found to work together and even Philanthropic Imperialism is not without its depressing and other bad effects on the philanthropized peoples.

Achievements of Mysore University

In his introductory speech on the report

of the Mysore University reorganisation committee, Dr. Brajendranath Seal, its Vice-Chancellor, thus enumerated the reforms already carried out in that University.—

We have made the study of Economics more thorough and scientific by opening analytical, statistical and mathematical sections,—of History more concrete and realistic by linking it up with archaeology and documentary study,—of Philosophy more living by placing it *en rapport* with the most recent advances of contemporary thought and science, on the one hand, and the priceless inherited culture of India on the other, we have added Mathematics and Experimental Psychology as key sciences to the humanistic studies on the Arts side, and we have removed the old system of 'water-tight and light-proof compartments' between the physico-mathematical and the biological sciences. We have added a Medical Faculty with a University diploma as well as a University degree, we have opened a department of Teaching as the first step towards a Faculty and placed it on an exact basis of mental tests and measurements,—we have taken over the Department of Archaeology and are contemplating excavations in Talakad and other ancient sites, we have a scheme for a Faculty of Oriental Learning for which we have deputed a capable officer to the Oriental Institute of the London University who is receiving up-to-date training in the allied departments of Culture, History and Archaeology and will shortly proceed to Egypt for an apprenticeship in Excavation work under the auspices of that University; finally, in view of the coming department of Chemical Technology we have deputed another capable officer to the London University, who is also attending suitable Polytechnic courses in London. Neither must we forget the large extensions of our Science laboratories in our College of Science and of our Engineering Installations in our College of Engineering to which we have just added a much-needed department of Electrical Engineering in view of hydro-electric developments in the State.

He added that "all this building work, these additions of wings and facades, of pilasters and balustrades, have been inspired by a steady vision of the complete edifice; and it is this complete edifice that the reorganisation committee has worked out in general plan and outline." We intend hereafter to give an idea of this general plan and outline.

Communal Representation in Proportion to Numbers

On the motion of a Musalman Swarajist member, a resolution has been carried at a meeting of the Bengal Council, from which the Swarajists walked out, in favour of the Musalmans having representation in proportion to their numerical strength in the Province, the interests of small minorities being safe-

guarded by special provision being made for their representation.

We have all along been against the separate representation of different religious communities and classes. Our attitude remains unchanged.

But supposing communal representation is to be retained, any changes that may be required to be made in the numbers of representatives of the Hindus and Moslems and other communities, should be made simultaneously in all the provinces. The present numbers of Moslem members are according to the Lucknow pact, by which in provinces where the Moslems are in a minority they have got a larger number of members than their numerical strength would entitle them to and in provinces where they form the majority they have got a lesser number than they could claim according to their numerical strength.

If now in determining the number of their members, their numerical strength alone is to be made the only deciding consideration, then the principle should in fairness hold good in every province—both where they are in a majority and where they are in the minority.

Hence, the question ought to have been raised in the Central Legislature.

One important consideration has been all along lost sight of. Representation according to the numerical strength of communities really presupposes universal adult suffrage for both men and women. In a province, a community may be strong in numbers, but on account of its backwardness it may, in the absence of universal adult suffrage, possess a smaller number of voters than another community which is numerically smaller but more advanced. In such a case, if the numerically larger community were to possess the right to return members in proportion to its numerical strength, what would really happen would be that in the case of this community a smaller number of voters would elect a larger number of members than the larger number of voters belonging to the other and smaller but more advanced community. Therefore, man for man, a voter of the former (backward) community would count for more than a voter belonging to the latter (advanced) community!

For all these reasons, we say, in the first place, that there ought not to be any separate communal representation at all; secondly, that if there is to be communal representation, the

election should be by mixed electorates; in the third place, that if the Lucknow pact is to be changed, it should be changed in all the provinces according to some fair and consistent principle; in the fourth place, that the number of representatives assigned to a community should be in proportion, not to its total numerical strength, but to the number of voters it possesses; in the fifth place, that if the number of members is to be fixed according to total numerical strength alone, that should be done after the introduction of universal adult suffrage for both men and women; and lastly, that at the end of a definitely fixed period, not in any case exceeding twenty-five years, communal representation should cease altogether.

Dyarchy for N-W. F. P.

At the time of this writing, we do not know whether the N-W.F. Province is to have dyarchy or not. It is also not clear whether the majority of the inhabitants of that Province want that "boon," which the other provinces do not now consider quite a boon. Muhammadan opinion is not also unanimous in the matter. But if the majority want the "Reforms," there must be very strong reasons indeed for not gratifying their desire. No doubt, Musalmans are in an overwhelming majority in the province. But Hindus are in an overwhelming majority in Behar and Orissa and a still more overwhelming majority in Madras; and both these Provinces have had dyarchy from the very introduction of the "Reforms." The Kohat atrocities are brought up against the N-W. F. P. They took place when "law and order," the administration of justice and every other department of Government were in the hands of the bureaucracy. After the introduction of dyarchy, law and order and the administration of justice, being reserved subjects, would continue to be in the hands of the bureaucracy. So the prevention of or connivance at atrocities would rest with the bureaucracy as before.

If a minority were asked to choose between trusting in the sense of justice, neighbourliness and generosity of the majority of the permanent inhabitants of a place or in foreign rulers who are birds of passage, perhaps the minority would be wise to choose the former alternative. But this is a matter in which we are not competent to

offer definite advice, being ignorant of conditions and feelings in the N.-W. F. Province. All religious communities in India ought, however, to bear in mind that no community can expect to be in the majority everywhere. All communities ought to try to adapt themselves to differing conditions in different provinces.

It has been said that N.-W. F.P. is backward in education. But we find from the Indian census report for 1921 that the number of persons per thousand who are literate are 50 in N.-W. F. P., 46 in the Punjab with Delhi, 42 in the United Provinces, 49 in Central Provinces and Berar and 51 in Bihar and Orissa. And in the latest report on education in India we find that in 1924 the percentage of total scholars to population was 2.6 in N.-W. F. P., 2.53 in the United Provinces and the same in the Central Provinces and Berar.

To have dyarchy the Province ought to be able to pay its way, which we understand it does not do at present. Its Musalman inhabitants have intimate social and other relations with the transfrontier independent or semi-independent tribes, who are turbulent. That has to be considered. It being a border province, the defence of India has also to be kept in view. But neither internal law and order nor the charge of the army is made over to Ministers under dyarchy. So the problem of India's defence at the north-west frontier is not an insuperable difficulty in the way of the Province making beginnings in representative government.

Discoveries Relating to Ancient Civilization in Sind

Interesting additions have been made recently to the discoveries previously made by Mr. R. D. Banerji of the Indian Archaeological Department at Mohenjo Daro, in Sind, relating to the civilization which flourished and fell in the valley of the Indus not later than the third millennium before Christ.

Sir John Marshall, Director-General of Archaeology, has spent most of the winter directing the excavations. The operations were most fruitful. They revealed spacious, well designed and constructed burnt-brick buildings and disclosed a system of house and street drainage even more elaborate than had already been reported. There were also found three large statues of ornamentally draped figures and there were indications that others might be found.

The newest finds include a considerable collection of gold jewellery corresponding with the beautifully made specimens already unearthed and

most valuable of all, a dozen or more skeletons of what has been called the Indus-Sumerian period. These were lying in one room of a house, and along with the statues will greatly help in the determination of the ethnic origin of the people of this ancient civilization.

We understand that Mr. Biraja Sankar Guha, who has had previous experience of anthropological research in India and later conducted anthropological investigations in America in connection with the Smithsonian Institution after further training at Harvard University, has been asked to proceed to Mohenjo Daro to study the finds from the anthropological and ethnological points of view. We learn further that Mr. R. D. Banerji also is at Mohenjo Daro.

It is to be hoped that photographs and descriptions of the finds will be published first in India, before Sir John Marshall sends them to some British or American paper in order to earn a big honorarium, as he did when Mr. Banerji made the first discoveries.

Some Points in Sir Abdur Rahim's Aligarh Speech

In his "famous" Aligarh speech, Sir Abdur Rahim said, "they are all actuated by a common anxiety to see that no public measure of importance overrides or overlooks the interests of the 70 million Muslims." Here the speaker begged the whole question; as if the Indian National Congress, which has been very largely from the first a movement organised and carried on by the Hindus, or even the Hindu Mahasabha has ever advocated or fought for any public measure of that description! Will Sir Abdur name a single one?

Sir Abdur also delivered himself thus:—

The fact, however, is that the *Hindus* and *Mussalmans* are not two religious sects, like the Protestants and Roman Catholics of England, but form two distinct communities or peoples and so they regard themselves. Their respective attitudes towards life, their distinctive culture, civilization and social habits, their traditions and history, no less than their religion, divide them so completely that the fact that they have lived in the same country for nearly a thousand years has contributed hardly anything to their fusion into a nation. A mighty spiritual spell separates the 230 millions of Hindus, not only from the 70 millions of Indian Muslims, but from the rest of humanity, while it divides the Hindus themselves internally into groups which know no social commerce with one another. Caste, with its cruel doctrine of untouchability, has survived many a social convulsion. It has baffled all the efforts

of Buddha and Asoka, of Akbar and Aurangzeb, and the English panacea of nationalism has brought not more unity but worse divisions.

Before we proceed to examine the speaker's dicta, it is necessary to consider what an eminent and orthodox Moslem leader like Maulana Shaukat Ali thinks of the Moslem League and its session at Aligarh, where Sir Abdur Rahim delivered his precious speech. The Maulana in a recent speech of his declared that the "so-called Muslim League was neither a League nor Muslim." He said further :—

From Cawnpore, I reached Aligarh, the nerve-centre of reactionaries. They are the usual prowlers from nook and corner scattered round the camp-fire of the present Government. Mahomed Ali, myself and Dr. Mohamed went to see the Tamassha which was to beguile the Muslims into the crawling laze of loyalty to the British. Sir Abdur Rahim was an old friend of mine and I expected great things from him, but five years of bad company had told on his moral backbone. Mr. Jinnah in immaculate clothes and black "Astrakhan" Angora cap was supporting him on the right and that mischievous reactionary, Dr. Ziauddin Ahmed, was on his left. Between these two masterful personalities, the President was sinking deeper and deeper into the morass.

Let us now see what Musalman scholars themselves have to say on the absurd theory that the Hindus and Indian Muslims are two distinct peoples, etc. Professor S. Khuda Bakhsh, who is a great Islamic scholar which Sir Abdur is not, and who hails from a place which is a few hundred miles nearer to Afghanistan, Turkistan, Persia and Arabia than Sir Abdur's home, flatly contradicted the Midnapore Knight soon after he had unburdened himself of his ethnological, anthropological and sociological discoveries. Mr. Khuda Bakhsh rightly holds that the vast majority of Indian Muslims are Hindus who have accepted the religion of Islam.

Another distinguished Islamic scholar and historian, Professor Habib of Aligarh, who lives nearer still to Persia, Arabia, etc., than either Sir Abdur or Mr. Khuda Bakhsh, wrote recently in the course of an article in the *New Orient* on the racial origin of Indian Musalmans :—

There are people who imagine that Islam has been always the same. This is, no doubt, true so far as the letter of the law is concerned. But everything depends upon the nature of the interpreting mind, and the Arab, Persian and Indian interpretations of Islam are as different as various moral structures raised on the same formal foundations can be. To the Arab the new faith was a message of hope, to the Persians a consolation for his philosophical pessimism, to the Indians a new frame-work for his metaphysical speculations,

which but slightly modified the immemorial customs of his country.

It is said that the Mussalmans have adopted from the Hindus many customs which are not found in their faith—Hindu customs are no doubt everywhere with us and accompany us from the cradle to the grave. But they have come to us not through adoption but inheritance.

I do not say that this survival of Hinduism or Indianisation of Islam, by whichever name we call it, was good or bad. That question will be decided by every man according to his temperament, but no careful observer can fail to see its all-pervading influence. The bird may escape from its cage, but it cannot fly out of the atmosphere that surrounds it and supports it in its flight. On the two fundamental institutions of our social life, the family and the caste, our outlook is the ancient outlook of Hinduism. Islam knows nothing of caste: its whole attitude is one of democratic equality: consequently Hindus who became Mussalmans could not refuse to dine with each other or to pray in the same mosque. But the spirit of the caste system lived on, none the less. Muslim converts persisted in marrying among converts from their own caste with the inevitable result that the caste system was transformed instead of being overthrown. Here and there a few concessions were made to the new spirit of social democracy, but the great pillar of the vicious system remained unshaken. Social opinion crushed the freedom Islam had allowed to the individual and made inter-caste marriages as impossible in the new creed as they were in the old.

Islam as a formal faith has always stood in sharp contrast with Hinduism, but Hinduism is essentially a social system and as such it is followed by the Mussalmans of India as well as the Hindus. This is the foundation of our national unity.

Muslim rites of birth, marriage and death are closely analogous to Hindu rites.

We regret there is neither time nor space to quote more from Professor Habib's article. Nor have we space here to dwell at length on what have been called "taints of Hinduism" in the Census Reports. Suffice it to say that in Bengal,

"Even now it is not peculiar to find Muhammadans in some parts of the province make offerings to some tree or even at a temple dedicated to the Hindu goddess *Kali* along with their Hindu neighbors..." *Bengal Census Report, 1921, p. 159.*

In the *India Census Report, 1921, p. 115*, we read :—

"There are communities among the Muhammadan population, chiefly among converts from Hinduism, whose religious ritual and exercises have a very strong tinge of Hinduism and who retain caste and observe Hindu festivals and ceremonies along with those of their own religion."

Examples follow. There are also descriptions of certain "border-land sects" of the Bombay Presidency, which were classified as Hindu-Muhammadans in the Bombay Report and Tables of 1911.

We are neither apologists for nor defenders of caste; we are against it in both opinion and practice. But we may be allowed to say that caste exists in fact, though not in theory, among Muslims, Christians, etc., also. There is even untouchability among some Muslims. It is an absurd exaggeration to say that Hindus are separated from the rest of humanity by an impassable spiritual barrier. Hinduism has influenced both Islam and Christianity, the former through Sufism and in other ways, and the latter in various directions. Similarly, it is an exaggeration and a falsehood to say that the caste groups of Hindus know no social commerce with one another. Nor is it correct to say that caste has baffled all efforts to modify it or mitigate its rigours. Its rigidity has considerably relaxed, and, not to speak of the widely prevalent practice of interdining, even intercaste marriages have throughout history taken place in some part or other of the country and are even now gaining ground.

As regards the origin of the Indian Muslims we have the following in the Census Report of India, 1921, Vol. I, p. 116 :—

"The distribution of the Muhammadan population has depended chiefly on historical considerations which were described in the 1911 report and need not be again discussed. It was there pointed out that, while the Muhammadans of the eastern tracts (i.e., Bengal, Assam, etc.) and of Madras were almost entirely descendants of converts from Hinduism, by no means a large proportion even of the Muhammadans of the Punjab are really of foreign blood, the estimate of the Punjab superintendent being about 15 per cent. The proportion advances of course as one proceeds further north-west."

The full significance of these observations will be understood when it is added that "The Muhammadans of Bengal form more than one-third, 37.78 per cent., of the whole number of Muhammadans in India" and "are nearly twice as those in the Punjab", etc.

Sir Abdur Rahim has made some allegations, which can deserve to be examined and refuted only if he quotes chapter and verse. Some of these are, that

"A certain class of Hindu politicians" "appeal to the lower instincts of the community." "A section of them have specialised in vilifying all Muslim institutions, including Islam itself; some in distorting history to make out that no good has come to India from the advent of Islam, and practically all in proving that the Muslim community is incompetent and composed of no better material than the lowest classes of their untouchables."

"In fact some of the Hindu leaders have talked publicly of driving out the Muslims from India as the Spaniards expelled the Moors from Spain, that

is, unless they perform Suddhi and become Hindus or submit to their full political programme. Either of these alternatives would, according to their calculation, lead to the other. We shall, undoubtedly, be a big mouthful for our friends to swallow."

Let us first know who, if any, have said these things, and then it can be considered whether they are men of sufficient responsibility, worth, and standing in public life to be entitled to have their utterances seriously noticed. Personally, we are not aware of any responsible Hindu leader uttering nonsense like most of what Sir Abdur Rahim attributes to his opponents.

"To convert Musalmans in millions into Hinduism"—if that be the declared object of any Hindu leader or association—stands on a different footing from the foolish things attributed to "a certain class of Hindu politicians", etc. There are large numbers of Christian and Moslem enthusiasts who believe in converting and hope to convert all mankind, not to speak of millions, to their respective faiths. Why should it then be considered an offence for Hindus to think of converting Muslims? Nor is conversion of non-Hindus to Hinduism a new thing.

In ancient times many non-Aryan tribes were Hinduised. Scythians and others became Hindus. Even some Greeks who had settled in India accepted Hinduism and became Hindus. Later, animistic tribes like Santals, Bhils, Oraons, etc., are becoming Hinduised; so that in Census Reports one finds Hindu Santals and animist Santals, etc., separately mentioned and enumerated. For information on the question of the Brahmanising of the non-Aryan or casteless tribes, vide "Census of India", 1911, Vol. I, p. 121; Sir Alfred Lyall's Essay on Missionary and non-Missionary Religions; Risley's Tribes and Castes of Bengal, Vol. I, page XV; Assam Census Report for 1891, Vol. I, pp. 83, 84, and Bengal Census Report for 1901, page 152.

Instances of reconversion of whole groups from Christianity and Islam to Hinduism within recent historical times have been given in Census Reports. We read in the "Census of India, 1911, Vol. I, page 121 :—

"Apart from these recent efforts, it appears that here and there small communities of Christian and Muhammadan converts have drifted back into Hinduism. The Urap and Varap Agris of the Thana district of Bombay are said to have reverted to Hinduism from Christianity less than a century ago. The Kirpal Bhandaris of the same district were forcibly converted to Christianity by the Portuguese.

But were afterwards accepted back into Hinduism. The Mata Kunbis and Sheikhdads of Bombay have been referred to in paragraph 156. Regarding those of Baroda, the local superintendent writes that they became Muhammedans about three centuries ago, but have gradually abandoned their Muhammadan practices, and many of them were recently admitted into the Vaishnava sects of Ramanand and Swami Narayan."

There is an old Sanskrit *smriti* called *Derala Smriti*, which prescribes the expiatory rites to be performed for reconverting Musalmans and other non-Hindus into Hinduism.

Sir Abdur Rahim is not accurate in stating that the Hindu movements he condemns "were trying to convert Mohammedans back to Hinduism to swell the ranks of untouchables". The Malkana Rajputs of Agra district, who have been reconverted to Hinduism in hundreds, are not untouchables. Nor have other converts to Hinduism become untouchables. Of course, they are not classed with Brahmins but Moslem converts also are not classed with Saiyids.

"It might be said that these movements were organized in self-defence. What was the occasion for such defence, and against whom? Was it against Englishmen? It was not said so."

The reference to defence "against Englishmen" is a contemptible effort to gain their favour. But supposing Hindus want to defend themselves against the encroachments of Englishmen and get back their own, what is there wrong in it? The Hindu movements which Sir Abdur reviles may be quite justly meant to defend the Hindu community against the Christian and Muslim communities in the sense of preventing or decreasing conversion from Hinduism to Christianity and Islam. As it has been found that Muslim leaders generally have a communal outlook and demand more than their just share of political representation, the Hindu Mahasabha can rightly try to defend just Hindu rights against Muslim encroachment. Further, during riots, the comparatively greater solidarity of Muslims gives them an advantage over the Hindus. That may have led Hindus to think of acquiring greater solidarity by various means. It has also become necessary to take steps to protect Hindu widows and other Hindu women against the brutalities of some men who are a disgrace to the Muslim community and who have no idea of the true and higher teachings of Islam.

In Sir Abdur Rahim's opinion, Shuddhi and other Hindu movements are the causes of riots. Possibly that is so only in

some few instances, owing to the misunderstanding and misinterpretation of their objects. But why did riots occur every now and then long before the Sangathan and the Mahasabha movements came into being?

Sir Abdur claims to have *always* fought for the advance of the nation as a whole. We have no desire to deprive him of the consolation of thinking that he has. He indirectly accuses Hindus in many passages of having a narrow outlook, and boasts of the Muslim "international outlook". Let us take a few facts into consideration.

An international outlook does not exclude the welfare of one's own community. But whenever famines, floods, cyclones, earthquakes and epidemics ravage East and North Bengal, where Muslims form a majority of the population, the Muslims do very little for the relief of their own co-religionists. That is done by the narrow-minded Hindus. The Khadi Prasthan, a predominantly Hindu movement, benefits at least as many Muslims as Hindus. In the second annual report of the Abhaya Ashram of Comilla, it is stated that 475 persons received help from its outdoor dispensary, of whom 2398 were Muslims. In the school maintained by this Ashram, out of 120 pupils, 72 are Musalmans. The workers and conductors are all Hindus, who observe no caste distinction on principle and in practice. In the fifteenth annual Report of the Society for the Improvement of the Backward Classes of Bengal and Assam, we find that it maintains 406 schools in 20 districts of Bengal and Assam. "Of the total number of children, both boys and girls, receiving tuition in these schools, viz., 16389, the largest number, 5454, come from the Namasudra community, and the next largest number, 3023, from the Muhammadan community." But among its subscribers we find the names of only two Musalman gentlemen, not of Sir Abdur Rahim or of any of his fiery followers.

Will Sir Abdur Rahim kindly name any entirely or predominantly Muslim organisation which benefits Hindus to the extent that Hindu efforts benefit Muslims? We will then admit his claim to have a wider outlook than the Hindus.

As for Muslim "international outlook," it is not really international, but it is a communal outlook spread over countries which have a Muslim population and is interested only in the fortunes and fate of the Muslims there. Real internationalism is interested

in the welfare of all peoples of all countries, irrespective of their creed.

But even as regards the qualified credal internationalism of the Muslims, may we ask what Sir Abdur Rahim and his fellow-flat-terers of Englishmen were doing when the Khilafat was in danger and the Turks were fighting for freedom? Were they not either in the enjoyment of power and pelf or seeking for the same, whilst the narrow-minded Hindus under the leadership of Mahatma Gandhi stood shoulder to shoulder with the Moslems and gave what moral and other support they could to the Turks?

Sir Abdur Rahim

"emphasized the fact that the Mohammedans of India could not be ignored in any political advance that was in store for India without doing the greatest harm to the nation itself."

As if any responsible Hindu wanted to ignore or ever opposed just Muslim claims! So far as he is himself personally concerned, has he forgotten that Hindu organs and associations amongst others protested against the super-session of his claims to the officiating governorship of Bengal? And does he not know that it is mainly Hindus and other non-Muslims who sowed and men like him came afterwards to claim a share in the harvest?

Says the Midnapore knight:—

We Muslims must tell these politicians frankly and explicitly that their claim that India belongs solely to the Hindus is preposterous and unfounded and is unjust to India itself.

Sir Abdur may be safely challenged to name any sane Hindu politician who has put forward such a claim.

As a matter of fact, in the sense of material possession, India at present belongs neither to Hindus nor to Muslims nor to any other Indians; it belongs to the English. In any other sense it belongs to all natives of the soil.

Rabindranath Tagore has tried repeatedly to impress on our minds the truth that India cannot belong to anybody by his simply being born in the country and living in it; it must be made one's own by one's self-sacrificing labours for making it an ideal country to live in. Part of what the poet said in reply to the address presented to him at Abhaya Ashram, Comilla, has been thus roughly translated:—

The country is not one's own by mere accident of birth but becomes so by one's life's contribution. An animal has got its fur but man has got to spin and weave because what the animal has got it has got once for all and ready-made. It is for man to

rearrange and reshuffle for his purposes materials he finds placed before him. That we were so long kept from realising India in her true self is due to the fact that we have not by daily endeavour created her moment by moment making her healthful and fruitful. Let us not cherish the dream that Swaraj can be ours by some extraneous happening. It can be ours in so far as we succeed in permeating our consciousness throughout the country by service.

It cannot be contended that Muslims have rendered this kind of service to the country to a greater extent than the Hindus or even to an equal extent.

There is one proposition the truth of which even Sir Abdur Rahim cannot deny. It is that the Hindus belong to India and to India alone their pride of their past is concerned solely with India, their visions of the future are connected with India. Even of the Muslim period of India there are things in which Hindus take pride. A great Hindu like Ranade has described what India owes to the Muslims. In the living present Hindu idealists live for India and are prepared to die for it. It is different with Indian Muslims. They are not proud of ancient Indian culture. Their eyes are turned towards some foreign countries in Asia. They can think of an independent India only on conditions. They can bear to think of a fresh successful invasion of India by foreign Musalmans in certain circumstances; nay, they would even desire it in those circumstances.

In fact, Swaraj seems to the generality of Muslim politicians the Hindu's concern. Muslims would agree to it as an act of condescension on their part on certain exorbitant conditions to be accepted by the Hindus. So that, in reality, instead of the Hindus thinking that India belongs solely to them, it is the Muslims who by their conduct make it appear as if the country belonged only to the Hindus and its fate, therefore, concerned the Hindus exclusively or more than the Muslims. The latter would much rather think and dream of Turkey (not now), Arabia, Morocco, etc., and send their money there, instead of to famine- or flood-stricken East Bengal Moslems "ryots and labourers" of whose "interests" Sir Abdur glibly speaks but to whom no famous Muslim leader, from the Aga Khan downwards, ever gave a morsel of food during famine. The arrangement is that they are to be kept alive by the narrow-minded Hindus in such times in order that afterwards the vastness of their numbers may be exploited by Sir Abdur and men of his ilk!

When a man who has been all along fighting freedom's battle finds fault with the unwise and unpractical revolutionaries, some of whom are even criminals, it is easy to bear with him and even support him. But when a man of a different stamp sneers at the revolutionaries, one can only pity him for his incapacity to imagine the existence of that ardent love of freedom which sometimes unfortunately leads impatient youth to imprudent, unpractical, and even criminal courses. There should be certainly condemnation for such youth, but also pity;—never sneering remarks from men who never made any sacrifices for the country or suffered for it and are incapable of any noble idealism.

Says Sir Abdur Rahim:—

These politicians who would eliminate the English from India, allege that in such a contingency we Muslims would rather see a foreign Muslim power rule in this country. That is true in the sense that the Muslims would not like the Hindus, any more than the Hindus would like the Muslims, to rule in the place of the British.

The Muslims, though a silent community, are not blind to what is going on. I say emphatically however that it is not true that we Muslims would not like to see a self-governing India, provided the Government of the country is made as much responsible to the Muslims as to the Hindus.

Sir Abdur Rahim stands self-accused. No one who loves his motherland would like or want any foreign nation to conquer or rule it, whatever the religion of that nation. The Chinese Christian General, of whom we have heard so much, has never said or dreamt that unless Chinese Christians obtained some conditions from non-Christian Chinese, they would much rather see the country invaded and conquered by some foreign Christian power. Chinese Moslems also do not stipulate that unless they have a certain share in the government of the country, they would rather see China conquered by the Muslim Turks or Arabs or Afghans or Persians. Because to both Chinese Christians and Chinese Moslems other Chinese are nearer than any foreign Christians or foreign Muslims. But Indian Muslims like Sir Abdur Rahim consider foreign Muslims nearer to them than Indian Hindus.

But as Hindus do not want to monopolise the government of even an independent India, Sir Abdur Rahim need not pass sleepless nights.

Let us, however, consider his stipulation for patronising agreeing "to see a self-governing India". He would have the government of the country made as much responsible to

the Muslims as to the Hindus. This can have two meanings. One is that, though the Muslims are a minority, they are to have as many posts in the public service as the Hindus, and also that they are to return to all representative bodies as many members of their own creed as the Hindus. This is an unfair and unjust condition which cannot be fulfilled and will never be fulfilled. If Muslims insist on this condition, they may rest assured that India *will* have indigenous rule without fulfilling that condition but at the same time without depriving Muslims of any just rights. But Sir Abdur's words admit of a better interpretation. Self-rule for India would mean rule by representative bodies, i. e., by political majorities in those bodies. These majorities would consist of members of various creeds and communities, not in proportions fixed for ever, but varying from time to time, just as in the British Parliament the numbers of Baptists, Quakers, Roman Catholics, Jews, etc., are not definitely fixed. In India of the future it would be open for Muslims as for Hindus by their capacity and devotion to public good to form as large a part of these political majorities, from time to time, as they can. There would be no disabilities imposed on Muslims or any other communities on account of their creed. Similarly, as regards posts in the public service, Muslims and all other sects would be free to have as many as they may be entitled to by their superior merit. But, as the Hindus are the vast majority, it is unlikely that, unless they greatly degenerate or diminish in numbers, their share of the paid and unpaid services in the country would not exceed that of the Muslims. But as in India of the future people will think and act nationally rather than communally, such a state of things will not be a grievance.

We agree with Sir Abdur Rahim in thinking that "India's best future lies in giving all the different communities that live or work here the fullest scope to develop and express their distinctive political genius."

Swarajists and the President of the Bengal Council

The President of the Bengal Council was quite within his statutory rights in admitting without previous notice Sir Abdur Rahim's amendment to the resolution recommending communal representation of Muslims in proportion to their numerical strength. But in our opinion, he did not make a right use

of the discretionary power vested in him. The king of England has the power to do many things, but he uses that power very sparingly and cautiously. Sir Abdur's amendment was a vote-catching affair, and as such ought not to have been allowed to be sprung on the Council.

But as the President has the power which he exercised, he did not act arbitrarily or in any worse manner attributed to him by the Swarajists. The conduct of the Swarajists was wrong and undignified. The motion for the removal of the President, which has been negatived, was an unwise move.

Rabindranath Tagore's Tour in East Bengal

The poet Rabindranath Tagore's visit to East Bengal has shown the public the hold that he has on the love and respect of Bengalis. It has also furnished occasions for placing before the country high ideals of devoted service. It is to be hoped that these ideals will be lived up to by at least an appreciable portion of his vast audiences in the towns which he has visited.

Locarno Pacts

Sir Sivaswamy Aiyar wanted an opportunity for discussing the Locarno treaties or pacts so far as they concerned India. But he and other legislators were denied that opportunity by the Viceroy. India may have to pay, to bleed, to make enemies of nations with whom she has no quarrel; but she must not have the right even to discuss the obligations placed on her by the British Government. Such is the "parliamentary" government we enjoy!

Press Congress of the World

There is every probability that the Press Congress of the world, which is referred to in the following pieces of news, will hold its next session in some place in Europe during next summer.

Columbia, Mo. —Dean Walter Williams president of the Press Congress of the World, announced here that interim committees which will report at the next congress to be held in Europe.

Among the appointments are those of M. Charles Houssaye, of the Agence Havas, Paris, to the committee on news and communications, and M.

Stephane Lauzanne, of the "Matin," Paris, on the committee on ethics, standards and practice.

The Indian press should be represented in it by some competent and leading Indian journalists, we mean journalists who are Indians by race and are not employees of foreign newspaper-proprietors. There are Journalists' Associations in Calcutta and Bombay. These should immediately open communications with the President of the Press Congress for obtaining detailed information about it and sending to it worthy representatives. His address is. Professor Walter Williams, Dean of the School of Journalism, University of Missouri, Columbia, Mo., U.S.A.

A Victory of the Defeated

When the World War ended in the defeat of the Central Powers, the Allied Powers, fearful of the possible recovery of the Central Powers, particularly Germany, took various steps for the disarmament of the latter. One of these steps placed serious restrictions on military aviation. Germany had to bow to the dictates of her victorious enemies; but to-day she, with patience and persistence, is trying to transform her defeat into a victory. She has turned her attention to commercial aviation; and in this field she has no equal in the world. In this connection the following newsitem will be of great interest.—

A strenuous struggle is reported ensuing between French and German aeroplane interests in the Teheran to capture Persia's interior air mail service. Indications are that the Junkers will win, due to the fact that they have given air demonstrations throughout Persia for a period of two years and to the fact that the government favors German machines.

The Junkers also propose to establish service between London and Peking via Turkey, Persia and Afghanistan, the consent of these countries having been secured. With Teheran as a central station, they propose to manufacture machines and undertake repair work for the district of Persia.

India can learn much from the defeated and disarmed Germany striving to acquire again a dominating position in world affairs, particularly in commerce and industries. To gain the desired goal of freedom, Indian leaders will have to follow the path by which all defeated and disarmed nations secured their rightful place among free nations. Indians will have to assert themselves in spite of all obstacles placed by her alien rulers, in all fields of human activities. India, above

all things, will have to throw off the shackles of intellectual, commercial and political isolation.

T. D.

Afghanistan and Great Britain

Afghanistan marches on towards progress and the Afghan Government is determined to create a place for itself in the international world, as the following news item shows:—

The Minister of Afghanistan has purchased, for official purposes, the freehold in Kensington, No. 31 Prince's-gate, at the corner of Exhibition-road and facing Hyde Park. Messrs. Will-on and Co. (Mount Street) and Messrs. Ford and Salberg (Clarges-street) were jointly concerned in negotiating the sale.

Afghanistan is a free and independent State and it has important relations with Russia, Turkey, Persia as well as Great Britain. To safeguard Afghan national interests within the British Empire the Afghan minister in London has purchased new and suitable quarters.

Will nationalist India see to it that India's interests in foreign countries are safeguarded unofficially for the present?

The Minto Professor of Economics on Indian Currency

The Minto Professor of Economics to the University of Calcutta, Dr. Pramathanath Bannerjee, has contributed an excellent article on "A Sound Currency System for India" to the February number of the University's organ, the *Calcutta Review*. Due, probably, to the difficulty of packing his ideas on the troublesome subject into a few thousand words the learned professor has left certain things rather vague, and unless these are properly explained there is a chance that the article will give rise to misconceptions.

Let it be made quite clear that we are fundamentally in complete agreement with Dr. Bannerjee. We think alike with him when he says about a managed currency, as opposed to a natural and automatic one, that

Management is not a bad thing in itself, but it can prove a success only when the persons entrusted with the work are possessed of perfect wisdom and the highest degree of honesty.

But where is "perfect wisdom" in this world of frail human beings? Economics

is still an imperfect science, its data are often amorphous, generally doubtful and seldom complete. Hence we have no faith in management of currency as a normal economic policy. And as we can reject management on the strength of the above, we need not examine the honesty, (and its height) of the spiritual heirs to the Hon'ble East India Company. Dr. Bannerjee is right when he says that there is a suspicion in the public mind "that Indian currency is often manipulated in the interests of England". He is also right when he says:—

For the present, however, the adoption by India of the gold standard seems to be the only solution of her currency problems

"For the present", because among the various hopes of humanity, such as those of disarmament, perfect free trade and a single language for all peoples, the hope of establishing an international agency for stabilising the purchasing power of money in the different money areas of the world is the most alive. Dr. Bannerjee supports the adoption of the gold standard because it "makes the largest measure of automatic regulation possible" and he thinks

that the adoption of the gold standard is an economic, social and political necessity.

In so far as he advocates the fundamental issues, one understands Dr. Bannerjee quite clearly. But there are certain other things which help one to get muddled. We shall take these one by one.

Dr. Bannerjee says, towards the beginning of his article, that,

The comparative importance of stability in internal prices and in foreign exchanges need not worry us overmuch. The internal trade of India is many times as large as her external trade. Therefore, looked at from the stand-point of volume of transactions, stability in internal prices seems to be more important than stability in foreign exchanges. But absolutely considered, the foreign trade of India is large enough to merit serious attention. If there is one thing more than another which disturbs the course of commercial and industrial activity, it is uncertainty of exchange. It should be remembered in this connection that there is not only no conflict between stability in internal prices and stability in foreign exchanges, but that the two are to a considerable extent closely interrelated.

Does Dr. Bannerjee mean to say that by stabilising the exchange at all costs we shall also be able to stabilise internal prices? There may not be any conflict between the two kinds of stabilisation, but the two being two and not one, it is possible to neglect

one by being too emphatic on the other. Will Dr. Bannerjee contradict the assertion that currency manipulations have taken place in this country with a view to influence the exchange without any notice being taken of their effect on internal prices? Will he deny that the coinage of rupees and the printing of currency notes have been carried on in this country to keep pace with exchange manipulations? Will he also deny that such manipulations have an evil effect on internal prices and hence detract from the country's well-being? In view of the above, what is it that makes him so generous towards the exchanges? Why does he judge the importance of the exchanges from an "absolute" point of view and not consider it comparatively with internal stability of prices? Are we to understand that Dr. Bannerjee thinks the undisturbed progress of what he calls "commercial and industrial activity" is of more importance in India's well-being than the smooth running of that section of India's economy which has little to do with foreign trade? In the paragraph quoted above the learned professor of the Calcutta University has slurred over a question of vital importance. We hope he does not mean to suggest that we should concentrate more on the stabilisation of the exchange than on that of the internal price level. The other alternative is that he thinks that *if we take care of the exchange, the internal price level will take care of itself*. But this is something which never happens. Modern economic thought will not support such a view. If Dr. Bannerjee holds such an opinion he should make clear his reasons for doing so.

At another place in his article, Dr. Bannerjee says.

The question which presents itself at the present moment is not so much the stabilisation of the rupee as the adoption of a sound currency system.

The meaning is not clear. Is not setting up a sound currency system a permanent way to stabilisation and is not a stable rupee a part of a sound currency system? We believe Dr. Bannerjee means that a patch-work remedy is not our objective or something to that effect.

We come now to the most important point. Dr. Bannerjee is supporting a gold standard. This means that the standard of value of the future currency of India will be a certain quantity of gold of a given purity in the shape of a coin or a paper note representing a claim upon the Govern-

ment to the extent of the same amount of gold. The silver rupee will be a mere token coin, legal tender up to a given sum, and bearing a fixed relation to the gold standard-coin. There must be an arrangement for a more or less free inflow and outflow of gold into and out of the body of the Indian currency and this will keep exchange fluctuations within the gold import and export points. There shall be no artificial support given to the exchange to keep it at any particular height. As to the ratio that the token coin or the limited legal tender, the rupee, shall bear to the standard gold coin, the mohur or whatever it may be called, it would absolutely be a matter of internal currency management. Once we decide upon the ratio between the rupee and the gold coin, we must keep it intact anyhow and *this work of preserving the ratio between the standard coin and the tokens shall not in anyway be guided by the relative values of gold and silver*. No more than the ratio of sixty-four pice to one rupee is conditioned by the value of copper in terms of silver at the present moment. The moment we talk of giving any importance to the silver in the rupee in our currency policy, we shall begin to move towards dangerous grounds. Dr. Bannerjee, discussing the ratio we should adopt in which the rupee shall exchange with the gold coin, says :

The relative price levels in India and other principal countries of the world are very nearly the same to-day as they were before the war. All these facts point to the conclusion that the 1s 4d ratio seems to approximate closely to the natural ratio.

And he continues:

If this rate be adopted, measures may become necessary to check any downward tendency of the rate that may show itself. This can be secured by a cessation or restriction of notes in circulation, and a reduction in the volume of notes in circulation. In case these measures fail to maintain the ratio, the Gold Standard Reserve will have to be drawn upon to make good any loss that may be incurred on this account.

Then he says in another place
...The Gold Standard Reserve will in future be employed for maintaining the ratio between the Mohur and the rupee

Now all this is very confusing.* If we are establishing a gold standard, why should the Minto Professor of Economics look for any ratio between the rupee and the pound sterling, "natural ratio" or otherwise? The ratio between the Indian standard coin and the British sovereign will be determined by the relative weight and purity of their gold

content and not by comparing price levels or by legislation. The token rupee may bear any arbitrary relation with the standard coin so long as its silver value remains considerably below its face value. If ever, owing to a phenomenal rise in the gold value of silver, the rupee becomes an undervalued coin, then of course there will be time to think of combating the evil by debasing the rupee or by selling silver at a loss or by any other means. But so long as such an eventuality does not arise, as it is very unlikely to do in the near future with silver demonetised in India, it is merely confusing the main issue to talk about the ratio that a silver coin should bear to a gold coin (the sovereign or the Mohur) and to discuss ways and means for keeping the ratio stable.

The profits accruing from the coinage of rupees should be kept as currency reserve in gold and be used to give the gold notes a firmer metallic foundation. As to the wisdom of undertaking to pay gold in exchange of rupees, we have our doubts. Such payments may be made only to a certain extent but not as an obligation. Commencing to think of our exchange relations from the rupee end is to start at the wrong end. Dr. Bannerjee also suggests that our notes "should be made redeemable either in gold or in silver at the option of the government." This again violates the basic principles of a pure gold standard. It savours badly of bimetallism and should not have been suggested by the learned Professor after he had declared the adoption of the gold standard to be "an economic, social and political necessity." Of course the government would be acting within its rights if it encashed notes in silver tokens only to the extent that such tokens were legal tender.

Dr. Bannerjee may well say that he was discussing the relation between the gold coin of the future and the rupee when he wrote about establishing the 1s 4d ratio and that in view of the fact that the rupee has been our traditional standard of value and vast quantities of it are at present in circulation throughout India, the question of ascertaining its value in the new system is of paramount importance. We do not deny that it is so. But Dr. Bannerjee should not have gone about the work in a way which suggests an obsession for establishing a direct rupee-sterling ratio of exchange and for not altogether dissociating silver (as a store of value) from our

currency. Such a half-hearted gold standard will not serve any good purpose and that should be made quite clear.

There are two ways in which we can fix the value of the rupee in terms of our standard gold coin (1) by referring to its purchasing power and (2) by evaluating its silver content. The second is out of the question as that would clash with the principles of a pure gold standard. Dr. Bannerjee has therefore done right to attempt to find the value of the rupee in terms of gold by its purchasing power. The purchasing power of the rupee is much above the purchasing power of the 165 grs. of silver which it contains and the fixing of a ratio of 15 : 1 between the rupee and the Indian equivalent of the sovereign, we think, will satisfy all conditions of smooth running. Conditions of international trade are such at present that with the establishment of a gold standard in India (with the Indian Mohur or standard gold coin buying nearly 22½ shilling worth of goods in general) we can expect a heavy flow of gold towards India. This will greatly facilitate our establishment of the gold standard and the conditions which have made Dr. Bannerjee too cautious to lose grip of silver altogether will probably disappear.

A. C.

Tagore Criticised

The *Englishman* has suddenly come out with an attack on Tagore's social philosophy or what has been alleged to be his social philosophy. It is an ancient game to misinterpret a thing and then prove that it is all wrong. The conservative organ of the established order, in which plantations and mills occupy the most important place, has made use of this particular method of attack and raved over its self-created grievance at length. We are told

Dr. Rabindranath Tagore has been deploring the spread of organisation, which in his opinion deprives people of the opportunity of cultivating themselves. He would have us return to the ideal of the Vedas, when such occupations as commerce and fighting were restricted to certain castes. The poet's countrymen who insist that India should be allowed to defend herself and who argue that she is capable of raising "millions of soldiers," will hardly endorse his views in this respect.

Nor will Dr. Tagore's plea for the restriction of commercial activities appeal to those who look forward to the development of India's industries and commerce as providing new occupations for the

large army of unemployed. It is written that "man shall not live by bread alone," but it is nowhere suggested that he should go without bread altogether; and we doubt whether even in the Golden Age of India the majority of the people had, "full freedom to cultivate their human personality." The majority, as to-day, must have been mainly occupied in cultivating the soil, and, if commerce were restricted, we imagine a large proportion of non-agriculturists would be forced to become cultivators or starve. Dr. Tagore is so obsessed with the evils of an organised existence that he is blind to the enormous benefits of organisation.

It is a common fallacy that men of business are entirely absorbed in money-making. Even if it were true, it must be admitted that their activities help to make life easier and richer. Dr. TAGORE may despise material benefits, but we cannot all be Tagores. Moreover, business men are not entirely lacking in higher interests. Sir RAJENDRA-NATH MUKHERJEE, for example, has found time to preside over the Asiatic Society. Mr. ROCKFELLER has just given a princely donation towards an Egyptian museum, and British merchants have repeatedly contributed their energies and wealth to the promotion of moral and spiritual cause.

Tagore has no doubt often preached and written against a certain form of organisation and that kind of organisation certainly does deprive people of the opportunity of cultivating themselves. The *Englishman* would certainly not advocate the keeping up of this defective system on account of its defectiveness. If the *Englishman* could prove that this particular kind of organisation was the only kind and that the benefits yielded by it far outweighed its evils, then of course we could see the *Englishman's* point in contradicting Tagore's views and deriding the Vedic Age without knowing anything about it. But the present-day highly specialised and mammoth economic institutions are not the only possible forms that organised human effort can assume, nor do they produce the highest possible human well-being. Production is not the only measure of social happiness. As a matter of fact, it is hardly any measure at all. And it is human happiness that human endeavour strives after and not fuller warehouses. We must remember that

Human beings are both "ends in themselves" and instruments of Production. On the one hand, a man who is attuned to the beautiful in nature or in art, whose character is simple and sincere, whose passions are controlled and sympathies developed, is in himself an important element in the ethical value of the world; the way in which he feels and thinks actually constitutes a part of (social) Welfare. (Pigou, *Economics of Welfare*, p. 13).

So that it is not the acme of economic wisdom to consider human labour as a mere factor of production and employ it with only

maximum production in view. As Dickinson says in his *Letters of John Chinaman*, describing England as seen by an Oriental spectator :

By you works you may be known Your triumphs in the mechanical arts are the obverse of your failure in all that calls for spiritual insight. Machines of every kind you can make and use to perfection; but you cannot build a house or write a poem or paint a picture; Still less can you worship or aspire.....Everywhere means, nowhere an end. Society, a huge engine and that engine itself out of gear. Such is the picture your civilisation presents to my imagination.

So that it is not Tagore alone whose view of social life may displease the *Englishman*. Organisation which despoils man of his own excellence and production, which deprives man of the richest of emotions, cannot compensate him by giving him more food, clothing, housing, transport and so on and so forth; for man, to be really happy must have a fuller grasp of the True, the Beautiful and the Good. This is Western Philosophy and the writer in the *Englishman* may have come across it in his youth. A cooperative organisation of industry and the retention of the family system of life intact are ideals not only of Eastern dreamers but also of Western economists. And Tagore has always supported such forms of organised life. His own educational farm at Surul, Bengal, has always attempted to foster co-operation in every department of life. He is against the large scale factory system and an exaggerated city life and in this he is supported by the most modern economic thinkers. With the development of electricity, economists everywhere are looking forward to the day when nobody will have to go out of one's home atmosphere to work. This will improve the general tone of man's life as factory work impairs the same.

The second point in the *Englishman's* criticism is that the breaking up of the existing system will render it impossible for Indians to raise huge armies. As Tagore is working also against militarism, we do not see why he should worry about this. If by doing away with intensive organisation, we can also do away with militarism by making it impossible to raise huge armies, should we complain?—though we do not think it an impossibility to raise armies for defensive purposes from among Indians who live in healthy villages and produce goods on a cooperative basis.

The development of India's village life with a view to greater self-containedness should reduce unemployment much more than the

development of mechanical production in factories. Why the *Englishman* thinks otherwise defies comprehension. The unemployment, rampant to-day in the villages in India, is due to the fact that agriculturists exchange their goods with goods produced by, let us say, Lancashire labourers and not by their own compatriots in the villages. In a scheme of society, in which the village (or at least Indian) workers will be enabled to exchange goods and services with the main body of India's productive workers, there would be less field for unemployment, than there is to-day with society based on what amounts to a boycott of one's own countrymen in favour of foreigners. The *Englishman's* fear that "if commerce were restricted," a further crowd of Indians would be thrown on the land, is based on an ignorance of the ordinary principles of economics, and needs no comment.

Lastly, we are informed of the existence of a "common fallacy that men of business are entirely absorbed in money-making" and told that the activities of the money-makers "make life easier and richer." For whom? Themselves? The fact that wealthy men sometimes go in for cultural things proves nothing. Nobody ever denies that some great business men contribute largely to the advancement of culture. The fact that the *Englishman* brings forward this as an argument in favour of the money-makers only proves that even the *Englishman* values the quality of life higher than the quantity of money at one's disposal. But the point is not whether some business men are men of culture, but whether or not modern business fosters culture. The fact that Sir Rajendra or Mr Rockefeller has contributed to the higher life of man has not made the employees of the same gentlemen "feel and think" in a way "which constitutes a part of (India's) Welfare."

A. C.

The Frontispiece

"On the Slopes of the Desolate River" is the artistic projection of a mood of life. Gloom and desolation and unknown possibilities that sway the soul with dark forebodings are well depicted with an impressive monotony of colour effect. The dress of the woman in the foreground, the looming shape of the distant trees and the haze beyond the river, which suggests motion but not towards the land of light—all go to heighten the dreariness of the situation. It is a difficult thing to express a purely subjective state in lines and patches of colour; but Mr. Roopkrishna of

Lahore has gone a long way towards success in his picture.

'Calcutta University Convocation

Lord Lytton as Chancellor of the Calcutta University stated the pros and cons of making Bengali the vehicle of instruction in high schools pretty fairly. The arguments in favour of the step are irresistible. The difficulties of Assam are, no doubt, real difficulties. But Bengal ought not to suffer for Assam. In Great Britain there are still a good many persons who speak only Gaelic or Welsh. But schools in Great Britain do not on that account refrain from giving English its rightful place in educational institutions. In America, there are thousands of persons whose mother-tongue is not or was not English. Still, English is the medium of instruction there. Let Assam be accommodated as far as practicable, but let not the vital reform of making the vernacular of the province its medium of instruction be put off any longer. Assam was once successfully made the cat's paw for destroying the chances of University reform in Bengal. Let it not be allowed to be used again for a similar purpose.

Mr Justice Greaves, the Vice-Chancellor, gave a long list of the researches made in the Post-graduate Departments of Science and Arts. The time and space devoted to the enumeration of any researches are, no doubt, not safe criteria of their quality and importance. Nevertheless, it must be said that in the Vice-Chancellor's lists the science department made a braver show. Therefore, we presume, it has all along got less money than the other department. We are really glad, however, that though the average amount of knowledge and intelligence required for passing Calcutta University examinations has become less than before, research continues to flourish. We do not claim any intellectual pre-eminence for Bengal. But it is an undeniable fact that, barring what the few plagiarists have done, both the quality and the volume of research carried on in the Calcutta University will stand favourable comparison with those of other Indian Universities.

We agree with the Vice-Chancellor that the proposed Secondary Education Board should be an independent body, that its creation should not affect the financial stability of the University and that the Matriculation examination should continue to be a University examination.



A VIEW OF KURSEONG

By Prabhalmohon Banerji, *Sanskrit*

THE MODERN REVIEW

VOL. XXXIX
NO 4

APRIL, 1926

WHOLE NO.
232

THE PADISHAH OF DELHI TO KING GEORGE THE FOURTH OF ENGLAND

By RAJAH RAMMOHUN ROY

[This petition has been unearthed from the Imperial Record Office by Mr BRAJENDRANATH BANERJI, whose prefatory remarks are printed below.—Editor, *The Modern Review*]

"The following petition in the name of the Padishah of Delhi to King George IV, was framed by Rajah Rammohun Roy, who proceeded to the Court of Great Britain with a copy of it. This well-reasoned document, hitherto unpublished, ought to have a place amongst other writings of the Rajah, by reason of its grace and clearness of style."

To

His Majesty the King of the British Empire
etc., etc., etc.

Sire 'My Brother' It is with a mingled feeling of humility and pride that I approach your Majesty with the language of fraternal equality at the very time that the occasion of my addressing your Majesty compels me to consider myself rather as a suppliant at the footstool of your Majesty's throne than as a Monarch entitled to assume the style, and claim the privileges, of royalty.

2. Sire ! I do not forget who or what I am ; I cannot forget that I am a King only in name, and that I have nothing in common with your Majesty and the other sovereigns of the earth but a title conceded to me with no other effect than to aggravate the humiliation and unhappiness in which I am involved Yet low as is my condition I have not lost the feelings of humanity, and I claim from your Majesty that justice which is not denied to the meanest of your Majesty's subjects.

3 I do not forget who and what your Majesty is—that your Majesty is the rightful and acknowledged sovereign of a powerful,

a wise and renowned people, and that, in the plenitude of your Majesty's greatness, even a small portion of your Majesty's subjects are permitted to exercise the government of these vast and populous territories which it was the glory of many of my ancestors to rule in person. But I also remember that those very subjects, although elevated to the dignity of empire, are still amenable to your Majesty for every part of their conduct, and I therefore confidently rely that your Majesty will not permit them wantonly to violate the solemn engagements of their faith and honour pledged to the once dreaded and illustrious, but now powerless, House of Taimur. In me that race is deeply humbled, but the extensive conquests, the noble actions, and the splendid fame of the dynasty which I so unworthily represent, remain imperishably written on the faithful page of history My ancestors made a magnanimous use of the victories and conquests which their swords not perfidy or intrigues—achieved They disdained to trample down on a vanquished foe, even when they could crush him with impunity. The voice of the whole world proclaims that your Majesty is in an eminent degree distinguished by the same sublime and generous virtues, and I repose therefore with entire confidence in the innate nobleness of your Majesty's mind and in your Majesty's refined and exalted sense of National faith and justice.

4 I hasten to specify the wrongs of which I complain and to substantiate my allegations by the necessary proofs In brief, then, I beg to recall your Majesty's attention to the accompanying articles of convention which

were transmitted to my august father from the Governor-General in Council in conformity with the promise made by Lord Lake and which were duly recognized on both sides as expressive of the mutual obligations of the contracting parties, but of which the first and most important clause is now injuriously evaded.

5. That article provides that "all the *mahals* to the west of the Jumna situated between the west and north of *mouza* Kabil-poor shall be considered the crownlands of his Majesty". The second article provides that "the management of these *mahals* shall be continued according to custom in the hands of the Resident", but in proof that the entire revenues were to be placed at the Royal disposal, it is expressly provided in the third article that "for his Majesty's satisfaction, the Royal Mootsuddies (or civil officers) shall attend at the Cutchery to keep accounts of the receipts and disbursements and report the same to his Majesty." The memorandum referred to in the seventh article specifies a minimum of monthly stipends for the King and the Royal Household and that article provides that the sums so specified shall be paid monthly from the Public Treasury, "whether the whole of the amount is or is not collected from the *Khalsah* lands." The English article to which I solicit your Majesty's special attention contains the important provision that "should the collections from the above *mahals* increase in consequence of extending cultivation and the improved condition of the ryots—a proportioned augmentation will take place in the King's *Peshush* or Revenue" and, finally, to shew that the royal stipend was to consist, not of the net, but of the gross produce without any deduction, the eleventh article provides that "the expense of the Troops, Police Corps, etc., employed in the *Khalsah* shall be defrayed by the Honourable Company." What could be more clear and explicit than these provisions? What words could have more strictly guarded against the possibility of perversion or misapprehension? Yet the first and most important point has been since rendered a dead letter, as if neither honour nor justice demanded their fulfilment.

6. In the recent communications which I have had with your Majesty's late representative in India, Lord Amherst, on this subject, there is the admission that "it was the original intention of Government to

have assigned certain *mahals* to the west of the Jumna for the support of His Majesty and the Royal family", but it is added, "The plan was never from unavoidable causes carried completely into effect." It now seems to be tacitly inferred that therefore it ought not ever to be carried into effect. To me and to my family, to my immediate dependents, and to the numerous individuals who cannot refuse their disinterested sympathy to my fallen House, it does not appear clearly to follow, because an act of justice has hitherto been denied that it could never be performed, nor when we consider what British power and influence have accomplished, can we bring ourselves to believe that any causes would have proved unavoidable, if a disposition really favourable to the accomplishment of the object had existed. The assertion, however, that "the plan was never carried completely into effect" is essentially erroneous; for while the revenues of the assigned *mahals* did not exceed the *minimum* of the Royal stipends and allowances, the Royal Mootsuddies were allowed to attend at the Cutchery in conformity with the third stipulation, for the express purpose of keeping accounts of the receipts and disbursements and reporting the same to my august father and to myself. The right and title of the Royal family to the entire revenues of the *mahals* were thus for a length of time distinctly and unequivocally acknowledged by the concession of the Royal Mootsuddies of the power of supervision and report, but when those revenues materially exceeded the *minimum* of the Royal stipends, then it was that it became inconvenient to carry the plan completely into effect, and the Royal Mootsuddies were in consequence directed to withdraw their attendance at the Cutchery. In like manner the practice of submitting by the Resident for my Royal decision the proceedings in cases where capital punishment was adjusted by the Criminal Court, has also long since been discontinued in neglect of the provision contained in the sixth article of agreement.

7. Even in the communication above-mentioned, insult in point of form was added to injustice. All the Governors-General who have preceded Lord Amherst in the government of the British territories in India have thought it no degradation to themselves to address me or my august father in the style that custom

has accorded to Royalty. Lord Amherst, however, thought proper to reduce me in his form of communication to the footing of an equal, and thereby to rob me even of the cheap gratification of the usual ceremonials of address so as to humble me as far as possible in the eyes of all ranks of people.

8 Before, however, these derogatory steps were adopted, repeated, solemn, and public recognitions of the claims of my Royal family to the revenues of the assigned mahals had been recorded in the code of Regulations and Laws enacted by the Governor-General in Council for the civil government of the territories under the Presidency of Fort William in Bengal. Thus at section 4th of Regulation XI of 1801, it is clearly expressed that "the revenues of the territory on the right bank of the Jumna are assigned to His Majesty Shah Alam"; and precisely the same language is repeated at sections 22nd and 35 of the same Regulation, at section 3rd of Regulation VI of 1805, and at sections 2nd and 4th of the Regulation VIII of the same year. At sections 1st and 2nd of Regulation X of 1807, and at section 1st of Regulation XI of the same year, the language is similar, although more general, for in these "the territory assigned for the support of the Royal family at Dehlee" is mentioned without specifying its locality as in the former instances, the very absence of this specification marking its notoriety and the distinctness of the purpose to which the revenues of that territory were exclusively applicable. These declarations cannot be disavowed, retracted or misapprehended. They are embodied in the code of Regulations by which this branch of the British Indian Empire is governed, and they incontrovertibly demonstrate that for a series of years the plan was carried completely into effect and the right of my family to the revenues of the districts in question was clearly and undisguisedly admitted.

9 Even the *minimum* of the Royal stipends was at one time arbitrarily and unjustly curtailed of several items, contrary to the express provisions contained in the stipulations and without consent of the contracting party whose rights were thereby violated, having been obtained or even sought. It was in this way that one of the items amounting to 10,000 Rupees for support of the Heir-apparent was reduced to 7000, a second of 5,000 Rupees for Mirza Ezzud Bursh to 2000, and a third amounting to Sicca

Rs. 2,500 for Shah Newaz Khan, a connection of His Majesty, was entirely resumed at his death and his family thus left destitute. To crown these acts it has been pretended that an augmentation to the Royal stipend made in the year 1809 amounting, after several previous deductions, only to Sa. Rs. 13,200 per mensem was granted by way of commutation for the Royal claims on the improved revenues of the Khalsah lands—though so far was such an arrangement from receiving my sanction that the increase was only communicated to me as a resolution taken by the Government without the slightest reference to the pretended equivalent.

10. The original articles of agreement are either binding or they are not. If they are binding, then any alteration or commutation of any part of the Royal income made by one party without the consent of the other, to whom it is injurious, must be null and void. If they are not binding, this must be either because they were never entered into, which cannot be affirmed, or because some subsequent voluntary arrangement between the two contracting parties has superseded their obligation. But no arrangement tending to supersede the original articles of agreement has ever been voluntarily recognized by my Royal predecessor or myself, and therefore the numerous and unauthorized deviations from the provisions which they contain constitute a series of direct and systematic violations of truth, honour and justice.

11. A relation of the particulars connected with this pretended increase of Sa Rs 13,200 per mensem will show to your Majesty how little real was the value of the alleged concession. When the gross and palpable infringements by the local authorities on the stipulation entered into with Lord Wellesley's Government were brought to the notice of Lord Minto in the year 1809 and the Royal claims on the then improved revenues of the Khalsah mahal set forth, that nobleman virtually admitted the wrongs that had been inflicted and the total sum of the Royal stipends including the allowances on the Princes and Princesses and every contingency, which after several deductions, then amounted to only Sa Rs. 86,000, was raised to one lakh, the real augmentation being however considerably less in amount than this apparent one. By Lord Wellesley's agreement the allowance to the Royal family was paid under the following heads :—

His Majesty's personal allowance	per Rs. 60,000 mensem
Presents at 7 festivals	
Rs. 10,000 each, equal	5,833
The Heir-apparent	10,000
His jagir in the Doab	3,000
Princes and Princesses	10,000
Mirza Izzud Duxsh—personal allowance	2,000
do. by his jagir in the Doab	1,000
Shah Newaz Khan	2,500
Total monthly allowance	Rs. 94,333

so that the stipend established by Lord Minto in 1859, then considered as providing an increase of allowance to the extent of Rs. 13,200 per mensem as above-stated, and also alleged to be in satisfaction of the terms of the treaty, in fact added no more than the paltry sum of Rs. 5,667 to the original minimum provision. But even this augmentation was granted arbitrarily, without any reference to the amount actually due by stipulation and without my consent being asked or obtained, and it was moreover accompanied by an insulting intimation that the "sovereignty" I possess is only nominal, and that the Governor-General's recognition of it is merely "Complimentary." Does "the complimentary recognition of a nominal sovereignty" authorize or justify the arbitrary infringement of direct and positive obligations, or denude myself and family of the common rights of men and society? Because the Governor-General in Council condescends to recognize in me an empty title, is it therefore that the solemn faith of the British nation and Government may be wantonly broken? Do I become less entitled to the performance of the contract that has been entered into with my family, because my ancestors were great and powerful and I am feeble and helpless, held down by those who make my weakness and degradation the excuse for their injustice? I cherish the confident persuasion that your Majesty will not sanction the principle that in my case a National contract ought not or need not to be fulfilled, because I am powerless to enforce its obligations. What King or subject will avow such a principle, except in India and to the injured and unhappy House of Taimur?

12 I have now briefly explained to your Majesty the wrongs I have suffered and the rights which I demand. I claim the entire revenues, whatever they may be, of the

mahals originally assigned for the support of the Royal family unjustly alienated from the rightful owner and appropriated to themselves by the Honourable Company. I claim restitution of the sums of which the Royal family have been deprived in past years, and I claim your Majesty's guarantee for the rigid fulfilment in future of the articles of convention by which a *minimum* is fixed for the Royal stipend, by which the gross revenues of the mahals to the west of the Jumna are assigned to the Royal family should they exceed that *minimum* and by which the means and opportunity of obtaining a perfect knowledge of the actual revenues of those mahals are stipulated. I am not unaware of the practical evil that is likely to result, according to the known principles of human nature, by imposing upon one party all the toil of superintendence and all the expense of improvement, and bestowing upon another all the fruits of his labour and sacrifices. I am therefore willing to submit to any reasonable compromise of my rights, either by assuming for a fit compensation all the trouble and outlay attending the government, police, and cultivation of the territory in question, or by receiving a fixed monthly sum in lieu of all further claims. In the latter case the present gross annual revenues of the mahals would form a proper standard, and, if they do not fall short of 30 lakhs, I hereby offer to commute all my prospective claims under the articles of convention for that yearly stipend.

14 If I were to regard merely your Majesty's personal character, it might be sufficient to show, as I have done, that my claims are just. But your Majesty has also a public character to sustain and a public duty to discharge, and it behoves me therefore to satisfy your Majesty that the concession of my undoubted rights may be rendered perfectly consistent with sound policy and a just regard to the safety and permanence of the British rule in India. The largeness of the sum I have mentioned, considered by itself,—without any reference to the numerous regular, and increasing demands upon my exhausted treasury, might seem to indicate a wish to accumulate money for some concealed and hostile purpose: I utterly disavow every such object as alike dishonourable to the race from which I have sprung and inconsistent

with the open course which I have ever pursued. Some of my ancestors have fallen victims of the disloyalty of others, but they never betrayed those who confided in their honour, and in imitation of their noble examples, while I have not hesitated and will still continue to complain of the injustice I have suffered and vindicate the rights that belong to me, I will not disgrace them and myself by secret machinations against a Power which I dare not combat in the open field. As a complete security against any such attempt, I will cheerfully agree not to retain more than 12 lakhs of Rupees in my treasury at any one time to invest the surplus, should there be any, in the loans opened by the British Government, and to forfeit to the Honourable Company any sum found in my possession in excess of that amount not so invested. If any other check can be suggested which shall not subject me to a degrading inquisition in all the minutiae of my expenditure, I shall willingly accede to it.

15 But to a Prince of your Majesty's enlarged and magnanimous views it will be obvious that the most just and generous policy must also be the most wise and provident. For on what firmer bases can the duty and tranquillity of the subjects of a distant and conquered country be founded, or the confidence of surrounding States, naturally jealous of their independence, be established than on the irresistible evidence continually presented to them of good faith and moderation displayed in the strict observance of engagements even if burthen-some and although spontaneously entered into with one benefit of the power of dictating terms or of effectually resenting their violation.

16 Should, on the other hand, a conspicuous example subsist of broken compact on the part of your Majesty's Vicergerents towards me, because no longer in a condition to vindicate my rights by an appeal to arms—

if contempt and indignity be measured out to the representative of a once mighty monarchy in proportion as he is powerless to enforce respect, your Majesty's acquired subjects, once amongst those of my ancestors, now with anxious fears observing the conduct of their new rulers, the neighbouring Princes who have beheld with alarm the progress of your Majesty's arms, nay the whole civilized world, will assuredly sympathize with my griefs and look on my oppressors with the feelings and wishes which their conduct must infallibly inspire.

17. If I had any doubt of the justice of my claims, I might still rest them on an appeal to your Majesty's known generosity. I might remind your Majesty of the time when my ancestors ruled supreme over these countries, where their wretched descendant and the sole representative of their dynasty is compelled to drag on a dependent existence in a dilapidated palace, exposed to the contempt or receiving the sympathy of the different classes of society, both Europeans and Asiatics, who resort to Dehlee, with means utterly inadequate to support the dignity even of a nominal sovereignty or to afford a scanty subsistence to the numerous branches of his family who look to him as their only stay. But I will not resort to such a plea. I will not condescend to accept, and your Majesty will disdain to confer, as a favour, that which is due as a right. I rest my cause on your Majesty's high-minded sense of honour and justice. I cannot permit myself to suppose that your Majesty will lend a deaf ear to my complaints. I address, by this letter not only your Majesty but the world at large and I anticipate the plaudits which present and future ages will bestow on your Majesty's benevolent and enlightened sympathy with the unworthy representative of the once great and illustrious, though now fallen, House of Taimur.

18. To your Majesty what need I say more?
(*Political Proceedings*, 13-3-1829, No 20)

PRAGUE—THE CITY OF THE CZECHS

By AGNES SMEDLEY

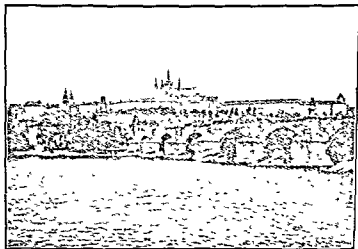
BEFORE you reach Prague you know that you are in the midst of a Slav civilisation.

The people speak a language that sounds Russian and still isn't Russian. And the names of the streets, although written in Latin script, still are Slavic. Once in Prague, the capital of Czecho-slovakia—you hear only Czechish spoken, see it written on all streets, newspapers, and menus, and you feel it in the atmosphere. There are German newspapers and a large German population, but the culture is predominantly Czechish. The clean, ordered civilisation of Germany and the Scandinavian countries seems a million miles away. Here is disorderly creation—the creative mind of the Slavs rearing itself in half-barbaric majesty.

In the newer part of Prague you do not notice this so much, but when you once reach old Prague, you are in another world. The streets are narrow and crooked and paved with cobblestones worn down smooth with the earth. You can pass under archways leading apparently right through somebody's front room. But they open instead onto a little square courtyard surrounded by old terraced houses, painted in many colours, glazing with flowers, and sometimes bending lovingly over the square, as if whispering secrets of a thousand years ago when Prague was founded by Czechish tribes wandering from the East. Then you can pass on through other archways leading toward the back and onto other squares. You twist and turn endlessly; old women watch you from their tiny dark cells under the archways where they sell old violins, dried fish, thread, or postal cards; and you find yourself eventually in another narrow little street;

and if you care to do so—and dare—you may walk in the middle of the street, hold out your arms and touch a row of houses on both sides.

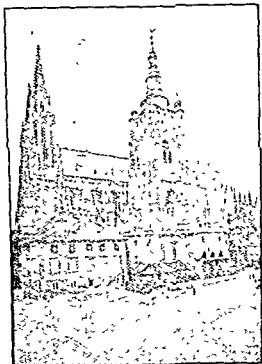
Relics of the past rear their heads in crude majesty in both the Old and New Town: ancient churches—dreams in stone, of the men of the Middle Ages; Gothic towers and archways, Gothic pillars, Saracenic domes—and high over the ancient castle walls of the Hradcheny on the hill, the two



The Hradcheny, or the ancient castle built on one of the seven hills on which Prague is built. This castle is of mythical origin, it is so old. It is said to be over a thousand years old.

great spires of the Gothic cathedral of St Vitus, surrounded by hundreds of tiny spires with carving as delicate as lace-work.

Prague, like Rome, is built on seven hills. The river Vltava flows leisurely through it displaying its marvellous bridges. Historians tell us that a chieftain called Chech came with his people from the East, saw the fertile primal country of Bohemia, and settled there. Other historians say, instead, that many centuries before the Christian era, Bohemia was settled first by Celtic, and then by some branch or branches of the Slavonic race.



The magnificent St Vitus Cathedral. It was founded in the 14th century and is one of the most beautiful examples of Gothic architecture in Europe. There are hundreds of marvellous little spires with carving as fine as lace. Inside are the giant Gothic pillars and arches, extending without one break to the roof.

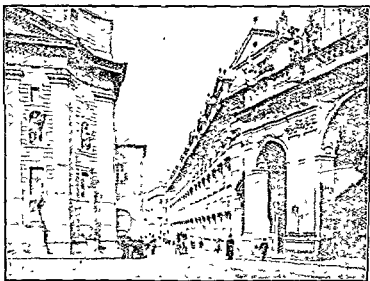
Prague—or Praha as the Czechs call it—is of mythical antiquity. Certain it is that the highest hill over-looking the valley of the Vltava was chosen as its first sight, then encircled by the great stone walls still standing. Inside these walls stretch the endless castle walls, the Hradcheny; and inside the castle walls, not only other castles and churches, but also long narrow streets and little rows of tiny one-story houses where people still live and cook and wash their clothing; "Gold Street" one of them is called—for here the old alchemists once lived.

It is said that the Czech princess, Lubosa founded Prague, chose a peasant Premysl as

her husband when she found him ploughing in his fields, and founded the oldest Czech dynasty that ruled until 1306. She ruled long and well, for she belonged to a vigorous race of free women who knew nothing of the degeneracy of the purdah system.

Some of the finest buildings still standing today in Prague date from the rule of King Vaclav, known in history as Charles IV. One of these is the University of Prague, founded in 1348, which was then the only University in Central Europe. Charles also built the famous bridge in the Old Town, known today as Charles Bridge; also the large squares and the broad streets in the New Town, he enlarged the Castle on the Hradcheny to its present size, and supervised the building of the St. Vitus Cathedral within its walls. He also built the beautiful castle of Karluv Tyn on the south-west of Prague, and numerous Gothic churches and monasteries in the surrounding country. He made Prague one of the greatest centres of learning of the Middle Ages.

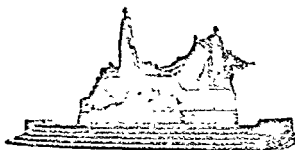
After the Czechs came under the rule of the Austro-Hungarian Dynasty, the ancient castle on the hill was "renovated" and repainted, according to the ideas of the new rulers. People forgot that other architectural motives once existed there. But now, under the new Republic, strange discoveries have been made. It was only by accident that some one noticed that inside one of the huge



A. View of The Old Historic Czech and German University in Prague

tournament halls of the castle, a door seemed to be awkwardly situated. They tore away the door and saw that a layer of stone and plaster covered a still older wall. They dug through this covering around other doors and discovered that old, vaulted Gothic archways had been completely covered. This discovery threw the Czechs into an excavation fever. Today the inside walls of the great hall and adjoining halls have been carefully torn away, revealing the magnificent Gothic architecture of the Middle Ages. They have dug through the floor and unearthed pillars and skeletons and strange relics. They are digging outside the castle and have discovered old burial grounds. They have only begun. But they expect to discover, in the older sections of the castle, architectural remains of ancient Prague. It is fortunate that the Czechs are not under British rule, else these relics would be shipped to the British Museum.

As you pass through Prague, many towers, churches and monuments call you to a halt by their grandeur or antiquity. History unfolds itself. There is the old Jewish syna-



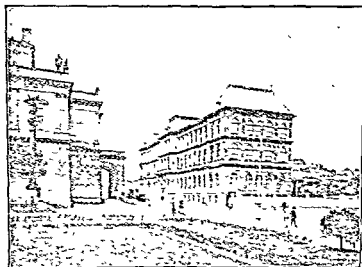
The Statue of John Huss standing on the Public Square in the Centre of Prague.
By the Sculptor Saloun

under the earth. The children of Israel had to worship their God in secret.

Not far from the Synagogue is the big public square, bordered by cathedrals, ancient buildings, and the old town hall of Gothic architecture before which twenty-seven Protestant Czechish leaders were beheaded after the Thirty Years War. An etching of this event may be seen in the Prague Museum. On the square itself stands one of the most

inspiring monuments in all Europe—it is a huge bronze of John Huss, standing as majestically as he stood before the Council of Catholic Clergy before he was burned as a heretic by them. Other groups of figures stand proudly and defiantly at one side. At the back and along the sides forms of peasants—men, women and children—almost burst from the bronze, huddling together and listening with inspired faces. This monument is history in itself, for John Huss is European history. He was the religious reformer and opponent of the Catholic Church in Central Europe. Born in 1370 he graduated from the University of Prague, and a few years later—in 1400—was ordained a priest.

He delivered sermons in the Czechish language (in itself an offense to the Church) in the Bethlehem Chapel in Prague. His own simplicity of life, his criticism of the Church, his democratic teachings, led the church authorities to prohibit his preaching, and at last to excommunicate him. He went



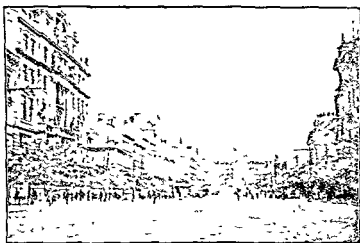
The Museum of Arts and Crafts Subsidized by the Ministry of Education and National Culture

gogue, the oldest synagogue in existence, surrounded by the Jewish cemetery of unknown antiquity, the dead buried one on top of another until the earth alone knows how many are buried there. For the Jews were confined to the narrow Ghetto in the past, and even the synagogue was built

to Southern Bohemia and there he found his real church—the great open meadows and the forests. He would stand on a hill with the gaze of ten thousand peasants fastened upon him. So convinced was he of his faith that when the General Council of the Catholic

the National Czech Museum. Apart from the historic collections of a hundred different kinds, there is the hall of memory to the great Czechish dead. I was in Prague on the day of the funeral of a well-known Czechish professor. The streets were crowded with throngs of people. In America I would have thought the Prince of Wales, Jack Dempsey, or Charlie Chaplain was coming that way. But in Prague the Czechs were honouring a great philosopher. His body lay in state in the National Czechish Museum.

Afterwards I walked through the hall of memory. All about the walls stood statues or busts of Czechish educators, musicians, poets, writers, philosophers, religious reformers, historians. There was Comenius, the scholar, poet and patriot of the Middle Ages, whose prophetic words were read by President

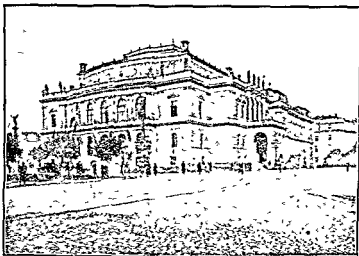


The Historic National Museum in Prague

Church was held in Constance, he secured a safe conduct from King Sigismund, and went there to defend his cause. We know from history that he was not even permitted to speak, and that, on July 6, 1415, he was taken outside the city and burned to death as a heretic and his ashes thrown on the Rhine. It took twenty years for the Catholic legions and the German nobles to crush the Hussites. Wars that flamed up and swept through the land where Huss had lived and preached.

Even to-day you can seldom ascend the steps leading to the base of this great monument in Prague without treading on flowers. Across from it, in the old historic town hall, hangs a colossal painting of Huss standing before the Council of Constance.

There are many other monuments and buildings that unroll the pages of history as you walk by them. But to tell of them all is impossible. Yet one cannot pass over



The Parliament Building of the Czechoslovak Republic

Masaryk before the first National Assembly of the New Republic in 1918. There were the poets and writers—Chech, Kollar, Palacky, Havlicek, Neruda, and dozens of others: there were the composers to whom the western world owes so much—Smetana, Drorak, Fibich. To name them all or to know them all is a task possible only for

Czechish historians. I stood before Dvorak—for he had come to America many years ago, had studied the music of the Negroes, built some of his great themes upon it—and said some strange things about Negro music and America that enraged our Negro-hating Southerners. In that hall of memory were women writers and poetesses also, for the Czechs have produced great women.

From the National Museum you can walk to the Ethnological Museum and

study the varied peasant customs and costumes of Czecho-Slovakia. And in the park outside stands the beautiful white marble statue of the young Czechish actress who died while still in her twenties, but who was known even then as the greatest Ibsen actress.

From there, you climb the terrace that overlooks the valley with the Vltava flowing through it. And in a great circle about it, the seven hills on which Prague, the city of the Czechs, is built.

SOCIAL LIFE IN THE ANIMAL WORLD

By S. C. VERMA, M. SC., LL. B.

University Lecturer in Zoology, Allahabad

HUNTING AND SLAVE-MAKING

Slave-making

SEVERAL species of ants referable to four genera confined mostly to the north temperate zone, (*Formica*, *Polyergus*, *Strongylognathus*, and *Herpogoxenus*) indulge in this reprehensible practice. The habits of the last genus are imperfectly known, but the other genera form an interesting series, in which *Formica sanguinaria* represents the slave-making habit in the process of development, *Polyergus* its most specialised and *Strongylognathus* its involutionary or degenerate development.

The *Formica* are facultative slavemakers and regarded as one of the most belligerent. Their sorties occur in July and August, after the marriage flight of the slave species has been celebrated and when only workers and mother queens are left in their formicaries. The army leaves its nest in a straggling open phalanx sometimes a few metres broad and often in several companies or detachments. They take the most direct route possible to the nest of the slave species which, as is often the case may be 50 or 100 metres distant. It appears certain that the colony acquires a knowledge of the precise location of the various nests of the slave species within an area of a hundred metres or more of its own nest probably

through single scouts sent out from time to time. This no doubt presupposes a high development of memory, and the capacity of some form of communication, for the nest attacked is usually one of the many lying in different directions from the sanguinaria nest.

When the first workers arrive at the nest to be pillaged they do not enter it at once, but await till the other detachments arrive. Then they lay deliberate siege to it, securing the entrances and exits. None of the inhabitants (*fusca* or *rufibarbis*) are allowed to pass if they carry pupae. In the meantime the besieged species scent their approaching foes and either prepare to defend their nest or seize their young and try to break through the cordon of *sanguinea* and escape. The sanguinary ants, however, intercept them, snatch away their charges and begin to pour into the entrances of the nest. Soon they issue forth one by one with the remaining larvae and pupae and start for home. The workers of the slave species are killed only when they offer resistance. The troop of cocoon-laden *sanguinea* struggle back to their nest while the bereft ants slowly enter their pillaged abode and take up the nurture of the remaining young or await the appearance of future broods.

The use to which these larvae are put is different according to the various observers.

Forel is of opinion that many of the young brought home are eaten. Wasmann believes that the forays take place for the specific purpose of obtaining young to rear, while Darwin interpreted the surviving and adopted workers as a kind of byproduct, representing food which the ants failed to eat at the proper time. Lastly Wheeler, while agreeing that the forays are, to some extent at least due to the promptings of hunger, is strongly of the opinion that the main purpose is to acquire desirable servants or intelligent assistants to share the labour of their masters. These slaves are carried along by the workers of sanguinea at the time of changing their nest just as they do their own. They are kept for indoor occupation and regarded by their masters as part of their goods and chattels.

This is the primitive form of slavery as it first existed among men. It was not until later that it became modified to become at last an institution against which the sentiments of justice arose.

The *Polyergus* or the *Amazons* are the obligatory slavemakers whose distribution parallels that of *F. sanguinea* (circumpolar). These are one of the most beautiful of ants but at the same time the most warlike. Being powerfully armed for triumphant raids they show great skill and courage in obtaining slaves. The worker and female are rich brownish-red in colour, while the male is coal-black with white wings. Perhaps cautious of their superior strength they do not lay deliberate siege to the attacked nest like the *sanguinea* but they move out in a compact column with feverish haste and as they come within the radius of their victims' (*F. fusca* or *F. curricularia*) pathways to and from their city, in hundreds they rush onwards. The nest reached and entered, soon the struggle becomes a furious battle, on the one hand to save on the other to carry off the larvae. The owners with their precious burdens fly up the neighbouring trees, for there the Amazons cannot follow being specialised to kill but not to climb. Others hang on the flanks of the retreating columns and harass the thieves bearing off the tender pupae. Many of the opponents of the slave species are pierced through their bodies or thoraxes and left dead in considerable numbers. The return home of the warriors is usually more leisurely and in less sordid ranks.

These larvae when brought into the

ant-hill are placed in the jaws of slaves of their own species, which abound in every nest of the Amazons and care for the newly brought ones. Among the Amazons the slaves undertake every labour. They build and care for the larvae of their masters, as well as those carried away in expeditions. They also perform complicated personal services towards their indolent masters, who may well be compared to some of our ease-loving Nawabs of Oudh, and who have not only lost the taste and idea of work, but even the habit of feeding themselves, and would die of hunger beside a pile of honey or sugar if a grey ant was not there to put it into their mouths. The little slaves in addition to bringing food, lick off the dust from their master's hairs clear them and carry them from one place to another if there is need to migrate. The masters by force of losing interest in work, it is said also lose their votes when it is a question of taking a resolution concerning the whole colony. The servants act on their own initiative and their own responsibility even directing constructions according to their own ideas.

It is a most curious fact that the slaves should submit to this precarious fate when their masters are absolutely dependent on them, perhaps the robust mandibles of the latter contribute to preserve the position they enjoy.

Strongylognathus are degenerate slavemakers, confined only to the palaearctic region i.e. Europe, Western Siberia, Asia Minor, and the southern shores of the Mediterranean. The workers are so much reduced in numbers that Forel is of opinion that they are on the verge of disappearing and leading to a condition in which the species is represented by males and females only. These workers no longer make spontaneous forays on alien colonies of *Tetramorium*, but when the latter are brought near a mixed colony a conflict ensues, the testaceous endeavour to kill the strange workers but are too feeble to pierce their armour, and it is more probable that the mixed colony is victorious owing to the efforts of the host workers.

The testaceous though able to excavate and to feed independently contribute little or nothing to the structure of the nest and probably obtain most of their food from the tongue of the *Tetramorium*. The breeds of both species are cared for by the host. The mixed colonies arise according to Wasmann,

through the alliance of testaceous and Tetramorium queens but it is more probable as Wheeler suggests that the former enters a colony of the latter after it has been established and become rather populous, since the founding of colonies even by pairs of queens of the same species is very rare. The females and males of Strongylognathus are smaller and less troublesome to nourish, and this induces the Tetramorium workers to rear them in place of their own large-sized queens and males, the larvae of which they, therefore, undoubtedly devour or neglect. Thus although the host and parasitic queens come to live side by side in the mixed colonies, the off-spring of the latter are exclusively workers.

PANTHOLAI ANTS

Honey Pot Ants Before we come to actual dairying ants, mention should be made here of a very peculiar type of ants known as *Honey Ants* described from N. America, S. Africa, and Australia. The best known species is the Honey Ant *Myrmecocystus horty-deorum* of the Garden

its sweet liquid. Now in these ants this habit has been developed until a class of



ANTS AS HONEY-POTS

Not able from the time they are "callows" to act as etc. etc. etc. these ants never leave the hive but are fed with the collected sugar by the general workers of the nest.



HONEY POT ANTS

1, 2, 3 Honey bearers Repletes 4 and 7-- Male 5 and 10-- Virgin Queen, 6--Working Member

of Gods, in Colorado (America). As is well-known, many ants are in the habit of collecting honey-dew and storing it in their crops, which become distended, and when they reach home they feed their brood and the rest of the colony by disgorging

workers have been produced which are called 'repletes'. Their bodies are enormously swollen because of the honey stored in their crops, and they literally look like 'honey pots'. The stored honey is not assimilated, neither does it form part of the animal's body, and although placed inside it, cannot be compared to physiological reserves. It is utilised not only by the repletes, but also by other members of the colony who are not able to form such reserves.

In addition to these repletes (modified workers) which are formed when they are callows, there are ordinary workers that collect the sweet, watery fluid from the oak-galls (caused by a small four-winged insect) of the neighbouring trees that exudes only at night. These nocturnal workers when they return home feed the honey pots with the contents of their crops, for the latter never leave the nest, and a guard is always left at the entrance when the workers go out to prevent other ants, or spiders etc., from forcing an entrance into the nest. The honey-

pots are thus living casks, or barrels of sweet stuff, kept often hanging to the roof of the subterranean chambers by the ant colony as a store in time of want. In the words of Professor Wheeler the celebrated American Myrmecologist:—"Those who, in anthromorphic mood, are wont to extol the fervid industry and extraordinary feats of muscular endurance in ants, should not overlook the beatific patience and self-sacrifice displayed by the Replete Honey Ant as it hangs from the rafters of its nest, month in, month out for years perhaps a reservoir of temperamental as well as liquid sweetness."

DAIRYING ANTS

In gaining a wide and intimate acquaintance with the vegetable world the ants have also become familiarised with a large number of insects that obtain their nutriment from plants, such as the plant lice (Aphids and Psyllids), Scale insects (Coccids), and true hoppers (Membracids) etc.

Here we shall confine ourselves only to Aphids, the relationships of which with the ants are most apparent and have been fully worked out. The Aphids or green-flies can suck the juices from plant tissues containing cane sugar, invert sugar, dextrin, and a small amount of albuminous substance. In the alimentary tract of the insects much of the cane sugar is split up to form invert sugar, and a relatively small amount of all the substances is assimilated, so that the excrement voided by these insects in colourless drops is not only abundant but also contains more invert and less cane sugar than the juices of the plant. This excrement when it falls on the leaves of plants and dries in the air is known as "honey dew", the "ros melleus", "melaerium" etc., of the ancient writers. Busgen (1891) has calculated that a single linden aphid excretes nineteen drops in twenty-four hours, while the maple aphid excretes as many as 48 drops during the same period. A source of nutriment at once so rich and so inexhaustible, could hardly remain unnoticed and unexploited by the ants in their interminable search for liquid food.

These aphids may be called "Ant cows" for ants both milk and breed them, keeping them in herds and building sheds and walls to protect them. Various species of ants show a remarkable gradation in their relations with these aphids.

Leptothorax sp., obtains the honey dew merely by licking the surface of leaves and stems on which it has fallen. But many others have actually learnt to milk their cows. They stroke the aphids with their antennae and this caressing induces them to void a droplet which is eagerly swallowed by the ant. Others again, still more intelligent have discovered a method of holding the aphids captive, while allowing them to enjoy their accustomed life, and to feed at will on the foods they like on their own favourite spots. This is done by establishing barriers around a group of cattle who have themselves fixed the place of their sojourn either by constructing cabins of fragments of wood (*Lasius brunneus*) or by building large earth huts (*Myrmica*). But *Lasius niger*, a skilful architect, constructs vaulted passages from his dwelling into the country for concealment as well as for shelter from the sun. Many of these lead to the pens of the aphids, reaching from the ant hill as far as the foot of a plant where these insects abound: and in order to have their milkers at their disposal, without removing them from pasture, the ants make tunnels along the stalk, and enclose within it all the aphides they meet. But to prevent too close a confinement they are wise enough to enlarge the galleries at places wherein their flock may disport themselves at ease.

There are some well-known underground species of these Ant-Cows living on fibrous roots of grasses and other plants, the well-known of which *forda formica*, as its name implies, is distinguished as the Ant-Aphis because it is often found in the nest of ants particularly of *Lasius flavus*. No fewer than seventeen distinct species of aphid have been recorded as living actually in the nest of various ants. It is this attachment between the ants and aphids that causes great annoyance to the gardener and the agriculturist for the green flies are found in enormous numbers in situations where they would seldom be if their distribution depended on their powers alone. The ants dig out underground dairies for their herds, and make a business of planting out colonies in all sorts of favourable situation. They care for the eggs of the aphides throughout the winter shifting them about as they do their own young to accommodate them to changes of weather and moisture. In spring the young as soon as they are hatched are transferred by the ant to the

roots of young grass etc., and from these they are often recolonised on the roots of young corn plants as soon as the latter begin to show above ground. In bad weather or on cold nights the young are carried back to the burrows of the ants.

Thus, while the ant gets its honey-dew from these Cows, in return, it extends to them the protection from other insect-eating animals, and its services to their young and eggs.

AGRICULTURAL ANTS GARDENING AND HARVESTING

Gardening. In this category falls that group of ants known as *Attili*, consisting of about 100 species and varieties, referable



AN UNDERGROUND ANT DAIRY

Borne A is nature their come on the roots of grasses and other herbs

to five genera (*Myrmecocrypta*, *Cyphomyrmex*, *Apterostigma*, *Sericomyrmex*, and *Atta*), all of which grow fungus-gardens in their nests, and subsist mainly on them. The tribe ranges from 40 degree N to 40 degree S of the equator, but is least represented in the tropics and is a very conspicuous and destructive insect of tropical America.

The best known is the Sub-genus *Atta*, comprising the leaf cutting or parasol ants, the largest and most powerful species of the tribe, living in great colonies.

The well known American Ants called the Sauba-ants or Cushie-ants belong to this Sub-genus. They climb the tree, station themselves on the edge of a leaf and make a circular incision with their Scissor-like jaws, and the piece of leaf, about the size of six pence held vertically between the jaws is then borne off to the formicarium. Naturalists have recorded long processions of these ants streaming down tree trunks along a definite tract through the forest to

their great nest heaps. The ants are almost hidden by these leaf umbrellas, and the procession looks more like a stream on whose surface the leaves are floating. These leaves according to the researches of Fritz, Muller, Belt and Wheeler are cut up into small bits in the formicarium and used as manure for the cultivation of a small fungus by being packed into the cellars of the nest and allowed to rot.

The underground galleries of most of these ants are very extensive and there are small or large chambers, often as large as the human head. In these are laid the fungus gardens which may be pendant *Trachymyrmex septentrionalis* or lie on the floor *Atta texana*. Numerous shafts lead from these fungus-gardens to the outer air, and the temperature and humidity of the gallery is regulated by opening or closing the shafts as circumstances may require. If a sudden shower comes on the leaves are left near the entrance and carried down when nearly dry, during very hot weather, on the other hand, when the leaves would be parched in a very short time the ants only work in the cool of the day and during the night.

In all species in which the garden is laid on the floor it takes the form of loose-sponge work of triturated leaf-fragments, permeated with fungus hyphae which Tanner has described as follows:

"Over all portions of the surface of the garden with the exception of those most recently established are seen round white corpuscles .25 mm to .5 mm in diameter, or masses of fused corpuscles, 1 mm across and of irregular form. These I call the 'Kohlrahi' clusters" of the ant's nest. They are small terminal dilatations of the hyphae of a spherical or oval form, and constitute the principal food of the species."

How careful these little gardeners are surpasses our understanding, when we realise the remarkable fact that the gardens are pure cultures although the hairy, rough-bodied workers must be continually bringing in all sorts of spores and bacteria. The careful weeding and pure manuring is a perfected art with these masters, for under the influence of the ants neither free aerial hyphae nor any form of 'fruit' are ever developed, and the "Kohlrahi" heads are not developed when the mycelium is grown in artificial culture apart from the influence of ants.

It appears that to carry out these various functions successfully the workers of *Attili* have become modified into several grades

the large ones act as leaf-cutters, the medium ones (media) serve to comminute the leaves and build up the fungus-gardens, whereas the smallest (minims) weed the garden of spent-up leaf bits, and keep down the growth of spores of alien fungi.

One may be tempted to ask how these ants came by their fungi in the first place. This question has been settled by the researches of Sampaio, Von Iherin, Goeldi, and Huber. Virgin females of some species on leaving the nest for nuptial flight have been shown (Sampaio) to carry in their infrabuccal pocket a pellet of hyphae taken from the fungus garden of the maternal formicary, as unexpelled refuse of their last meals. After fecundation she digs a cavity in the soil, closes its opening and sets to found a colony. She spits out the pellet of hyphae and divides it into two masses, and cultivates it on a substratum of crushed eggs (according to Iherin and Goeldi), six to ten of which she begins to lay on the third day. Or as is more probable (as observed by Huber), the bits of hyphae are manned with a yellowish or brownish droplet which she emits over it from its vent. The tufts of hyphae so treated are attached to different parts of the chamber and allowed to grow. This work keeps the queen busy till about forty days when the first breed of workers hatches out. During this time it is said, that the queen may feed on its own eggs, as it is known, with certainty to feed her larvae on them. It is only when the queen, on alighting to the ground, happens to be adopted by some workers that she is saved the ordeal of feeding herself or her larvae on her own eggs.

Harvesting Ants Under this head are considered the habits of certain ants that have largely abandoned entomophagy and have taken to a benigner vegetarian diet. As abundance of food is very necessary for maintenance of social life, it can be readily understood that in hot, arid countries, where insect food may be lacking or very scarce for many months in the year, and competition with other insect-eaters also keen, it would be a great advantage to ants to become, in part, vegetarians. Moreover the powerful mandibles of carnivorous ants can well serve in dealing with seed.

It has now been established beyond doubt that many ants do collect grain and store it. They bring the seeds outside their burrows to dry when damp, and prevent them from germinating. In case any seeds sprout they

gaw away that part and return the dried seeds to the granary. Attention will be confined here to the habits of only two well-known species of such ants, namely *Atta barbara* and *Pogonomyrmex barbata* (the agricultural ant of Texas).

The ants of the species *A. barbara* utilise plants of various kinds but they principally depend on fumitory, oats and nettle. Towards the end of autumn they procure the grains of these plants from the soil, or they climb up the plants and gather them in position. These grains are carried to the nest and piled up in some hundred little rooms designed for



THE CUTTING OR LEAF-CUTTING ANT
These ants, which are here shown in the natural size swarm in the forests of Tropical America

for this purpose, each measuring from seven to ten centimetres in diameter and three or four in height; the average granary being is about the size of a gentleman's gold watch. The total quantity of grain in these barns is estimated at about 500 to 600 grammes.

It is surprising that while all necessary conditions of heat and moisture offered by the interior of the ant-hill are favourable for germination, the stored seeds are prevented in some mysterious way, from doing so by the ants for weeks or till desired by them. If the access of the ants is prevented from one of these chambers it has been observed

that the grains germinate readily. When the moment arises for utilising these accumulated stores, the grains are allowed to follow the normal course of germination, but only to a certain stage. These clever insects appear to know that the little seedling, in order to grow, digests the starch of the seed, but this can only be absorbed and assimilated after it has been transformed into sugar. As soon as this chemical change is effected the grain is in the condition in which the ants prefer it. So like a wine grower who watches over the fermentation in his vat and stops it before the wine turns sour, these ants stop the digestion of the starch at this stage by cutting off the radicle and the stalk. In order to preserve the provisions thus rendered palatable in the same condition, such seeds are exposed to the sun, dried and taken back to

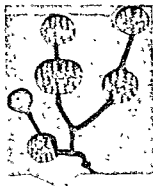


Diagram of a large nest of a Southern variety of *Trypomyrmex* showing near the surface the small oval-shaped chamber of the queen.

the barns. This sweetened flour furnishes food, to them throughout the winter season.

The agricultural ant of Texas (*Pogonomyrmex barbatus*) not only restricts itself to the seeds of a single plant called *Aristida stricta* or "Ant-rice", but is credited with greater foresight than any other animal as it is said to look after its property while still growing and by some to actually plant and cultivate its crops.

The nest of this species is fully exposed to the sun, and varies in construction according to the nature of the ground. Around the nest a flat area or disc, of about ten or twelve feet in diameter is cleared of all plants and if a tree happens to be growing near, either the nest is removed to another place or the tree is stripped off its foliage. Through the herbage growing in the vicinity

of the nest are made clean roads for hundreds of feet in all directions. These roads are about five inches broad near the nest, but narrower further from it and by constant weeding are maintained clear of plants like the disc itself. When the soil is of a gravelly nature a cone or crater is built in the centre of the disc by piling gravels one over the other. In front of the ant-hill lies the field where no other plant is allowed to grow except the Ant-rice, for all other plants which appear above the soil are, without waste of time, diligently weeded out by means of the jaws. Thus cared for, the culture flourishes, and at the epoch of maturity the grains are collected one by one and carried within the nest.

The nest is perforated beneath with flat chambers some of which lying more superficially than the others are converted into granaries. The chambers are connected by galleries which may reach a depth of fifteen feet, but the granaries are all situated within the upper two and a half feet, probably to keep the grain dry. As to the intentional planting of seeds by the ant *Lanceum*'s assertion to that effect is neither borne out by McCook nor by the studies of Wheeler. The latter noted that in winter some of the chambers get literally stuffed with sprouted grain, which, on account of their having become unfit for food, the ants remove on sunny days to refuge heaps at the periphery of the crater. Here these rejected seeds may often take root and in the spring form a regular arc or complete circle of growing plants around the nest, giving a casual observer the idea of wilful planting.

The marriage flight of these ants takes place at the end of June or the beginning of July, and the female returning to the ground as usual digs down into the earth and closes up the opening. The first brood of some ten or twelve small, timid workers is brought up rather slowly. In the spring the workers open up the nest, but are careful to conceal the opening with small pebbles, and bits of stick. It is not until the second year when the larger workers are produced, that the ants begin to cut down the vegetation around the nest, and establish the circular discs which are increased in size as more workers are produced. The grubs are fed with portions of crushed seed which the workers first coat with saliva to ensure conversion of the starch contained in the seed into sugar.

Generalising from our study of ants it

is clearly discernable that the ants show stages corresponding to the first three out of the six stages in which the development of human societies has been divided. Leaving aside the slave-making ants as they represent an abnormal or rather a temporary state of things,



Diagram of a large *Atta Texana* nest in strata of sand, thus an *ant city*

for slavery seems to tend in ants as in men to the degeneration of those by whom it is adopted, and may in time lead to their complete extinction. We have seen species such as *Formica fusca* that live principally on the produce of chase, for though they feed partially on the honey-dew of aphids they have not domesticated them. These may well be compared to the lower human races that subsist mainly by hunting, for like them they live in comparatively small communities having little developed instincts of collective action, and frequent woods and wilds. They hunt singly and their battles have been aptly compared to single combats like those of Homeric heroes. Other species such as *Lasius flavus* represent a distinctly higher type of social life, and show some architectural skill and the capacity of having domesticated certain species of plant-lice. These undoubtedly resemble the pastoral races of men which live on the products of their flocks and herds like our shepherds. Their communities are more numerous and they act much more in concert both in peace and in battle. The purely hunting species may be gradually exterminated by them just as the advent of more advanced races in the case of human beings leads to the disappearance of savage aboriginal races. Thirdly there are the gardeners and harvesting ants that feed upon the produce of their gardens

and crops which they develop and cultivate with the care and efficiency of a highly trained agriculturist. These are like the agricultural nations of human society.

Granting the above resemblances between ant and human societies, some far-reaching ant differences between insect and human organisations are, nevertheless, apparent, as has been pointed out by several writers. Firstly, in human society all individuals begin with nearly the same natural endowment. This is not so in ants as members of different classes are visibly predestined to certain social activities to the exclusion of those of others, not, as in man, "through the education of some endowment common to all the members of the society, but through the exigencies of structure fixed at the time of hatching." Secondly, this pre-established structure and specialisation of functions enables the ants to live in a state of 'anarchistic socialism' "each individual instinctively fulfilling the demands of social life without 'guide, overseer, or ruler' as Solomon correctly observed, but not without the intimation and suggestion involved in an appreciation of the activities of its fellows."



CRATER OF THE NEST OF AGRICULTURAL ANTS

Lastly, ant societies are essentially female societies. The males take but an insignificant part in the activities of the colony, and in many species, are present in the nest only for a short time, just enough to insure the impregnation of the young queens. They do not share the labours of building, of provisioning or guarding the nest or feeding the workers. "They are in every sense the *sexus sequior*. Hence the ants resemble certain mythical human societies like the Amazons".

apparently crude attractions between the sexes, how the love of mates was broadened into parental and filial affection; or how families well-knit together formed the sure foundation of society, but it seems quite clear that these are some of the great steps in a wonderful history. As regards the origin of sociality we have nothing to say, we must fall back on Aristotle's fundamental principle of evolution, that there is nothing in the end which was not also in kind in the beginning."

ADVANTAGE OF SOCIAL LIFE

Animals are social not only because they love one another, but also because sociality is justified of her children. "The world is the abode of the strong, "but it is also the home of the loving. "Contention is the vital force, but the struggle is modified and ennobled by sociality. Darwin observed that "the individuals which took the greatest pleasure in society would best escape various dangers; while those that cared in the least for their comrades and lived solitary would perish in greater numbers". He clearly recognised that in the struggle for existence another kind of response that pays, is some experiment in mutual aid, co-operation and parental care.

Against Prof. Huxley's conclusions that

"Life was a continual free fight, and beyond, the limited and temporary relations of the family the Hobbesian war of each against all was the usual state of existence."

let us place that of Kropotkin according to whom

"Life in societies is no exception to the animal world. It is the rule, the law of nature, and it reaches its fullest development with the higher vertebrates. Those species which live solitary or in small families only are few and their members are limited. Life in societies enables the feeblest mammals to resist, or to protect themselves from the most terrible birds and beasts of prey. It permits longevity, it enables the species to rear its progeny with the least waste of energy and to maintain its numbers albeit with a very slow birth-rate; it enables the gregarious animals to migrate in search of new abodes."

Therefore, while fully admitting that force, swiftness, protective colours, cunning and endurance of hunger and cold, mentioned by Darwin and Wallace, are so many qualities making the individual the fittest under certain circumstances, it is maintained that sociability is the greatest advantage in the struggle for life. The fittest are thus the most sociable animals and sociability appears as the chief factor of evolution both directly by securing the well-being of the species while diminishing the waste of energy, and indirectly by favouring the growth of intelligence.

"Therefore, it is our duty to combine and practise mutual aid. That is the surest means for giving to each and to all the greatest safety, the best guarantee of existence and progress, bodily, intellectual and moral. That is what nature teaches."

RAJAH RAMMOHUN ROY'S MISSION TO ENGLAND

(Based on unpublished records)

By BRAJENDRANATH BANERJEE

I have traced in the Imperial Record Office, Calcutta, several documents relating to the mission of Rajah Rammohun Roy to England. These letters, which passed between the East India Co on the one hand, and the King of Delhi and Rammohun Roy on the other, are for the first time printed here, with the kind permission of the Government of India, and may be of help to the Rajah's biographers.

Rammohun Roy served the Government chiefly at Raigpur for a decade and rose to be *Dewan*. On retirement (1814) he settled

in Calcutta, where he confined his activities to social, religious and educational reforms—the dear objects of his life. He now "felt a strong wish to visit Europe, and obtain by personal observation, a more thorough insight into its manners, customs, religion, and political institution."* Luckily, an unlooked-for opportunity helped the early fulfilment of his desire.

Abu-nasar Muin-ud-din Akbar—a nominal successor to the House of Taimur—was then

* Autobiographical Sketch of Rammohun Roy.

on the throne of Delhi. The powerless monarch considered himself unjustly treated by the new lords of India. The amount of the stipend granted to him by the East India Co. was neither in consonance with the treaty entered into by his father (Shah Alam II) with Lord Wellesley, nor sufficient for the growing needs of the royal household. Insults, moreover, were added to injustice. Lord Amherst, contrary to the custom observed by his predecessors, "reduced him, in the form of communication, to the footing of an equal, and thereby robbed him even of the cheap gratification of the usual ceremonial of address so as to humble him, as far as possible, in the eyes of all ranks of people."* The aggrieved potentate at last decided to represent his case to the King of Great Britain for redress. He was thus on the look out for an able and experienced man whom he could send as his envoy to the Court of Great Britain. It was Dabir-ud-daula, the agent to the King, who approached Rammohun while in residence in Calcutta—having possibly heard of his contemplated visit to England. Rammohun at once signified his consent in an *arzi* to the King, dated 2nd March 1828. This was answered by the King at the end of the same month, asking Rammohun to draw up a draft appeal, both in Persian and in English, to the King of Great Britain.—

"Let our devoted servant know that his *arzi*, dated 2nd March 1828 was forwarded to the Presence by Dabir-ud-daula and its contents were duly understood.

For a long time it has been our royal desire to refer this affair first to Calcutta and afterwards to England, in order that we might discover what degree of justice really obtains with this people.

For various reasons, however the reference has not yet taken place, and we therefore write this to instruct our devoted servant to send for our perusal a correct draft in Persian together with translation of the same in English.

Although on account of the good services rendered by your grandfather to his late Majesty, at the time of his residence in the Eastern Provinces, we had entire confidence in you now that we have learnt from the conversation of Dabir-ud-daula the extent of your zeal and fidelity, we have become more fully satisfied that the arrangement of the affair which we have at heart will be entirely effected by you and we expect that, as consistent with your duty, you will exert yourself to the best of your ability in this business and act agreeably to our orders.

Further we apprise you that Dabir-ud-daula has submitted several copies of English papers, and two or three recently, and has represented that these documents will most essentially further the

royal cause. We therefore send them to our servant, and direct him to retain them in his possession, if he considers that they will be useful."*

Rammohun wanted to have copies of certain documents which should accompany the representation to the King of Great Britain against the Company's Government. The King accordingly sent his *wakil*, Mirza Afzal Beg, charging him with a letter addressed to A. Stirling, the Persian Secretary to Government, who replied on 7th June 1828 in the following terms:—

"...With regard to the copies required by you I, your expectant, think that it would be better if you required them from the office of the Resident of Shahjahanabad [Delhi], where all the papers are in deposit, and I am certain that immediately upon requisition being made for the same by the officers of your enunciation to the Resident Bahadur of Delhi, he will forthwith grant the same to them—beyond is the limit of respect" (Pol. Procdgs. 7-11-1828, No. 82).

On 23rd October 1828 the Resident at Delhi—Sir Edward Colebrooke—received a *shukla* from the King with a list of English papers† of which he required copies, to which the Resident answered by pleading his inability to comply. Not satisfied with this, the King transmitted a letter in the beginning of February 1829—through the Resident at Delhi—to the address of the Governor-General announcing his intention of appealing to the Sovereign of Great Britain on the subject of his claims to the whole revenue of the assigned territory and renewing in consequence his application for copies of all papers connected with that question §.

The chance of securing copies of the documents being remote, it was thought advisable to forward the original letter of complaint to the King of Great Britain,—with a duplicate of which Rammohun was to proceed to England. Commanded by the King of Delhi, Rammohun submitted the contents of the document under cover of his letter, dated 23rd February 1829, to the Chief Secretary to Government —

"As the subject of the enclosed packet** concerns the conduct of the local Government, I am

* Translation of a Persian letter from H. M. the King of Delhi to Rammohun Roy Bahadur—Pol. Con. 26-3-1830, No. 97.

† For a list of these documents, Pol. Procdgs. 16-4-1830, No. 141.

§ Trans. of a Persian letter from H. M. the King of Delhi, to the Governor-General Pol. Procdgs. 13-3-1829, No. 18.

** Both the original Persian and the English translation of the letter to the King of Great Britain were drawn up by Rammohun Roy.

commanded by His Majesty Abu-nasar Muin-ud-din Muhammad Akbar Badshah to submit its contents to you for the information of the Right Hon'ble the Governor-General in Council, that his Lordship may be prepared to meet its statements and complaints as may be deemed expedient. The original letter to His Britannic Majesty has been already forwarded to England and I am preparing at the request of His Majesty to proceed thither with a duplicate." (*Pol. Procdgs.* 13-3-1829, No.19)

The Government desired the Delhi Resident to intimate to the King of Delhi its surprise at the accusation advanced by him and wished to be informed whether the King acknowledged Rammohun Roy as his Agent.

"2 The Vice-President in Council deems it sufficient for the present to desire that you will intimate to His Majesty the surprise with which Government perused the above communication and more particularly its astonishment, at the unmeasured and unfounded accusation which it advances against the Hon'ble Company of having violated its engagements with the Royal family. It is not considered necessary to deviate from the resolution before adopted regarding the papers which His Majesty demanded.

"3. Babu Rammohun Roy, an inhabitant of Calcutta, having announced to Government that he is about to proceed to England, under the King of Delhi's appointment, as the bearer of a letter of complaint from His Majesty to our gracious Sovereign King George IV on the subject of the royal stipend, I am further directed to desire that you will ascertain from the King whether he acknowledges that person as his Agent."*

On receipt of this the Resident at Delhi requested an audience of the King, which in consequence of the *Ramzan* fast was delayed until the morning of 1st April 1829, when he attended His Majesty in his private apartments. The Resident reported the substance of his conference thus

"2 His Majesty acknowledged the intention of deputing Babu Rammohun Roy to England as his Agent to present a letter to our gracious Sovereign and mentioned that the individual in question had been originally proposed for this service by Farid-ud-din Khan, commonly styled *Dur-ud-danla*, His Majesty at the same time made his *munshi* read to me the draft of the letter which he proposes to transmit to England, a fair copy of which under seal he informed me is already in the hands of Rammohun Roy. I expressed a wish to possess a copy of the letter with a view to my laying before Government, instead of trusting to my own memory in quoting its purport, and I was told that Rammohun Roy was understood to have already presented a copy of it to you.

3. His Majesty expressed much regret that any expressions in his letter to the Rt. Hon'ble

the Governor-General should have been deemed objectionable, and added that nothing but extreme necessity could have driven him to such a course as the deputation of an Agent to England—that his former applications for an allowance, more adequate to his absolute wants, were occasionally met with a partial increase to the stipend but that from the state of his family, both indirect descendants and collateral relatives, those wants are daily aggravated—that in his solicitations to Earl Amherst he was content to have accepted as a boon any relief which might have been extended to his distress without reference to the amount of it as compared with what he conceives himself entitled to claim, and that despair alone under a peremptory refusal has induced him to make this appeal.

4. In exemplification of these distresses, he observed that 25 years ago a sum of Rs 200 per mensem had been fixed for each of his brothers and sisters which sum was now to be divided among their children and grandchildren and that even with such further assistance as it was in his power to render them, some of them had not more than Rs 5 per mensem and some of them nothing at all."*

This definite reply from the Resident at Delhi placed the Governor-General in a position to submit to the Court of Directors for their information, a copy of Rammohun Roy's letter, and that of the petition in the name of the King of Delhi, under cover of his Political letter dated 22nd May 1829

Owing to his approaching departure for England Rammohun on behalf of his master once more tried, by making a representation to the Government, to secure copies of the official papers required by the King which the Resident at Delhi had refused to furnish. But he was again unsuccessful

"I beg leave to acquaint you that entirely relying on the assurance conveyed in an address from Mr Secretary Shirling His Majesty Abu-nasar Muin-ud-din Muhammad Akbar Badshah had requested the Resident at Delhi to furnish him with copies of certain official papers, but that to his great surprise His Majesty was informed that the Resident could not comply with the request I now beg to be permitted to enclose a copy of the address alluded to with a translation in the hope that you may be pleased to lay them before the Right Hon'ble the Governor-General in Council and to obtain an order from His Lordship directing the Resident to grant the copies required

My approaching departure for England on His Majesty's business will make the early accorrdance of this favour a particular enhancement of its value"†

* Letter, dated 2nd April 1829, from the Resident at Delhi, to the Depy. Secretary to Government. —*Pol. Procdgs.* 22-5-1829, No. 2.

† Letter, dated Calcutta 26th October 1829, from Rammohun Roy, to the Chief Secretary to Government.—*Pol. Con* 7-11-1829, No 51.

* Letter, dated 13 March 1829, from A. Stirling, Depy. Secretary to Government, to the Resident at Delhi.—*Pol. Procdgs.* 13-3-1829, No. 21

The legislation passed by the Bengal Government in December 1829 declaring *Sati*, or the practice of burning widows alive on the funeral pyres of their husbands, illegal was mainly responsible for further delay in the departure of Rammohun. He had proved—much to the indignation of the orthodox Hindus—that the performance of this cruel rite was not enjoined by their religion as an imperative duty, and had even freely discussed with Governor-General Bentinck the best means that could be adopted for its suppression.* No wonder that this enactment proved to be a source of infinite joy to Rammohun, who found in it the fulfilment of his desire to see his researches and agitation crowned with success. But the champions of the custom of *Sati* offered a strong opposition to its abolition, and as a last measure resolved to appeal to the King in Council. Rammohun was equal to the occasion. A counter-petition to the Memorial of the advocates of *Sati*, signed by some distinguished Indians, was got ready and this Rammohun wanted to take with him for presentation to the House of Commons while there. There was a further object, present in his mind, in his visit to England. "The discussion of the East India Company's Charter was expected to come on, by which the treatment of the natives of India, and its future government, would be determined for many years to come",† and Rammohun thought that with his practical knowledge and information regarding Indian questions, he might be of some assistance in promoting the cause of his countrymen, if he were present on the spot.

The time being propitious, Rammohun hastened to make preparations for his errand. The King of Delhi had invested him with the title of *Rajah*, in consideration of the respectability attached to the office of his envoy, and Rammohun thought it wise to get the adoption of this title sanctioned by the Paramount Power. He thus addressed the Governor-General on 8th January 1830§:—

"I beg leave to submit to your Lordship that some months ago I was informed by His Majesty Abu-nasir Mun-ud-din Muhammad Akbar Badshah that His Majesty had apprized your Lordship of

my appointment as his *Elchi* (envoy) to the Court of Great Britain, and of his having been pleased to invest me as His Majesty's servant with the title of *Rajah* in consideration of the respectability attached to that situation, etc. Not being anxious for titular distinction, I have hitherto refrained from availing myself of the honour conferred on me by His Majesty.

His Majesty, however, being of opinion that it is essentially necessary for the dignity of his Royal House, that I, as the representative thereof to the most powerful Monarch in Europe, and Agent for the settlement of His Majesty's affairs with the Hon'ble East India Company, should be invested with the title above-mentioned, has graciously forwarded to me a seal engraved for the purpose at Delhi. I, therefore, take the liberty of laying the subject before your Lordship, hoping that you will be pleased to sanction my adoption of such title accordingly. This measure will, I believe, be found to be consistent with former usage as established by a resolution of Government on the subject in 1827 when at the recommendation of the then Resident Sir Charles Metcalfe in his report of 26th June of that year, His Majesty's power of conferring honorary titles on his own servants was fully recognized." (Pol. Con. 22-1-1830, No. 51)

This was answered by Secretary Stirling on 18th January 1830 —

"Having submitted to the Right Honourable the Governor-General in Council your letter dated 8th instant, I am in reply directed to acquaint you that Government can neither recognise your appointment as Envoy on the part of the King of Delhi to the Court of Great Britain, nor acquiesce in His Majesty's grant of a title to you, on the occasion of that appointment." (Pol. Con. 22-1-1830, No. 52)

Next we find Rammohun vindicating his character from certain charges and insinuations that had appeared in the *John Bull* newspaper of 23rd February 1830, relative to some public documents on the subject of the royal stipend which, it was asserted by the newspaper, had been obtained by bribery from one of the public officers. In this connection he wrote to Secretary Stirling, on 7th March, 1830. —

"It having been brought to my notice by a friend that the *John Bull* newspaper of the 23rd ultimo has amongst a tissue of other falsehoods and misrepresentations connected my name with the charge of having obtained certain papers by bribery, I think it but due to myself as well as to the individuals in the employment of Government who may be supposed implicated in such a charge, to deny the allegations.

All the papers alluded to were sent to me from His Majesty the King of Delhi—many of them he must have had in his own possession as having been

* *Bengal Criminal Jud. Con.* 4-12-1829.

† Autobiographical Sketch of Rammohun Roy.

§ I find this letter has been printed on pages 165-66 of Miss Collet's *Life and Letters of Raja Rammohun Roy* (2nd edn. 1913)

*For full particulars as to the privilege of the King of Delhi to confer titles and addresses of honour, see *Punjab Govt. Records, Delhi Residency*, i. 355-60.

publicly addressed to his predecessors or himself, and others may have been procured by private favour from functionaries who were above the reach of bribery. But however this may be, I beg distinctly to repeat my assertion that as far as I am either directly or indirectly concerned, the charge of bribery is absolutely false and unfounded.

I beg leave to submit for your satisfaction a letter of old date from His Majesty which will confirm what I have now stated. The handwriting you will readily recognize as that of the *munshi* usually employed by him, so as to leave on your mind no doubt of its authenticity." (Pol. Con. 26-3-1830, No 96).

Complaints against Rammohun had reached the Governor-General from another quarter also. Actuated by the desire of securing his future succession to the throne, the Heir-apparent of Delhi was very unwilling to give offence to the Government by making himself a party to the mission of Rammohun, and it was quite natural that he should write against the Rajah to the Governor-General, attributing artifice to him. In his letter, written in the first week of April 1830, to the Governor-General, the Prince remarked

"...In these days certain low intriguing persons conspiring together have, by unfounded assertions, gained over the King to their party and have brought about great mischief and confusion, and it is owing to them that certain improper things have taken place, from which, unless checked and rendered by the British Government and unless those false and intriguing persons receive the punishment due to their crimes, the most serious evils may ensue. On these grounds, considering your Lordship a just and wise ruler and both a faithful servant of the Hon'ble Company and a well-wisher to me, I have therefore committed to writing, under four heads, the acts and misdeeds of which I complain—...

Afzal Beg (*called to HM*) on his arrival in Calcutta soon evinced the evil nature of his disposition and having formed an intimacy with one Rammohun Roy, a Bengali, represented to His Majesty that the latter had formerly been a friend of the late Dabir-ud-daula Khwaja Farid Khan. The fact is that during the time of the late Dabir-ud-daula I never once heard of this Rammohun Roy, nor did I ever see any mention of him in any *arzi* that was presented by Dabir-ud-daula to His Majesty. Doubtless therefore that letter is a forged one which was produced by Afzal Beg as from Dabir-ud-daula in which the latter's acquaintance with the aforesaid Bengali is asserted. This forgery has been committed with the knowledge of Mirza Salim by Sohun Lal, Afzal Beg and Rammohun.

Thirdly—the said Afzal Beg has been endeavouring in collusion with Sohun Lal under the directions of Mirza Salim, and with the aid of Rammohun, to effect the abolition of the Company's *Adalat* at Delhi, and to introduce the

jurisdiction of the Supreme or King's Court in its place..."

Rammohun was highly displeased when the Prince's behaviour came to his knowledge, but he refrained from making a suitable reply at the time. Anxious as he was to secure an early voyage to England, he became afraid lest the Indian Government should refuse him a passport, and the fear was strengthened by its flat refusal to recognize his embassy and title, which was followed in swift succession by the charges levelled against him in the *John Bull*, and the reflection on his conduct by the Heir-apparent of Delhi.

He was, however, shrewd enough to disarm official hostility by representing to the Governor-General that, on various considerations, he had decided to proceed to England as a *private individual*, divesting himself of all public character.

"From the kindness I have so often experienced from your Lordship, I trust to be pardoned for my present intrusion in a matter solely concerning myself but in which your Lordship's condescension has induced me to persuade myself that you are pleased to take some interest.

Having at length surmounted all the obstacles of a domestic nature that have hitherto opposed my long cherished intention of visiting England, I am now resolved to proceed to that land of liberty by one of the vessels that will sail in November and from a due regard to the purport of the late Mr Secretary Stirling's letter of 15th January last and other considerations I have determined not to appear there as the Envoy of His Majesty Akbar the Second, but as a private individual.

I am satisfied that in thus divesting myself of all public character, my zealous services in behalf of His Majesty need not be aliated. I even trust that their chance of success may be improved by being thus exempted from all jealousy of a political nature to which they might by misapprehension be subjected.

As public report has fixed an early day in October for your Lordship's departure to examine personally into the condition of the inhabitants of the Upper Provinces, I take the present occasion as the last that may offer in this country for the expression of my sincere wishes for your Lordship's success in all your philanthropic designs for the improvement and benefit of my countrymen. I need not add that any commands for England with which your Lordship may honour me shall receive from me the most respectful

* Extract from the trans of a Persian letter (recd 17th April 1830) from His Royal Highness the Heir-apparent at Delhi, to the Governor-General—forwarded by Mr. T. Metcalfe, in charge of the Palace Affairs under his covering letter dated 6th April, 1830—*Pol. Procdgs.* 23 July 1830, No 93.

attention, and I beg to subscribe myself your Lordship's most humble and grateful servant."*

Rammohun must have applied for passports, either at the end of September or in the first week of October 1830, as the following entries would show :

"The Secretary reports that an order for the reception on board the *Allion* of a native Gentleman named Rammohun Roy proceeding to England was granted on the 7th instant, on an application duly made by him for the purpose." (*Public Body Sheet*, 32 Oct 1830, No 95).

"Orders for reception granted to Ramruton Mookerjee, Hurichurn Doss and Sheik Buxoo † — 15th November proceeding to England in attendance on Rammohun Roy on the *Allion*." (*Public Body Sheet*, 16 Nov 1830)

Immediately before he left India, Rammohun wrote an *arsi* to the Prince, dated 10th November 1830, boldly defending his conduct and expressing his indignation at the attitude recently adopted by the Herr-apparent. This *arsi* reached the Delhi Residency through the post office and was ultimately forwarded to its destination by the Resident. We quote the English translation of this highly interesting document below —

"My representation is that in obedience to the orders of His Majesty having attentively perused the treaty between the Hon'ble Company and his late father with other papers relating thereto I found His Majesty's right to the reve nue of the territories west of the Jumna amounting to upwards of 30 lakhs of Rupees clearly and uncontestedly established by those documents, notwithstanding which the Hon'ble Company pay him only 12 lakhs

As His Majesty after experiencing the frustration of his hopes from the Hon'ble Company in Calcutta was pleased to appeal his case to His Majesty the King of England and condescended to require my services, as one of the humblest of the subjects of his Britannic Majesty, and being impressed with the justice and dignity of the

British nation and living as I fearlessly do under the protecting influence of the British laws of justice, among the high and the low and in the hope of pleasing the great Creator and meeting the wishes of His Majesty, as well as from my own feelings of commiseration for the indigent condition of the illustrious House of Taimur, I accepted the service to the end that the rightful might obtain justice and that this august family might live in contentment in the enjoyment of an increased income. I accordingly prepared an address in Persian to His Britannic Majesty, which, with a translation thereof, I submitted to His Majesty (at Delhi) and which being approved of, I was ordered to forward it to its destination, and to remit no endeavour in my power towards obtaining justice for the Royal family. I have, however, since learned that your Highness has written a letter to His Lordship, wherein, instead of favourable mention, ill report has been made of, and artifice attributed to me. If your Highness had reflected but for a moment you would not have acted thus. The Honourable of all castes practise not artifices even for their own benefit, much less will they commit such an act of baseness for the good of others. I swear by the one and true God, that respect alone for your Royal house prevented my making a suitable communication to the Government, at the same time, allow me to conclude this representation with the following observation. Those who do not comprehend their own good or evil, cannot comprehend the good or evil of others.

May your prosperity increase" (*Pol Procdys*, 21-1-1831, No 16).

This letter of Rammohun was far from being palatable to the Prince, who expressed his dissatisfaction in a *shukla*, dated 19th December 1830 (3 Rajab 1246 H), addressed to the Resident at Delhi, an English translation of which is given below :—

"I have received the *arsi* of Rammohun Roy, forwarded by you, and am much annoyed at the haughty, petulant and audacious tone in which it has been penned. As the author of it has never had any concern with my family, nor have I ever before received an *arsi* from or addressed a *shukla* to him, I have positively declined answering it. Candour and sincerity however required me to explain the grounds of my displeasure with Rammohun Roy, which are as follows :—

1st. It became known to me that Rammohun Roy, in concert with Afzal Beg, the Agent of his Majesty, stated to the Government his acquaintance with His Majesty from the lifetime of the late Dabir-ud-daula Khwaja Farid Khan. This being a gross and barefaced falsehood, that was calculated to deceive, I was prompted by a regard to truth to bring it to the notice of Government and I did so accordingly.

2nd. Being satisfied that the said Rammohun wished, by misleading the King regarding an augmentation of the royal stipend, to create a difference between His Majesty and the Hon'ble Company, a circumstance that I could not tolerate, I stated the fact for the information of Government with a view to their adopting such measures in consequence as they might deem proper.

3rd. I repeatedly heard that Rammohun Roy

* This letter, written perhaps in September 1830, is printed in Miss Collet's book, pp 168-69. I have not yet been able to trace it in the Imperial Record Office, Calcutta.

† The Rajah was accompanied by a boy named Rajah Ram whom he had brought up as his son. But Rajah Ram's name does not appear in the orders for reception on board. Was Shaikh Bakhshu the original name of Rajah Ram, or was he the washerman who is said in *Some Anecdotes from the life of Rammohun Roy* (Bengali) by Nanda Mohun Chatterji, (Cal 2nd ed., p 63), to have accompanied Rammohun to England? There cannot be any doubt that Rajah Ram was with Rammohun in England and that his name does not appear in the list of Rammohun's companions on board. It is inconceivable that this boy of about 12, an alleged offspring of the Rajah, went to England alone. The only solution of the riddle is to suppose that Rajah Ram sailed under the name of Shaikh Bakhshu.

and Afzal Beg had thrown out base insinuations regarding me. These calumnies naturally excited my indignation to the highest pitch, but being unable to resent them, in the way that friends disclose their distresses to friends, I represented the circumstance to Government.

It would appear that Rammohun Roy on being informed of this, thought proper to address me on the subject, and in his own opinion he has perhaps apologized, but the style and purport of this *arzi* sufficiently vindicate the presumption, and effrontery of the man. A copy of the *arzi* is herewith enclosed for your perusal.

Another motive which he had in sending the *arzi* in question was that he might intimidate me into returning a reply to it, which he would produce to Government as a proof that he was constituted Agent on 'his part of all, and was proceeding accordingly in that capacity to London in order that the Government might not prevent his departure. It is therefore proper that you peruse this with attention and make a suitable report to the Government, forwarding with it copies of this and of Rammohun's *arzi*. To the end, that my great regard for the Government with my helplessness on the present occasion be thoroughly manifest." (*Pol. Procs.* 21-1-1831, No. 16).

Rammohun—then about 56—was the first Brahman and the first Hindu of eminence to cross the *Kalapani* (Black Water)—an insuperable barrier imposed by the Hindu custom and superstition for ages. He sailed* from Calcutta on 15th November 1830 by the *Albion*, bound for Liverpool, and reached England on 8th April 1831 after a voyage which was anything but peaceful.

(To be concluded)

* It was suspected in official quarters that the Gwalior Queen, Baiza Bai, had appointed Rammohun to represent her case in England:

"2 From a note from Mr. Ross, received some days ago, it appears that Her Highness (Baiza Bai) has been advised by Dunsce Dhar, ex-Nazir of the Agra Court, to appoint Rammohun Roy her Ambassador in England and I suspect from Her Highness's being so urgent for a reply and sending her *Khazirah* through me that such is indeed her intention."—Letter, dated 8 Nov. 1833, from R. Cavendish, Resident at Gwalior, to the Secy. to Government, Fort Wm. (*Pol. Con.* 21 Nov. 1833, No. 49).

LENDING MONEY TO NEEDY NATIONS: GROWING ANGLO-AMERICAN RIVALRY

By ST. NIHAL SINGH

I

BRITISH bankers are making frantic efforts to win back for the City of London, the position of primacy in finance which it occupied at the outbreak of the great war. They are men of grim determination and tireless energy. They control the riches of a nation which, despite the enormous expenditure incurred upon crushing—for the time being at least—a powerful foe, remains immensely wealthy.

According to a statement issued by the Board of Inland Revenue—the authority which collects income and cognate taxes—134 persons in Britain had an income of £100,000 or over during the last financial year (1923-4). The income of 89,000 persons from among them totalled £310,000,000.

Those figures err, if anything, on the side of conservatism. The Income Tax regulations

permit deductions under several heads. The payers of Income Tax in Britain are moreover, no more avaricious to inflate the amount at which they declare their net income to the income tax authorities than Indians or any other nationals are in their relations with their respective governments.

Many of the British bankers possess, in addition to these financial advantages, influence derived from social position. In some cases that influence is due to the accident of birth in the ruling class. In a few cases it is acquired through judicious management of matrimonial affairs, or through elevation to the Knighthood, Baronetage or even Peerage.

Petty jealousies of course divide the British bankers—human nature is indeed frail, but they are too shrewd not to know the value of concerted action. There exists among them a sense of cohesion which no other organisation has been able to approach.

II

So powerful, indeed, are the bankers that the most courageous politician who manages to establish himself at the Treasury dare not offend them. The Socialist Chancellor of the exchequer—the Rt. Hon. Philip Snowden—preferred to forget the doctrines which he had preached before coming into office during the few months he presided over His Majesty's Treasury and put forward only such budget proposals as they could approve.

The Socialist Prime Minister—the Rt. Hon. J. Ramsay MacDonald—acted otherwise, apparently deeming himself to be sufficiently wise to outwit the bankers—or at any rate sufficiently powerful to defy them. He made a bargain with the representatives of Soviet Russia which prejudiced the bankers' interests. At least the Treaty which Mr. MacDonald sought to impose upon Britain at the far end of a Parliamentary session did not comply with the dictum laid down by the bankers. They had told the Government that the new regime in Russia must acknowledge the debts which its predecessors had incurred and come to an arrangement for discharging liabilities as to interest and principal, before they would advise their clients to put down any more money in Russia. That was not done. Mr. MacDonald may have believed that the formula governing future loans which he had inserted in the draft instrument would achieve the impossible and give both the Russians and the bankers what they insisted upon having, though what one demanded was antagonistic to that required by the other. He soon found out his mistake. Before he had the time to put into force the Treaty he had negotiated, he was flung out of office.

III

The Conservative regime did not lose any time in burying that still-born child. And it had the honesty to do so without permitting any delicacy of feeling to enter into the performance of the burial service. Mr. Baldwin and his colleagues had no faith in Soviet Russia, which had attempted to get rid of the sacred rights of property and vested interests, and in so doing had not hesitated to dye its hands red with blood. They were nervous about the propaganda which it was carrying on in various parts of the empire—more particularly in India—to under-

mine the British influence. They therefore had not the least desire to nurse the viper in their breasts. They preferred openly to declare their determination to employ all the means at their command to crush it, instead of following the MacDonald tactics of trying to charm it first and then attempting to draw its fangs.

IV

Shortly after coming into power the Chancellor of the Exchequer, who began his political career as a Conservative, "ratted" to become a Radical and is back again among the Conservatives, won the bankers' goodwill by restoring the gold standard. He did not restore it in the sense in which it existed in the pre-war days, but in the sense in which the bankers could benefit the most by it. The inevitable has happened. Britons are still compelled to use notes—be they dirty or clean. Gold sovereigns and half sovereigns remain out of sight. The banks, however, are no longer prohibited from dealing in gold.

By that action the Rt. Hon. Winston Churchill has no doubt gained the goodwill of the banking community, but not without incurring the wrath of the industrial and commercial classes. It has naturally had the effect of shrinking the volume of money, available for purposes of financing industry and trade—made it more difficult to keep up the appearance of prosperity through abundant but depreciated currency.

The men in control of large manufacturing establishments were already hostile to the policy of rapid deflation pursued by the Treasury at the behest of the bankers and even more so to that of high taxation which successive Chancellors of the Exchequer have been pursuing. The rate at which income and super-tax was being levied, they declared, was so enormous as to starve industry of the capital which it needed for winning back the markets lost during the war and capturing new ones. The money which should have been left to enable them to improve and to extend their operations had been, they claimed, taken away by the State and squandered upon "social reform."

V

Sir Robert Horne, a Scottish businessman representing a Scottish industrial constituency, who was Chancellor of the

Exchequer in Mr. Baldwin's Government, but who for some reasons did not care to join the present administration, is particularly active in denouncing this "waste". In a speech which he recently made in the House of Commons he pointed out that contributions to "social services" such as poor rates, local rates, health and unemployment insurances, workmen's compensation and old age pensions had risen from £30,000,000 in 1911 to £169,000,000 at the present time. Health and unemployment insurance, alone, he declared, which now exact £76,000,000 annually, had increased by £70,000,000. (In 1911 they absorbed only £6,000,000.)

The various social schemes enforced by the Legislature involved a burden of £3-18s per head of the British population. In Germany, according to Sir Robert Horne, it was only £1-12s, in France it was 16 shillings, in Belgium 4 shillings, and in Italy only 3 shillings. Calling attention to the fact that those countries were Britain's chief competitors, he asked how it was possible for a country staggering under such a heavy burden of taxation to compete with other lands where the load imposed upon industry in the way of taxation was comparatively so much less.

This attack was made in the effort to compel the Chancellor of the Exchequer to withdraw the proposals which he had included in his budget for giving pensions to widows to enable them to support their children, and also to assist children bereft of both parents. In so doing he was following the example set by the United States many years ago, but in a calculating rather than a large-hearted manner. Americans recognise the duty which the State owes to mothers robbed by fate of their bread-winners and pay them out of the Exchequer, an allowance sufficient to enable them to bring up their offspring. The British Conservatives, however, intend to force spinsters and married women in employ—as also their employers—to contribute weekly to assist the State to make such an allowance to widowed mothers and orphaned children.

Sir Robert Horne and his fellow employers are up in arms against the Chancellor of the Exchequer's attempt to impose a fresh burden on industry when it is least able to bear it. What would they have done had Mr. Churchill, who is half American in origin, had the courage to fol-

low the American example in the full-blooded American way?

There is also an outcry against lavishing money upon departments of State, especially the Civil Service. A few Britons, it may be added, do not hesitate to denounce the expenditure incurred upon the adventures which His Majesty's Government—be it Coalition, Conservative, or Socialist—pursues in Palestine and Mesopotamia.

The expenditure upon the naval, military, air, and civil services amounts to £800,000,000. The municipal authorities spend a further £200,000,000.

Economists of a conservative turn of mind and industrialists complain that Britain is unable to find £1,000,000,000 or more annually for such expenditure without showing the strain. They are, therefore, constantly urging the Government to cry a halt before it is too late.

Conservatives talked eloquently from the hustings during the recent general election about the economics which they were going to effect. Their budget, however, belies such promises. Their political opponents as also those Conservatives who have not been placated in one way or another—do not lose an opportunity to remind them of their failure to keep their pledges.

VI

This high taxation has, however, enabled the British to pay their way. They are, in consequence, the only solvent power in Europe. Their principal enemy and their allies alike have, on the contrary, preferred to print paper rather than dip their hands into their pockets and deliver up to their respective Governments a goodly percentage of the few coins which reposed there.

This process of inflation has already led to the collapse of the pre-war German currency. Even those European nations which regard that movement as inspired by the dishonest motives of extinguishing foreign obligations are not hesitating to resort to the practice of financing their States by means of inflating their currency, instead of imposing taxation adequate to meet the State expenditure. The French, Belgian, and Italian exchanges are becoming more and more adverse and unstable.

A Finance Minister, pledged to stop this process, came into power in France some time ago. So far, however, he has not

accomplished anything very remarkable. The Belgians and Italians are not even indulging in brave talk about revising their taxation policy and reforming their currency.

VII

Though deflation is regarded by certain British industrialists and others as having been too rapid, and as already noted, is held accountable for helping to depress British industry and trade, it has enabled the British exchange to right itself. The pound sterling has risen out of the slough of depression to its pre-war parity with the American dollar. Whereas at one time something like \$3.35 would fetch a pound, now it is worth \$4.85.

The gain is immense to wealthy Britons. They lent their paper pounds to the State at a time when those paper pounds represented 13 or 14 shillings. Now the same paper pounds represent 20 shillings each. The capital value of the stocks held largely by the rich Briton, has appreciated by one third. Britons in authority or otherwise, who have to make payments to the United States, are also gaining by the improvement of the exchange value of the pound. His Majesty's Treasury, which has to pay a large sum of money every six months on account of the money borrowed from America, benefits for instance British buyers of American food-stuffs and raw materials for import also derive a great advantage from the rise in the exchange value of the pound.

These financial operations are carried on through bankers. The Bank of England, which transacts the Government business, is owned and operated by a private company. Every now and again the Governor of that concern goes to New York. The newspapers, in announcing that fact, make a practice of stating that the Bank acts in Britain as the agent of the United States Federal Reserve Bank, as that American institution acts, as the agent, in the United States, of the Bank of England. It is not at all unusual, however, for a supplementary statement to appear on the eve of the termination of a visit, that the Governor of the Bank of England has managed to transact this or that business for the Treasury on terms advantageous to the nation.

The other banks are jealous of the monopoly of Government business which the Bank of England enjoys. They are much

too discreet, however, to make much fuss about it. The profits on international transactions are cut exceedingly fine—often no more than one-eighth or one-sixteenth or even one-thirty-second per cent. The volume of transactions is so large, however, that the principal banks derive a large profit from discounting bills and from exchange.

VIII

The appreciation of the pound sterling, the British bankers hoped, would, above everything, induce the nations in need of money to come to London, as they did before the war. Prior to August, 1914, not only did the units of the British Empire and the countries in alliance with Britain or under its political or commercial influence raise loans in the London market, but so also did lands in South America. That was the case with governments as well as with corporations (many of which, indeed, were dominated by Britons).

The City of London, in fact, held the whole world in pawn. Even the United States paid millions of dollars in interest, every year, to the Britons who invested their money in American railways and other American concerns.

The War let loose influences which steadily deteriorated Britain's financial position. It had to find large sums of money to finance its military, naval, aerial, and kindred operations—running into several million pounds a day, towards the end of the conflict. It also had to act as banker for its allies, and to lend, in the aggregate thousands of millions of pounds to the French, Belgians, Italians and Russians, and was compelled to borrow from the United States of America.

IX

The British, themselves devoid of sentiment in business matters, did not find the American bankers easy-going. I well remember that the Earl of Reading, who was sent across to negotiate the first American loan, was roundly abused for making a contract which was considered to be highly unfavourable to Britain. It was openly said at the time that he had proved no match for the American financiers with whom he had to deal. Some Britons thought that by the magic of his musical voice he would cast a spell over the Americans who controlled the money-bag-

and they would empty the coins at his feet. They were disillusioned when they found that the Americans were not as soft as they had been believed to be.

Even after the Americans came into the War, they were not willing to lend Britain money without backing. Britain was, therefore, compelled to make her nationals give up American, South American and Canadian securities, which were sent across to the United States to serve as collateral for British borrowing. His Majesty's Government paid one-half per cent, to the owners of the bonds, and guaranteed them a minimum price, several points in excess of the price ruling in the market, in case it could not restore to them those (or similar) bonds.

The United States could absorb securities, in this and other ways, because, during the early years of the war, she was manufacturing

at top speed and exporting, while Britain had to give the best of her thought and energy to the prosecution of hostilities. The post-war industrial depression, due to the general impoverishment of the warring nations, did not affect it so severely as it did the European peoples. It lasted but a short time, and during recent years the balance of trade has been heavily in America's favour. Some of the surplus thus amassed has been going into the buying back of the American securities, and lending money to nations in need of financial aid.

The statistics recently issued by the United States Department of Commerce indicate how large these operations have, indeed been during recent years. The following table compiled by me shows, under separate heads, the use Americans have been making of some of their favourable trade balances

	1922	1923	1924	Total for 3 years
Investments abroad	\$637,000,000	\$363,000,000	\$795,000,000	\$1,795,000,000
American Securities purchased	360,000,000	54,000,000	114,000,000	528,000,000
Total	\$997,000,000	\$417,000,000	\$909,000,000	\$2,323,000,000

In order to arrive at the net figures, it is necessary to deduct the amounts of loans paid off by other nations, and the

money invested by foreigners in American securities. The following table supplies the reader with such information:

	1922	1923	1924	Total for 3 years
Repayment of debts	\$109,000,000	\$114,000,000	\$68,000,000	\$291,000,000
Sales of U S. Securities and money borrowed in other lands				

It needs hardly to be added that Europeans did not remit money to their dependents in America to any appreciable extent, and that the same is true in respect of charity. Europeans and Asiatics sojourning in the United States, largely for purposes of business or study, however, spent \$260,000,000.

Deducting that amount from the money spent by the American tourists upon foreign travel, we get the figure of \$1200,000,000 as the net outgo of American capital under that head. Putting it together with the remittances made by American settlers to their dependents in the Old World and on charities in Europe, Africa and Asia, in which Americans were interested, we find that \$2,315,000,000 went out of America for nonproductive purposes. In other words Americans lavished upon charity or pleasure more than twice the amount of money than they lent to needy nations.

The figures showing the distribution of American gifts during the last year are of interest, as they show the drift of American emigration of the poorer classes in various European countries.

Gifts to Italy	\$100 000 000
" Germany	80 000 000
" Poland	30 000 000
" Russia	25 000 000
" Ireland	20 000 000
" Greece	20 000 000
Gifts to other countries	30 000 000
Total	\$305 000 000

Happy indeed is the country which can manage either to transplant some of its poor struggling population into the United States or to attract American visitors or to appeal to American charitable instincts. India, unfortunately, does not figure in the first two categories though she benefits to some extent by the benevolent work in which American missionaries in India engage. If the Britons who control our railways, whether in behalf of the non-Indian Government or in that of the non-Indian companies, knew their job and effectively advertised the beauty spots and artistic treasures of India, I have not the slightest doubt that we would get many times the amount of money that Americans spend year after year upon travel in our land.

XI

To return, however, to the subject of American investments in foreign countries

According to an authoritative estimate, the total American investments abroad had by the end of 1924 exceeded \$9,000,000,000. They were distributed as follows:

Latin America	\$4,010,000,000
Canada and Newfoundland	2,460,000,000
Europe	1,900,000,000
Asia and Oceania	690,000,000
Total	\$9,060,000,000

The average rate of interest was estimated at 5 per cent. per annum. The yearly income derived from this source alone was \$181,600,000.

The American capacity to invest abroad is steadily increasing because much of that large amount of money derived in interest is not needed for expenditure, and, if not frittered away by the owners of the capital, is available for re-investment. In addition to it a much larger amount, representing the yearly balance of trade in favour of the country, is available for investment. During 1924, that balance, taking into account only the visible items of export and import, aggregated \$748,000,000.

XII

Britain, on the contrary, is beginning to be haunted by the nightmare of an adverse balance of trade. The excess of imports over exports during the early months of the present financial year has been so great that only a miracle can enable them to pay for the food stuffs and raw materials which they must obtain from other nations, without dipping into their savings.

A high economic authority, indeed, estimates that the balance of trade will be unfavourable to the tune of £29,000,000 sterling, even if the existing situation does not become worse. That calculation is made by the head of the Engineering and allied Industries.

Since the British employers are seeking to frighten and even to overawe the workers into giving up some of the advantages which those workers extorted during the war, it is possible that it has purposely been made pessimistic. Certain it is, however, that the balance of trade enjoyed by Britain has been steadily becoming less favourable. In 1920, it slightly exceeded £250,000,000. Politicians and their henchmen in the press shrieked to attract attention and to that accord, boasted that statesmanship had given Britain prosperity while

her unfortunate Allies on the Continent were sunk in the mire of despair. These persons were not so vocal when, in 1922, the surplus of exports over imports went down to £154,000,000. When, however, the balance of trade fell to £29,000,000 at the end of the last financial year, they found their tongues again and were voluble in abusing British Labour for pursuing tactics which had the effect of throttling industry. They are speechless at the prospect of an adverse trade balance estimated from the result of the first five months in 1925 to amount to £26,000,000 to £30,000,000, and even more against them, during the present year.

XIII

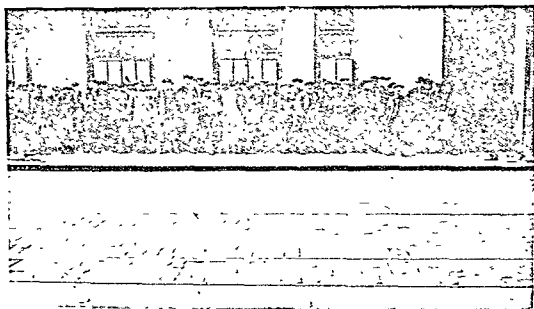
There is hardly an industry in Britain which does not show the effects of depression

Kingdom, at the end of April, owing to lack of work. In addition to these there were many others lying idle in foreign ports. Since then the numbers have greatly increased.

According to an official of the Chamber of Shipping of the United Kingdom, freights on all routes of the world have never been so bad since the institution of index figure nearly six years ago. Though ordinarily at midsummer shipowners expect a seasonal increase of freight, this year there has been a further decline, attributed by experts to the collapse of the coal market.

The depression in coal-mining has led to the closing of many collieries. Others are ready to shut down.

Towards the end of June a firm of manufacturers in Birmingham with which the father of the Foreign Secretary (the late



A long queue of men waiting outside a London Labour Exchange to draw their weekly "dole"

Some, of course, are affected much worse than others.

Take, for instance, shipping—one of the industries which in one way and another, provides lucrative employment for a considerable percentage of the British population, and enables shipowners, brokers, insurance agents, importers and exporters and many species of middlemen, to amass wealth.

More than 200 British tramp steamers were laid up in the ports of the United

Kingdom (Joseph Chamberlain) was connected, published the statement that it was compelled to close down three collieries belonging to it. The normal yearly output of coal from them totalled 1,307,000 tons. Hundreds of miners who were employed in them are now idle.

XIV

This industrial stagnation is adding to the number of workless. The number of men, women and children in receipt of the dole

the conditions of workers, is now accusing the Conservatives of failing to usher in prosperity. Mr. Ramsay MacDonald and several of his followers exhausted rhetoric in moving, the other day, a vote of censure. Knowing, as they did, the composition of the House, they might as well as have saved themselves the trouble. The Opposition can hope to frighten the Government about as much as a tiny child can browbeat a giant.

British Capital accuses British Labour of exacting such high wages and working such short hours as to make it impossible for British industry to compete with foreign industries. British Labour turns round and blames British Capital for lack of organising ability. Whether this wordy duel will end in a bitter struggle, or Labour will quietly submit to a cut in wages and lengthening of the hours of work remains to be seen.

XV

In the meantime, it is certain that the British are not accumulating fresh capital to lend to their Colonies and to foreign countries. The City of London, which, in pre-war years, netted a handsome profit from such operations, sees its former customers go more and more to the United States for accommodation.

The Republics of South America, which used to patronise the British bankers, are

taking to floating their loans in the American market. Japan and the European countries are following their example. Even Canada cannot resist the temptation. Indeed, American investments in the Dominion have been so heavy of late years as to cause grave concern to many a British Imperialist.

It is not at all unlikely that other units of the Empire, whose hands in respect of borrowing money, are not tied as ours are, might find it to their advantage to get American rather than British bankers to underwrite their issues. As for Britain itself, Sir Allan Smith (the head of the employers in engineering and allied industries) has expressed the opinion that the British have come to the point where they shall have to contemplate the liquidation of their national assets and live on their national capital.

In this circumstance it is to be doubted that the British bankers, despite the wealth under their control and the influence which they exert over Government, (especially the present Conservative regime), can achieve much success in pulling New York down from the position which it has acquired in world finance. Only gross incompetence on the part of American bankers—and wanton waste on that of the American community in general—can prevent Wall Street from making her position stronger and stronger.

July 16, 1925.

THE PROPOSED TAMIL UNIVERSITY

By A. PONNIAH

THE cause of education is one of all-absorbing interest to-day in every nook and corner of India. The present craze for additional universities, regional and linguistic, is a glaring illustration of this fact. During the last 6 or 7 years, not less than half a dozen universities have already been ushered into existence in the various centres of British India, as also the Native States. It is gratifying to note that, in the general game of university inauguration, Native States vie with the British Indian Provinces, in that, in two of the most advanced Native States, two universities have already become accomplished

facts—Mysore and Hyderabad. There is no doubt that in the near future, two or more of the other Native States will follow suit in the said direction, especially Travancore and Baroda. So far as Travancore is concerned—Travancore which is acknowledged to be quite ahead of other parts of India in the matter of literacy, a special committee has already sat and considered the question of founding a university, called Kerala and submitted a formal report thereon.

As for Madras, besides the Presidency University of Madras, it has also given an impetus to the starting of an Andhra Uni-

versity in Bezvada by the passing of a bill called the Andhra University Bill. Up there in Mysore, which has to its credit a regional university of its own, all efforts are being enthusiastically put forth, for the purpose of organising a linguistic university, namely, Kannada University. In these days, when universities of the said descriptions are rapidly springing up in such centres as Andhra-desa, Kannada-rajya, and Kerala-samsthana, where the prevailing languages are Telugu, Canarese, and Malayalam, it is regrettable that nowhere in Tamil Nadu, it is possible to see vivid signs of the display of similar enthusiastic endeavours in the matter of founding a Tamil University. It may, however, be pointed out here, as a sort of consolation, that certain feeble steps have been taken in the shape of proposals, resolutions, discussions, and declamation, on the subject of starting a Tamil University in Trichinopoly. At best, all this may amount to a state of things quite far short of the stage of progress attained by the three other university schemes. In the very nature of things, it is the Tamil University that ought to have taken precedence of the other three "Charity begins at home" is a proverb, which has supreme applicability in regard to the present functionaries in whose hands the cycle of education in Madras moves. The Minister of Education and the Vice-Chancellor of the Madras University are Telugus. Nonetheless, all honour to them for having piloted the Andhra University Bill as early and expeditiously as possible. The question of founding a Kannada or Kerala University is none of the business of those at Madras, for the simple reason, that those at Mysore and Travancore have been evidently busying themselves in the matter. It must, therefore, be plain from this, that Tamil alone now remains behind to engross the attention of the Madras authorities.

By the bye all credit and glory to Tamil, for she has in a unique manner already had an academical mother at Madura, called the Tamil Sangam, corresponding to a University, though in Madras, she has been treated apparently as a linguistic orphan. Whatever that may be, the alleged privilege, which Tamil has been enjoying for centuries—a privilege to which the other dialectic triad could not pretend at all, is one, of which she cannot easily be robbed by her modern step-mother, or step-sister, whoever and wherever she may be.

It may be, however, contended here with

some force that Tamil will be the last of the guests at the table of the present ministerial host of Madras, in the way of partaking of the courses of a university in the modern sense of the term—a university which is a blend of eastern and western ideals. At this juncture, it is for the sons of Tamil Nadu—the territorial aggregate of Pandya and Chola, the two ancient Tamil kingdoms of beloved memory, to bestir themselves, with a view to redeeming their honour, and work out their linguistic salvation by setting themselves forthwith to the task of starting the Tamil University—the University which should not be a copy of existing universities, but one adapted to the genius, tradition and requirements of the Tamil People. The Tamil University is expected to cater to the educational needs of the districts, such as, Tinnevely, Ramnad, Madurai, Trichinopoly and Tanjore. All things considered, it is Trichinopoly that affords better facilities than others for the foundation of a University of the kind within its own limits. To enter into details, Trichinopoly is at present the unique seat of three best-equipped first-grade colleges—colleges representing properly the oriental and occidental elements, in the professorial and administrative staff thereof. It is literally the head-quarters, nay, the most prominent junction of the South Indian Railway, and it is a place which has the great benefit of the refreshing, perennial waters of the Kaveri—perhaps the Cam of the Tamil land, like the Cam of England.

Trichinopoly was the scene of the activities of two of the most eminent sages in the Tamil world, Tharumanavar, and Veeramamunivar. The Tamil-padals of the former and the Thenparavay of the latter, are two of the best works, belonging to the Bhakti School, of which the Tamil muse can justly be proud. Was it not, on the consecrated soil of the Chola kingdom, whose modern half is Trichinopoly, that the greatest Tamil poet trod and flourished as the immortal author of Kamba Ramayanam, under the then Royal patronage? Is it not clear, from the foregoing, that Trichinopoly is a place which has a tradition all its own, so as to commend itself as a worthy site for the Tamil University? What is more, Srirangam, with its loftiest Gopuram in all South India, is in the heart of Trichinopoly—an example of the great architectural skill and knowledge of the Tamil sons of the past. It is but meet and proper that in such

environs, that can boast of being the rendezvous of so much of past achievements, by the Tamil sons, and others devoted to the Tamil Muse, the future Tamil University should, by common consent, be honoured with a habitation.

As for other conveniences, Trichinopoly need not lag behind other parts, which may aspire after the first envied kiss of the Tamil Alma Mater. Even from the point of view of the personnel of the Senate and the Syndicate of the Trichinopoly University, nay, Chola-Pandya University, under contemplation, Trichinopoly can challenge comparison with Madras, in spite of the latter's seniority.

The question of questions is that of the sinews of war. If the Andhras could afford to find money, or if the Andhras could succeed in their attempt at financing the Andhra University, what is there in the way of the Tamils finding the wherewithal to found and maintain their Tamil University? Are the Tamils less patriotic, nay, less philanthropic than the Telugus? Is their thirst for knowledge less intense than that of the Andhras? Are they inferior to them in the matter of wealth, influence, and enterprise? Certainly not. For examples of wealth, influence, and enterprise, one need not go far, but it will be quite enough if we merely mention the names of Chettinadu, Sivaganga, Sivakasi, Virudhunagar, Srirangam and Kumbakonam. With a view to finding further manifestations in the said directions, one should go to Burmah, Ceylon, Singapore, Penang, Straits Settlements, and South Africa, where Tamil merchant-princes, planters, journalists, lawyers, and politicians abound. Are not the representatives of Tamils amongst the foreign communities functioning in Burmah and Ceylon, who have first had the honour to enter the legislative councils, over there? What is more, even the first Indian Judge of the Burmah High Court is a son of the Tamil Nadu. Was not the contribution in men by the Tamils, greatest in connection with the struggle for the freedom of the indentured labourers in South Africa, as eloquently borne out by persons like Messrs. Andrews, Gandhiji and Polak? And whose sacrifice has been proclaimed to have been of the greatest amount? If we remember aright it was, again, that of the Tamils, as was reported in the columns of the Madras

journals like the *Hindu* and *Sivadesamitran* at the time of the great crisis in South Africa. Whilst the Tamils have got such a noble record to their credit abroad, in connection with their social, political and economical struggles, will it be reasonable to suppose, or suspect that they cannot rise equal to a similar standard, in respect of what may be expected of them, in connection with an educational struggle like the one in question, and that too, near their hearths and homes? They are, in our humble opinion, as well-equipped to face intellectual issues, as economical and other issues. We are sure that the most intelligent of them need not be reminded that a big University each in America and Australia, was financed by two solitary individuals, whose respective contributions have been all the resources these seats of learning could call their own. Coming nearer home, we have got an inspiring instance of a University conceived, constructed, and practically controlled by a single Indian, in the person of Professor Karve, of Poona Women's University fame. What is a most encouraging point to be noted in this connection is that, whereas the said universities of America and Australia, were founded and financed by individuals of great wealth, the Poona Women's University was founded by an individual of no means whatsoever, except his name and fame, as a Professor of the Fergusson College, Poona. No doubt, the poet Tagore has founded an international University at Bolpur, namely, the Visva-bharati, to whose sanctum sanctorum have been resorting on lecturing mission learned doctors from foreign Universities, such as Paris, Prague, Oslo and Rome. His case is quite different from that of Professor Karve.

There are many Zemindars, Rajahs, and other landed gentry in the Tamil Nadu, whose resources can by no means be inferior to those of their brethren in Andhra-desa, Kannada, and Kerala. Is not Trichinopoly the birth-place of the late Diwan Bahadur Pethaichi Chettiar, whose munificence in the cause of education was admirable? Now that the Diwan Bahadur is no more, are there not other Diwan Bahadurs to come forward and fill the void? Before closing, it may not be out of place, if it is pointed out here that Tamil should be the soul medium of instruction, in the said University and that English, Sanskrit, and Hindi should be included in the list of compulsory subjects

up to a certain standard. Now-a-days, the general complaint is, that in some of the existing Universities, the education is either soulless, or 'foodless'. The same should not, however, be the result of the labours of the

anticipated University, but on the contrary, it must be both soul-stirring and food-giving instruction that should be imparted within its walls.

CULTURAL UNITY

Ethical Teachings of the Quran and the Upanishads

II

By WAHED HOSAIN, B.L., M.L.C.

IN my first article, published in the last issue, I quoted some parallel passages from the Holy Quran and the Upanishads to show how the Aryan mind arrived at the same conclusion regarding the existence of one infinite, incomprehensible, and eternal Supreme Being as the Semitic races did when they consistently declared the existence of one Supreme God without a second. In this paper I intend to quote more passages showing the Aryan and Semitic conceptions of a Supreme Being and illustrating the point that there is a thread of monotheistic ideas running through the earliest sacred books of the Aryan Hindus. I desire to point out that the learned Brahmins and educated Hindus have been conscious of the unity of the Godhead and the existence of a Supreme Being who alone is to be adored and worshipped. The following passages, taken as types, from *Al Quran* and the *Upanishads* will throw a flood of light on the Semitic and Aryan conceptions of God.

PASAGES FROM *Al-QURAN*

1. He is God (Allah) besides whom there is none the knower of the seen and the unseen. He is the most merciful and compassionate. He is God besides whom there is no God, the Ruler, the Holy, the Bestower of peace, the Grantor of security, the Guardian over all the mighty, the Possessor of every greatness. Far be God, (Allah) exalted above the idols. He is God the Maker of all things, the Creator of all existences, the fashioner of all images. His are the most excellent and beautiful attributes which man can imagine—everything which exists in the heavens and in the earth sings His glory and perfection. He is the mighty, the wise.—Chap 39 22-24 Rs.

2. There is one God (Allah). There is no God

but He, the living, the self-subsisting, neither slumber nor sleep seizes Him: to Him belongs whatever is in heavens and earth... He knows that which is past and that which is to come: none shall comprehend anything of His knowledge but so far as He pleases. His throne is extended over the heavens and earth and the preservation of both is no burden to Him. He is the high, the mighty (Ayat-kursi, Chap. 3).

3. Your God is the God who is one in His person and without any participator in His attributes. He is God alone for there is no being which is like him eternal and everlasting, nor has any being its attributes like his attributes.

4. He is *allah* the all-hearing, the all-seeing, the Deliverer from afflictions, the Generous, the Gracious, the Forgiving, the Near at-hand, who loves good and hates evil, who will take account of all human actions.

Say O God, possessor of all power, Thou givest power to whom Thou wilt and Thou takest it away from whom Thou wilt, Thou dost elevate whom Thou wilt and Thou dost abase whom Thou wilt. In thy hand is good, for Thou art over all things potent.—Chap 3 25.

He is *Allah*—He besides whom there is no deity, the most merciful and benevolent, the Bestower of beneficence, the Grantor of provisions, the distributor of pittance, the Giver of sustenance. He is the Restorer of the dead to life.

Re Divine attributes of Allah

He is the Owner, Possessor, and Lord (Rab) of the world, the Creator, Nourisher and Supporter of the universe, the Fashioner of all forms, shapes and images without a measure or model, the prime cause of creation, the cause of all causes, the Regulator of the universe, the Protector from difficulties, the Degradator of the disobedient, the Exalter of the obedient, the Doer of justice, the Forgiver of sins, the Awarder of punishment, the Acceptor of prayer, the Bestower of favour and blessings, the Grantor of honour and dignity, the Protector from injuries, the Guardian over all, the Acceptor of repentance, the Punisher of the dis-

obedient. He is the mighty, the powerful, the exalted and the wise.

He is of pure essence, free from all impurities, free from all defects, self-sufficient, self-subsisting, self-fulgent, light of all lights, possessing splendour and glory, self-dependant, ever-existing, ever-living Allah, omniscient and omnipresent, imperishable even when all comes to nought.

He is the beginning and the end, the infinity and the eternity, the manifest and the hidden, the absolute and the one indivisible whole, the great of the greatest, the most intelligent, the most patient, the most magnificent, the most exalted, the high of the highest. He is beyond all attributive description.

He is the truth and remains true to his promises the just, the righteous; draws the righteous towards Himself out of compassion and repels the evil-doer from His presence. He is the friend of the good.

He pervades the universe and His knowledge extends over all it is He who breathes life into the body and it is He who takes it away it is He who created at the beginning, and it is He who begins with subsequent creations; it is He who watches everything and keeps everything within His knowledge.

He is a loving friend and does good to his creatures out of love. He bestows mercy out of His unlimited compassion—Free translation of *Asm-i-Husna*

The conception of a Divine Being and His attributes by Iman Ghazzali is as follows —

"Know that you have a creator who is the creator of the whole universe. He is one universal whole and has no partner or equal. He has been in existence from eternity and will continue to exist to eternity. His existence has no beginning and will have no end. His existence is absolute. He has no form. He has need of nothing but everything has need of him. He has no form. He is not confined to body or matter. He does not resemble anything, nor does anything resemble him. The questions *how*, *what* and *where* have no reference to him. He cannot be subject of thought or imagination. The words great and small are not applicable to Him, as these are the qualities of created beings and things and of matters, and He is neither. He has no connection with body or matter. He has no dimensions. He is not over any place or in any place. He is nowhere and yet He is everywhere. He is not liable to change. His attributes are the same at present, as they have been in the past, and will remain the same in the future. Although He is not like anything, He is powerful over everything. His power is vast and perfect. There is no decrease and increase in it. He knows everything. His knowledge grasps the whole universe. The number of the particles of sands, of the leaves of trees, of the atoms of air and of the thought of man's mind are as much known to Him as the number of heavens and heavenly bodies. Whatever is in the universe is obedient to His will, nothing happens without His will. He sees and hears everything. The far and near are the same for His hearing. The light and darkness are the same for His sight. He does not see with eyes, nor does He hear with ears as His wisdom does not require organs or apparent means. He speaks, but

not with a mouth, or a tongue or lips, nor in words of a language. As an idea in the mind of a man is a dumb speech without form or language and cannot be heard by men, so is God's word known to those who can understand it"—Translated by K. D. Mirza for the Al-Chemy and Happiness.

PASSAGES FROM THE VEDAS AND THE UPANISHADS

1. "The Supreme Being has no feet, but extends everywhere, has no hands, yet holds everything, has no eyes, yet sees all that is, has no ears; yet hears everything that passes."—Veda.

2. "He is the smallest of the small and the greatest of the great yet is in fact neither small nor great"—Vedas.

3. "The Supreme Being who is the subject of superior learning, is beyond comprehension of the senses and out of reach of the corporeal organs of action, is without origin, colour or magnitude, and has neither eye, nor ear, nor has he hand or foot. He is ever-lasting, all-pervading, omnipresent, absolutely incorporeal, unchangeable and it is he whom wise men consider as the origin of the universe" *Mundaka Up of Atharva Veda*—1-2

4. "He, the Supreme Being, seems to move everywhere, although he in reality has no motion. He seems to be distant from those who have no wish to attain a knowledge respecting him, and he seems to be near to those who feel a wish to know him but in fact, he pervades the internal and external parts of this universe"—*Isha Up of Yajur Veda* sec 5

5. "The Supreme Being is but one and he has the whole world under his control, for he is the operating soul in all objects. He, through his omniscience makes his sole existence appear in the form of the universe" *Katha Up of Yajur Veda* 2-3

6. "Nothing is more exalted than God he is, therefore, superior to all existences and is the supreme object of all. God exists obscurely throughout the universe, consequently is not perceived, but he is known through the acute intellect, constantly directed towards him by wise men of penetrating understanding. The Supreme Being is not organised with the faculties of hearing, feeling, vision, taste, or smell. He is unchangeable and eternal without beginning or end and is beyond that particle which is the origin of the intellect man knowing him thus, is relieved from the grasp of death"—*Katha Up of the Yajur Veda* 1-3-3

7. "The omnipresent spirit extending over the space of the heart which is the size of a finger resides within the body and persons knowing him the Lord of the past and future events will not again attempt to conceal his nature. The omnipresent spirit which extends over the space of the heart which is the size of a finger is the most pure light. He is the Lord of the past and future events, he alone pervades the universe now and ever. He is that existence which thou desirest to know (This was addressed by Yama to Nachiketa)" *Katha Up. of the Yajur Veda* 2-1-4

8. "The Supreme Being is one and unchangeable. He proceeds more rapidly than the comprehending power of the mind. Him no external senses comprehend, for a knowledge of him out-runs even the internal sense. He, though free from motion, seems to advance leaving behind the human intellect, which strives to attain a knowledge respecting

Hafiz and Jami. His lofty genius was combined with his blameless character, and probably stands highest among poets, whose lives have been the subject of careful and critical study of European scholars.

The Emperor Akbar was so charmed with the works of this poet that he ordered his court-poet Faizi to compose five works in imitation but dealing with Indian characters. For instance, the story of Laila Majnoon (the third of the five treasures) had its imitation in the story of Nal Daman, a story of 4000 verses and Akbarnama was written in imitation of Sikandarnama (the fourth treasure) Imitating *Haft Paur* (the fifth treasure) Akbar wanted *Haft Kishwar* to be written in a poem of 5000 verses. Though other poems exist *Haft Kishwar* is not available. Very likely this book was never written owing to the untimely and almost sudden death of Faizi.

The translation though literal and verse by verse, is written in such a strain that the reader enjoys the story as well as the beauties of the original. Of course some of the metaphors, especially those alluding to Astronomy, are foreign to European tastes and ideas but are admired in Persia and to understand these, the student must consult the accompanying commentary which contains no less than 2000 explanations and in which not only these intricate metaphors but almost all allusions are clearly explained sometimes quoting similar passages from other poets. The book, therefore, will be very useful and interesting to the European admirers of Persian poetry and will be a great boon to the Indian students of the Persian Language.

AMRIT LAL SUI.

BEGUM SAMRU. By Bhagendranath Banerji, published by M. C. Sarkar & Sons Calcutta. 8 plates + pages 225 price Rs. 2-8

Begum Samru is a welcome addition to the fast growing literature embodying researches in that confusing period the latter half of the 18th century, i.e. up to the time when the Indian politics settled peacefully under British Suzerainty. A national history of India is thus being slowly but surely built upon the solid foundation of authentic evidence. Towards the middle of the 18th century the crumbling edifice of the Mogul Empire gave a unique opportunity to local chieftains and foreign adventurers for acquiring wealth and territory. The reverse of Panipat had all but shattered the rising fortunes of the Marathas and gave scope to the ambitions of Haidar and his son Tipu in the south, to those of the Jats and the Rohillas round about Delhi and of the Sikhs in the Panjab. But they all badly lacked the essential means of gaining their object, viz., a well equipped and disciplined army. The struggle between the French and the English had clearly proved the superiority of the western scientific methods of warfare over the old and worn-out guerilla tactics of the Marathas and set a high price on European soldiers of fortune, quite a crop of whom comes into evidence as one studies the literature of the Panipat period.—De Boinne, Perron, Paul, Bourquin, George Thomas, Walter, Reinhardt, Rene Madec, Levasseult and others who need not all be mentioned here. Having received some military training in Europe and hearing of the fabulous fortunes that could be acquired in India, they came out almost with

empty pockets and getting together a few mercenaries from any Indian Society, accepted employment with one or other of the needy Indian Rajas. If the first trials of strength in which they engaged proved successful, the value of their service necessarily increased enabling them to acquire high positions of lucre, trust and honour and an extensive field for their military activity. No feeling of Nationality or patriotism existed anywhere in India at the time, everyone caring for today, no one thinking of the morrow: "After disorganisation of life and work, of kinship, family, religion and of all that could make life worth living, marked this latter half of the 18th century making the advent of the British a most welcome relief from the necessary chaos and unrest. The task of the historian of these times has consequently become all the more difficult so long as the activities of these foreign adventurers as of those who employed these are shrouded in mystery. The *Begum Samru* of Mr. Banerji unravels one such mystery, dealing as it does with an important personality, a German, named Walter Reinhardt and of his Mussalman wife known in history as Begum Samru.

Reinhardt came to India about 1757 and accepted employment in the French camp at Chandernagore upon the fall of which he took service with Mir Qasim, executing for his master what has been since known as the massacre of 31 British captives at Patna, on October 5th 1763. Being of a grave and sombre nature he received the nickname which was turned in local parlance into *Samru*. Thereupon, he often changed masters, and at last in 1774 he obtained a lucrative job in the service of the Moghul Emperor with Rs. 30,000 a month and a territorial assignment of 6 lacs a year for the upkeep of his regiments and a pack of artillery in the district of Meerut in the Doab, since known as the *jagir* of Sardhana, where he married a beautiful young wife of Mahomedan persuasion. Unfortunately he was soon cut off by death on 4th May 1778, leaving the management of his corps and *jagir* to his young wife who in memory of her husband accepted Christianity in 1781.

We have no room here to detail the picture-que adventures of the Begum in her ardent desire to serve the Emperor, who lost his sovereignty by the capture of Delhi by Lord Lake in 1803. With characteristic foresight, the Begum took early measures to be a friend of the British, upon a promise of the *jagir* of Sardhana being continued to her for life. Here she lived afterwards a peaceful life up to a ripe old age, wisely managing her landed estate and spending her large income on buildings and charity devoted mostly to the Christian religion. Upon her death in 1836, the *jagir* was annexed to the British dominions. The author has utilised all available materials in Persian, French, English and Marathi, and has produced in the work under notice an authentic biography of the General and Begum Samru which the historians of India cannot neglect in unravelling the necessarily confused accounts of the period.

G. S. SARFRAI

CHATTERJEE'S PICTURE ALBUM. NUMBER 17. R. Chatterjee, Calcutta, R. 2.

This new Number of Chatterjee's Picture Album contains reproductions in colours of sixteen water colour paintings by Abanindranath Tagore. Nandalal

Rose, Gurinendranath Tagore, Samarendranath Gupta, Srimati Pratima Devi, Srimati Santa Dobi, Srimati Sabita Devi, Deviprasad Roy Chaudhuri, Ranada Charan Ukil, Pullinbehari Dutt, Ramendranath Chakrabarti, Satyendranath Bisi, T. Kesava Rao, Binodebehari Mukherjee, Purna Chandra Sinha, Bipin Chandra Dey.

HISTORY OF THE BRITISH OCCUPATION OF INDIA. By N. Katuri, B. A.; being a Summary of "Rise of the Christian Power in India" by Major B. D. Basu I. M. S. (Retired) in five volumes. R. Chatterjee, Calcutta. Cloth Gilt Letters. Rs. 3.

Major Basu's "Rise of the Christian Power in India" in five volumes is indispensable for an accurate knowledge of the British period of Indian history. But some readers may not be able to afford to buy that work, and others may wish to have some idea of its contents before purchasing it. There are also those who may not have time to go through its five volumes. Mr. N. Katuri's book will suit all these classes of readers. It is furnished with an index and a list of reference to the bigger work.

GENERAL INDEX TO MAJOR BASU'S "RISE OF THE CHRISTIAN POWER IN INDIA," prepared by Ganga Charan Roy Chaudhuri, M. A., B. L.; R. Chatterjee, Calcutta. Cloth Gilt Letters. Rs. 2.

Those who have purchased Major Basu's work as well as those who may do so hereafter will find this index to the five volumes handy, convenient and useful.

X.

GERMAN.

INDISCHE GEDICHTE AUS VIER JAHRHUNDERTEN—
Otto von Glaserapp, Berlin 1925, G. Grote'sche
Verlagbuchhandlung.

In recent years the interest in Indian lyrics has been aroused in Germany by the translation of Tagore's poems. These translations were not made from the original Bengali, but from the English renderings of Tagore. In the present volume the author has given us an anthology of Indian lyrics which have been composed during the last four thousand years viz., from the early Vedic period up to the recent times. In making his translations the author has gone to the original Indian texts, and he has tried to reproduce the original rhythm as far as possible. In this work he has been helped by his son Dr. Helmuth von Glaserapp, the well-known Indologist of the Berlin University. Dr. Glaserapp also supplies an introduction, in which is sketched the development of the Indian lyric from the earliest age up to the modern times.

The selected poems are grouped under the following heads: I. Selections from the ancient religious texts, II. Classical Sanskrit poems, III. Prakrit lyrics, IV. Hindi and Bengali religious poems, V. Modern poems. Naturally in an anthology of 144 pages it has not been possible to give a representative selection of ancient and modern lyrics. The Vedic and other ancient religious poems which are familiar to the German public from the translations by Deussen and others have only been lightly touched. To us it appears that the group of poems in section IV have been most

satisfactorily rendered. In them are included selections from Jayadeva, Ramananda, Chandidas, Mirabai, Tulsidas, Dadu, Rammohun Roy and others. The last section of modern poems which contain seven from D. L. Roy, five from M. Iqbal, one each from Bankim Chandra, Satyendranath Dutta and Tagore cannot be called in any sense representative.

D. B.

SANSKRIT

SCODHA SAMSKRITAM OR EASY STEPS TO SANSKRIT (FIRST PART): By B.B. Kamat, 448, Robeson Road, Karachi, Sind.

"This little book" which is meant only for children aims at making the study of Sanskrit easier than what it has been hitherto. The special feature which deserves to be commended of this primer is that the lessons from the beginning form a continued story, the story of the *Itamaya*. The plan, however, does not appear to serve the purpose of the author. Sanskrit Readers written on the line adopted for those of continental languages are still badly wanted in our country.

VINAYAKHAR BHATTACHARYA

MARATHI

"THE ART AND PROFESSION OF WRITING," (1926), by Mr. V. G. Apte Editor, the "Anand", Poona City Size 4 1/4 x 7 1/4, pp. 336, Price Rs. 2-8.

Readers of Marathi literature are familiar with the name of Mr. Vasudeo Govind Apte for over two decades as a writer of chaste and classical Marathi—although it is a household word with young children for his delightful, simple and instructive books. His new publication "The Art and Profession of Writing" is a welcome addition to the Marathi literature as a whole, being the first authoritative and exhaustive treatise of its kind. It has supplied a long-felt want in that it is mainly intended for the benefit of young persons with literary ambitions, whether they take to writing as a hobby or as a profession.

The twenty-one chapters in the book may be roughly classified into three main groups: (1) Preparation for writing, (2) Branches of literature and points to be borne in mind when writing, and (3) relationship between a writer and a printer or publisher, and other cognate matters. In the chapters falling under group (1) the author warns the young aspirant against the dangers of going about his craft without first equipping himself for it by close observation, deep study, a knowledge of grammar, an acquaintance with the literature and a studied choice of appropriate words and phrases. The introductory portion of group (2) contains a brief review of the genesis and development of literature in both of its branches—poetry and prose. After giving an idea of the different sub-heads into which poetry is classified, the author has offered some practical hints on composition which may be studied with advantage both by those who are keen under rhythmic planets and by those who are not. Coming to "prose writing" the author has with great credit dealt thoroughly with all kinds of writings—novels, short stories, dramas

(including stories for cinemas), witty and humorous writings, history, biography, autobiography, essays, writings on technical and scientific subjects, translations, and other kinds of miscellaneous writings such as reviews, travels, and books specially meant for ladies and young children. People have ordinarily greater charm for fiction, and the number of fiction-writers is comparatively large. The author has therefore rightly devoted more space to "novel and drama writing," and has made many valuable suggestions. The portion regarding other kinds of prose-writing also deserves to be read and digested by young and ambitious literateurs. The practical utility of the book has been enhanced by the fact that the author has, wherever necessary, presented a comparative view of the literary art and Profession as understood and followed in western countries and in India.

The chapters falling under group (3) relate generally to a writing after it is ready for the Press or the Publisher. These chapters also contain useful information regarding the sizes of paper, the sizes of types, proof-reading, printing, binding and publishing. The author has done well including some information regarding the copy-right act. We are tempted to suggest that an appendix giving in brief information about the Press Law and the laws of Sedition and defamation in so far as they concern the profession of writing would be a useful addition.

Mr. Apte deserves our congratulations for the thorough manner in which he has dealt with the subject within the compass of 336 pages. The book promises to be a useful companion and guide to all young writers. It richly deserves to be introduced as a text book in the Vernacular Training Colleges and in the higher standards of secondary schools.

The get-up of the book leaves nothing to be desired, and merits a word of praise.

"K"

URDU

GRAHANG-E-ISTILAHAT-E-ILMIYA compiled and published by Anjuman Taraqqi Urdu Aurangabad Deccan pp. 124+512+15 Cloth bound, price Rs 6/-

The need for a compendious Urdu dictionary of scientific terms and technicalities has been felt for very long and a book supplying this great want has been over-due. The book under review the very first of its kind, supplies this desideratum and is published by the premier Urdu literary association, the Anjuman Taraqqi Urdu of Aurangabad Deccan. The book is divided into the following twenty sections—astronomy, botany, economics, British administration in India, constitutional history, history of Greece, logic, algebra, geometrical conics, solid geometry, trigonometry, differential equations, statistics, metaphysics, psychology, physics, political science, archaeology and zoology. It is difficult to comprehend the basis of this curious division. A saner and more logical arrangement could easily have been made. Each section gives Urdu equivalents and synonyms of English words and phrases pertaining to that particular section. All sections do not seem to have received equal care and attention, some being only scrappy and sketchy, while others are fairly copious

and comprehensive. The most fortunate sections are those of Astronomy and Botany comprising between them not less than two-fifth of the entire book, and astronomical terms being mostly supplemented with long explanatory notes. The publisher certainly deserves credit and congratulation on what they have been able to produce, but the book is in need of considerable improvement,—and that in more directions than one,—and the publishers would be well-advised in having the book thoroughly revised and re-cast before they think of bringing out its second edition. The get-up is neat and commendable, but the misprints are horrible, many of which remain uncorrected inspite of a very formidable and tiresome corrigenda of full fourteen pages.

ROSH-E-TAROM, by Syed Ghulam Mohiuddin Qadri Zoor B.A. Publisher, Zoor, Nizamul Mun-Munzil, King Kothi Road, Hyderabad. Dn. Pp. 285. Price Rs. 1 as. 12.

This neat little book is an essay on the principles of literary criticism by a promising post-graduate student of the Osmania University of Hyderabad. Part I deals with the principles and methods of criticism in abstract, while part II traces its development in ancient Greece, in Rome, and in modern Europe. The author is evidently a serious and discerning student of Urdu literature,—page after page of his treatise reveal his close familiarity with, and deep insight into the work of each and every Urdu writer, past and present, who is at all worth knowing. His study of the comparative merits of such masters as Sir Syed, Azad, Iqbal, and Shibli is very nearly perfect. The only criticism that an old and "chronic" critic like the present writer can offer is that the youthful author has dwelt rather too much on the merits of the English and other foreign writers and critics. They had no right to occupy such a prominent and dominating position in a work of Urdu literature, written by a Urdu scholar designed for the benefit of Urdu students. Barring this one serious drawback, the essay is on the whole a very useful and much needed addition to the treasure-chest of Urdu literature, instructive and illuminating, and refreshing from start to finish.

NISAR RO-N. Collected poems of Asghar. Printed by Maarif Press, Azadah (U.P.). Pp 69+41, written with a portrait of the author No mention of price and publisher

Among that small band of the living Urdu poets who are real poets not poetasters, or versifiers, the name of Asghar Husain Asghar of Gondri stands out prominent. Modest and unassuming, he is not very widely known, yet to those who have the privilege of acquaintance with him or his muse his name is one to conjure with. This small collection of his poems might have the effect of introducing him to a larger circle of readers. The book opens with a preface, and is followed by a prolix 'introduction' by a admirer, and this in its turn is followed by a long yet lucid and interesting discourse on Asghar's poetry by Masrur Iqbal Suhail Azumgarh—himself a literary artist of no mean order. Then begins the book itself, which covers no more than 44 pages. Yet in this small compass are to be found some real gems of poetical genius. The book would amply repay perusal to anybody who cares to go through it. The sweet diction, the lofty sentiments and the arresting imagery do not allow the reader to notice the entire absence

of arrangement among the various pieces. Asghar is undoubtedly an acquisition to Urdu poetry, and his transparent merits are sure to get recognition in due course. The get-up is excellent.

A. M.

TARIKHUL USMIAT : By Hafiz Maulana Mohamed Aslam of Ferozpur, Professor of Islamic History at the National Muslim University of Aligarh.

The work is being published by the University in volumes, of which the last up to date is the fifth. The whole work is expected to be completed in eight volumes. The price of each volume is Rs. 2.

In this work the author has attempted to give the history of the Muslims on a more comprehensive scale than it had yet appeared in Urdu. But the more important feature of the work lies in the critical method of its treatment, and for that reason the work now occupies a unique position in the whole of Urdu historical literature. The author has been successful in his attempt.

In the last volume the learned author treats of the last Khalifa of the Abbasside dynasty, beginning with the reign of Mutawakkil to the final sweeping devastation of the Empire by Halakul Khan. The author summarises in the end, under the heading of 'a general view', the principal causes of the decline of the Abbasside Khilafat and its tragic fall, the main cause assigned by him being the anti-national character of the Khilafat itself.

M. ZIAUDDIN.

GUJARATI

KATHIAWADI SONGS : By Jhaner Chand Meghani, printed at the Saurashtra Printing Press, Rajpur. Paper cover. Pp. 178. Price Re. 1-0-0 (1926).

This collection of songs indigenous to Kathiawad, the second of its kind, if anything excels the first. The songs are very popular and presented with the background of the illuminating introduction written by Mr. Meghani; the very soul of Kathiawad's domesticity, peeps out from them. Their charm is manifested in almost every line, and we cannot give enough praise to the talented compiler for the service he is doing to his province and our Literature by such publications.

HINDYA-KARANTU-ADHUNIK ARTHA-SHASTRA By M. P. Gandhi, M. A. (Denares) printed at the Bharat Vyan, Printing Press Baroda. Paper cover. Pp. 160. Price Re. 1-0-0 (1925).

At best books on Economics, taxation and other similar subjects are not many in the Gujarati literature, and good books are few. The present book is a prize essay, in the name of Sir Manubhai Nandshankar, the Divan of Baroda, and it treats of the present economic state of Indian taxation from an understandable point of view, understandable because even laymen would be able to follow its interesting exposition without any difficulty. The rising young writer has a thorough grasp of his subject, with a promise of better work in future.

MANU AND BHANU, PARTS 1 & 11 : By Manibhai Naranji Desai, printed at the Natwar Printing

Press, Bombay, Pp. 561: 372. Cloth bound. Price Rs. 2-0-0 each (1925).

This novel depicts in a very interesting way the pitfalls in the life of a wealthy young man. It also gives all the good points of a young Hindu wife, although educated on modern lines; it paints the picture of the normal domestic life of a Hindu family in Bombay. These features are enough to make it popular.

MASTVILAS : By Bavaji Tulsidasji and Vadlal Motlal Shah, Printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 415. Cloth bound. Price Rs. 3-0-0, 1925

"To thine own self be true": The whole of the contents of this large volume rings changes on this text. It is a mixture of Tatwagyan and practical advice, illustrated with stories, told in the vigorous and effective style which Mr. Vadlal adopts both in writing and speaking. He is able to communicate his enthusiasm to his readers, and the book will repay perusal and inspire thought.

THE TRIUMPH OF VALMIKI : by Nilkanth Ishwardas Mashruwala, printed at the Naryvan Printing Press Ahmedabad, Paper Cover. Pp. 96. Price Re 0-3-0. (1925)

The charming allegory woven round the three Puranic celebrities, Vashishtha, Vishwamitra and Valmiki, by Mahamoradhyay Harprasad Shastri in his book in Bengali is a masterpiece; it produces the three lines of precept and practice peculiar to each one of them and for which each of them stood out. Valmiki's propaganda triumphed: it set no store by physical force or mental vigour, for harmony in world forces, soul force, purity of heart could alone bring peace to one's mind and happiness into the world. This book is a translation from a Marathi version of the Bengali work, but for all practical purposes it takes the place of an original book and is very impressive.

नवरात्रोत्सव गणना, By N.M. Damani and V.V. Padhear, printed at the Diamond Jubilee Printing Press, Ahmedabad. Pp. 80. Paper cover: Price Re. 0-5-0 (1925).

The Garba or songs collected here, although said to be extremely local, i.e. sung in a place called Chorwad (in Kathiawad), bear all the common traits of those which are heard in other parts of the province in praise of the Matari (goddess) during the first nine nights of Ashwin. These popular songs embody an account of folklore, and never lack interest.

सति सदाशिव चरन सुकृतानो कवितो By Mrs. Vinala Gauri Maganlal Pandya, printed at the Manek Printing Press, Gurgaon, Bombay Paper cover. Pp. 68. 69. Price Re 1-0-0 (1925)

These two stories are written, specially for women to impress upon them the ideals of chastity and purity of married life. The authoress has done her task well, specially as the subjects lend themselves to a good treatment.

TRI RATNA GITA AND SARVA PUJAN VIDHI, By Mrs. Lalita Gauri Shamrao. Second edition, printed at the Jnanodaya Printing Press, Broach. Paper cover. Pp. 255. Price Re. 1-5-0 (1925).

The Bhagvat Gita, the Vishnu Sahasra Nam and the Anusmriti, are the three gems collected by the writer from the Mahabharat and offered to her readers. The Gayatri Stotra and other prayers form a supplement to the three gems.

PRASANNA KATHA KUNI; by Prasanna Vadan Chhabilaram Dikshit printed at the Deshi Mitra Press, Surat paper cover. Pp. 70. Price Re 0-8-0 (1925).

Two short stories of Sriyat Prabhat Kumar Mukherji. Parivartan, and Prayan Panthe are translated in this small book. The stories are worth reading specially as they illustrate the every day affairs in the life of a present day Indian.

BHAKTA CHARITRA Part I by Manilal Harikrishna Mehta, printed at and published by the society for encouragement of cheap literature at their own Press, Ahmedabad. Cloth bound. Pp. 356. Price Re. 1-8-0 (1925)

Twenty nine lives of some of the best saints of India, translated from the Bhakter Jay of Atul Krishna Goswami, furnish a sample of what the remaining parts would contain. Tulsidas, Ramdas, and the tailor saint of Delhi, Parmeshthi, are some of the saints whose biographies are given here. The reading is both enlightening and chastening.

छोटमनो शर्मा, Vol I. Parts 1 to 4, by Bhulshu Akhandanand, printed & published as above, cloth bound Pp. 241. Price Re. 1-0-0 (1925)

The verses of Chhotam are popular in Gujarat, and a collection such as is published by Swamji would greatly help those who are in want of such religious readings.

HEAVEN'S LIGHT, (सुखं नो प्रकृतम्) by the late Amratlal Sundarn Padhiar, printed and published as above. Cloth bound. pp. 348. Price Rs. 1-2-0 (1925)

The different ways in which Heaven—Happiness—can be attained are set out here in the late Mr

Padhiar's attractive style. The ways are the ways of the truthful, trusting, devotee of God, and with the writer as the Guide in those ways, the seeker after happiness is sure to get it.

THE IDEAL BOOK OF EXEMPLARY TALES: by Pandit Shrivrasad Dalpatram, printed and published as above, cloth bound. Pp. 336. Price Rs 0-14-0 (1925)

Instances of truthfulness, simplicity and other human virtues, culled from all literatures of the world figure in this collection. Exemplary traits in the character of Julius Caesar, Khalif Umar, George Washington, Guru Gobind Singh, and numerous other celebrities, are to be found here. It is a representative and useful collection.

Yogatattva: By Narmadashankar Balashankar Pandya, Printed and published as above. Cloth bound. Pp. 384. Price Re. 1-0-0 (1925)

An American Scientist, William Walker Atkinson has under the nom-de-plume of Yogi Ramcharak published several works on Yoga. Mr. Pandya though he has based his book on those works has been at great pains to expose the many incorrect ideas and statements of the foreign writer, who though very intimate with the system as prevailing in India, still lacks the intimacy which a native of the country possesses. Those interested in the science would find much to engage them here.

THE HISTORY OF RAJASTHAN, Vols I & II by the late Ratnasinh Dipsinh Parmar, Printed and published as above. Cloth bound. Pp. 776 (each) Price Rs. 5-0-0 each (1925) Second Edition.

Those two substantial volumes with suitable illustrations being a translation of Col. Todd's annals of Rajputana, priced rupees five each are cheap enough. The translation contains footnotes comprising observations in the light of recent research. That a second edition has been called for in eleven years is significant of the popularity the work has secured.

K.M.J.

REPORT ON VISVABHARATI

By PROFESSOR CARLO FORMICHI

Of the University of Rome

WHEN Rabindranath Tagore was staying last year in Venice he spoke to the people there about his institution of Visvabharati, and he had occasion to say that it had as its aim quite the reverse of the sad dictum, "East is East and West is West and never the twain shall meet." Visvabharati's motto is, rather, "East is East

and West is West, and therefore, they MUST meet." Since last November I have been in Santiniketan, living the life of the people of the Asram, and experiencing that, indeed, no national prejudice, no religious intolerance, no barriers of customs ever make a European feel far from home. European visitors are constantly flocking

to the place ; and I think there is not in the whole world a more truly international resort for men of good will and common ideals to meet for an exchange of mutual spiritual help and sympathy. One sensibly feels the spirit of the Poet hovering over the place ; of the Poet of love and of peace as he has been styled by my countrymen. I hardly think there can be anything more valuable on this earth, than love and peace !

But love and peace go hand in hand with freedom. Unconsciously the Poet, (true poets are always utterly unconscious of their creations,) has granted freedom on the largest possible scale to everybody who surrounds him, from the old teachers who co-operate with him in the tuition of the students, down to the youngest boy living in the Asram.

From the age, let us say, of eleven years onwards to twenty-five, a boy or a girl has the opportunity of receiving an education in Santiniketan in whatever branch of learning he or she chooses, whether in science or in literature, in religion, in arts, in manual crafts. The teachers are, for the most part Indians, but some of them have completed their education in Europe, and there is no want of non-Indian teachers as well. I have to mention only the names of Professor Collins, Benoit, Lim and Bache, who respectively impart lessons in Dravidian languages, in French and German, in Chinese and in music. Professor Tucci and myself, as visiting professors, are teaching, respectively Italian literature, Chinese, Tibetan, and Sanskrit to advanced students. The blending of European and Hindu culture is, thus, a living reality which finds also the most efficient support in a splendid and rich library fit both for Oriental and Western studies. The lessons are held partly in Bengali, partly in English, mostly in the open air, under the trees. Constriction, red-tapism, routine, pedantry are unknown at Santiniketan. What the Poet most wants is that the soul of the disciple may find its free and largest scope for expansion. • Rabinranath Tagore as a boy suffered the keenest tortures from compulsory teaching. He says that most of what he has learned, he learned by himself, not from others. Out of love therefore, he tries to rescue boys and girls in Santiniketan from the tyranny of constriction and pedantry. Our great Italian poet, Leopardi, says that generally men who have worked themselves up to a high position through very hard

struggles and sacrifices, do not allow others to reach the same position before they have gone through quite the same hardships. In some monkish communities, dignities are bestowed on those monks who endure the hardest fastings and penances. As soon as a monk attains to that dignity, he becomes inflexible and almost cruel in refusing to spare only a single one of those terrible austerities he has bravely borne, to any other monk who shows a desire to raise himself up to the same dignity. It is human to object to seeing others obtain easily what one has got only after many an effort, many a rebuke, and many a pang.

But there are also men who in their own suffering find the principal reason for rescuing other men from the same suffering. To this very limited number of men Rabinranath Tagore belongs. Compulsory tuition was a torture to him ; therefore, free tuition is what he eagerly offers to Indian youths.

Tagore's supreme wish is that while the lesson is going on, the attention of the pupil should be kept alive owing to the interest the teacher must know how to rouse in him for the subject of the lesson. Dozing pupils are the doom of a teacher. There must be electricity in the atmosphere of a school. Some days ago the Poet unexpectedly went on an inspection to realize if the degree of electricity in the air of the primary schools, was just that which he finds necessary for the real profit of the class. He at once thought he perceived that a certain dullness and dozing was in the atmosphere ; and perhaps he does not know that I know that he was quite in despair for two days owing to this fact. I can tell him now that on that day and at that hour the weather was so heavy and sultry in Santiniketan, that I myself was dozing ! He can be quite confident, therefore, that as long as his presence is there at Santiniketan an inexhaustible source of intellectual and spiritual life will never be lacking for teachers and disciples to draw from. I am at Santiniketan for the scientific philological training of advanced students in Sanskrit. For my part I can assert that, so far as Sanskrit studies are concerned, there is every likelihood that Santiniketan should become one of the greatest centres of research. Every opportunity is there, in fact, for gaining the object, namely students thoroughly masters of Sanskrit, as Mr. Ghose, Mr. Gokhale, Mr. Patil, Dr. Raja and others ; Indian teachers

who are among the most learned and cleverest pandits of modern India, as Vidhuseklara Shastri Kshitimohan Sen, Hari Charan Bandyopadhyaya, etc. visiting scholars from Europe as famous as Sylvain Lévi of Paris, Maurice Winternitz of Prague, Sten Konow of Christiania; a wonderful library rich also of precious manuscripts; the simplest and most hygienical possible life; the disposal of as much time as one wants in the fittest spot for meditation owing to the perfect silence one can enjoy and to the suggestiveness of the unlimited plain.

The art-section under the inspiring direction of the great Indian painter, Nandalal Bose, is determining quite a revival of Indian painting, while the school of agriculture in Surul at a mile's distance from Santiniketan is showing India the path of substituting fertility, abundance, wealth and brightness for barrenness, scarcity, poverty and gloom.

That only one man and this man a Poet should have conceived and carried out such a complicated and perfect educational plan is almost a miracle, one of those miracles that only love, a great love can accomplish, the love of Rabindranath Tagore for India. And you, Indians, are right in loving and honouring your great hero with the stupendous enthusiasm that I have witnessed and am witnessing here in Dacca; you are right in honouring him who gives you the loftiest joys through his poetical genius and the highest example through his life made holy by a truly heroic exertion. I know now what the life of Rabindranath Tagore is: he is a saint whose austerities do not consist in fastings and in penances but in work that knows no boundary, work in the best modern sense of the word, work by which humanity may profit from the spiritual, the intellectual, the scientific, the moral, the practical standpoint. You well remember what Carlyle says: as long as nations have got a voice through a hero let this be a poet or a prophet, they may rely on a bright future. He, then pointing to Italy and Russia, foresaw for the former what by no means he could anticipate for the latter, only because Italy had got her voice Dante; and Russia was mute, had no voice, namely no hero. India has got her voice through Rabindranath Tagore. Though I am citing to you facts from the objective point of view of an impartial observer, come from a far away shore, I am bound to add that no description, no faithful report can ever

make up for a direct observation of the Santiniketan Asram. There is something in that place which must be felt and which cannot be reported.

How shall I, for instance, be able to speak about its wonderful suggestive religious influence? It was chosen as a resort for meditation by the Poet's father, the great Maharshi, and the very name Santiniketan announces that out of the turmoil of the world one gets peace (Santi) there, one feels nearer God.

Perhaps the most interesting and important side of the Visrabharati institution is the religious education. The Poet's notion is that religion cannot be taught; it must spring up from the depth of our souls spontaneously; it must be considered as natural in the life of our spirit as respiration is in the life of our body. All that we can do is to foster and favour religious tendencies by setting man in the fittest conditions for the awakening of his aspiration to God. The communion with Nature, solitude and silence, are the best allies of religious contemplation. The sight of a glorious sunrise or of a gorgeous sunset speaks for God better than any sermon. Yet, every Wednesday, in the morning, all inmates of the Asram gather in a *mandir* located in the grove. The girls assemble in a group, the boys in another, and alternately they sing a song of the Poet who listens to his own poem and to his own music as to something new to him. The song is chosen by the girls or the boys, and its first verse has to give the Poet the hints for the sermon he extemporarily delivers. One verse, for instance, says: "when thou gavest thy banner to man, thou gavest him also the power of bearing its burden." Another verse says: "Thou bringest us to the border of death only in order to lift us to thee." The Poet speaks nearly half-an-hour quite in a rapture and as inspired, while the birds outside sing sometimes so loud that his voice becomes hardly audible. The loftiest thoughts, the broadest religious conceptions, give to the sermon of the Poet a power of fascination that seems destined to let men professing the most different creeds agree on the substantial principles of morals and religion. I give an example. The Poet maintains that emancipation from pain is given by love, namely, by forgetting our own self, which is the only real burden that weighs on us and impairs our strength of endurance. Whenever we have some great truth some

great cause to serve, it becomes easy for us to go through all kinds of suffering. In our ordinary daily life we have often noticed how easy it is for a lover to accept the burden of pain for the sake of his beloved, how easy it is for a mother to undergo sacrifice for the sake of her children. The only reason is that in all these cases there is love completely devoted, that is to say, there is separation, emancipation from our own self, the great burden, the destroyer of our spiritual and moral forces. Love accomplishes the miracle of rescuing us from pain in undergoing pain.

Will not a Christian, a Mahomedan, a Parsi, or a Buddhist, readily admit this truth that is one of the bases of religious life? It

is hardly possible, being a man, to disagree with the Poet's religious tenets that are those of humanity freed from the bonds of one-sidedness and superstition.

Tagore's task in life is essentially that of unification, of sowing seeds of harmony and peace among men, of brightening the horizon of our life through the charm of poetry, of truth and of goodness.

To understand what Visvabharati, his institution, is, one has first to understand the man, and the man, you all know, is a Poet of world-wide reputation and the greatest and best living specimen of the blending of all Western and Eastern qualifications and virtues.

Dacca, February 9th, 1926.

THE EVOLUTION OF PROVINCIAL FINANCE IN BRITISH INDIA

By DR. PRAPHULLACHANDRA BASU

Indore.

The subject of finance in India has not so far been as scientifically studied as its importance deserves. Hence I may be permitted to draw special attention to a book which has just been published. It is "The Evolution of Provincial Finance in British India" by Dr. B. R. Ambedkar, D. Sc. (Lond.), Barrister-at-Law, Bombay.

The scientific study of finance requires a preliminary division of the subject into central, provincial, and local. Its technical character demands this separation for better study. Far too many attempts have led to confusion because of the absence of this separation. There is an advantage in studying finance as a whole, viz., to grasp the fundamental principles as applying to all branches. But no scientific and detailed study,—far less a historical study,—is possible without this separation. Dr. Ambedkar successfully attempts such a study, and what promises to be the first of a series of three companion volumes is before the public now.

The Imperial system of Government in

India dates from 1833. The previous multiplicity of systems were sought to be replaced by a uniform one. Thus the Imperial system of finance also came into being. But it proved unequal to the strain as can be seen from the fact that during a period of twenty five years, 1834-58, seventeen years showed deficits, the net deficit, deducting the surpluses of eight years, being about £23 millions. The main reason was the unsound fiscal policy, attempting to raise more revenue without having any increase in the wealth of the country. Also the mode of raising it was bad inasmuch as it took little account of the incidence. For example, under the influence of the Physiocratic doctrine of *produit net* the land tax was the heaviest impost. The customs taxes were also heavy and unequal. There were internal and external customs, the former hindering the movement of goods within the country and seriously affecting the market of Indian products of the localities with natural advantages; and the latter, both import and export, discriminating against Indian

products in favour of British goods. This system blockaded trade and smothered industry. Incidentally it ruined the finances by reducing the income. Thus from 1792-3 to 1855-6, a period of sixty-four years the percentage of customs revenue to the total revenue was only 6.2. During the same period the land revenue formed 54 per cent, of the total, while the salt revenue was as high as 11 per cent. But the expenditure might recoup to the people by fostering and helping economic and social progress. This, however, was not to be found. Of the total expenditure military and quasi-military expenditure formed about 75 per cent, while that on buildings, etc., was about 1.5 per cent, and that on education was practically nil. Thus the bulk of the money raised by injurious taxes was spent in unproductive ways. At the same time there could not be any economy in expenditure; in fact, there was incentive for extravagance. The Central Government was responsible for revenue and gave doles to the Provincial Governments. The budgets of the latter were thus framed as extravagantly as possible since they were not responsible for raising revenue but for spending it. To crown all, the Central Government had no distribution of portfolios, and therefore, no Chancellor of the Exchequer, there was no centralized system of audit and account, and no appropriation budget.

When conditions were in such a pass and when the finances were further muddled by the cost of the Mutiny, attention was drawn to the supreme defect of the system, viz., the irresponsible extravagance it engendered in the Provincial Governments. The reformers were, however, not agreed as to the remedy. There arose two divided schools, the supporters of the system of Imperialism, that is, of centralized finance, and those of the system of Federalism, that is, of decentralized finance. The Federalists claimed that (1) the separation of the revenues and services would lead the ways and means of the Central as well as of the Provincial Governments to be clearly defined, so that each one of them would be responsible for administering its affairs within the funds allotted to it; (2) Such a system would ultimately lead to progress as the sources of revenue could be greatly increased if properly developed in each local area; and (3) it will be more equitable as the existing system resulted in an iniquitous treatment of the different Provinces. But the Imperia-

lists won the day claiming that (1) in practice it would be impossible to separate the sources of revenue between the Central and Provincial as also between the different Provincial Governments; and that (2) from the point of expediency federalism would be bad because (i) the efficiency, that is, the survival value of the Imperial system had been proved during the Mutiny when the full resources of the whole of India were concentrated in the Central Government, (ii) the credit of a Government depended on its income, and as the federal system would divide the revenue the credit or the borrowing power of India would diminish, and (iii) the prestige of the Central Government would diminish if it were made a pensioner of the Provincial Governments, and prestige was the keynote of the code for Asian governance.

The net result of the controversy was a compromise by which there was Imperial finance without Imperial management, based purely on convention. Some of the most radical defects were removed. Thus many oppressive taxes were given up; internal customs duties were abolished; an element of protection was introduced in the import tariff, many export duties were dropped; efforts were made to improve the cultivation and pressing of cotton, tea, and other staples, which commanded a good market in Europe and elsewhere. The administrative machinery was changed by assigning to each member of the Viceroy's Council the charge of a separate department of administration. Thus was created for India a Chancellor of the Exchequer, James Wilson being the first incumbent. But the deficits continued to be heavy. Wilson said in 1860 that "we have a deficit in the last three years of £30,547,488; we have a prospective deficit in the the next year of £6,500,000; we have already added to our debt £38,410,755". Therefore he had to increase stamp duties, external customs, and impose a new tax, that on income. But these were of no avail because the demands for the amenities of civilized life increased fast and compelled the Government to provide them in the form of roads, railways, posts and telegraphs, buildings, and good pay for Government officials. The last was really a scandal. According to Sir John Strachey "the great majority received from £12 to £24 a year, sums less than those earned in many parts of India by common bricklayers and carpenters". At the same

time economy in expenditure became difficult without providing the Provincial Governments with a separate purse and throwing on them the responsibility of framing their budgets within their means. Thus the compromise was attained by which the rigid constitutional separation of Imperial and Provincial sources of revenue was avoided, and the same apparently obtained by convention. The scheme of decentralization, thus proposed by Wilson, was elaborated by Laing, and finally very much extended by Massey. But Massey's scheme was too large for the Imperialists to swallow, among whom were Lord Lawrence, the Viceroy, and Lord Napier, the Governor of Madras. So, it failed. In the meantime the budget system so broke down that in the years 1866-70 the actual deficits were £ 7 millions whereas the budget provided for a surplus of about £4 millions — a difference of £ 11 millions between the budgets and the actuals. Lord Mayo was so convinced of the rottenness of the system that he courageously inaugurated the compromise set forth above but turned down by the Imperialists.

The development of Provincial finance, thus begun, can be traced through three clearly marked periods. They are : (1) budget by assignments, 1871-77 ; (2) budget by assigned revenues, 1877-82 ; and (3) budget by shared revenues, 1882-1921. The period since 1921 is so entirely different that it ought to be dealt with separately.

Taking the first of the above periods, viz., that of budget by assignments, 1871-77. The genesis of the change was a small thing. The Central Government found it difficult to manage the construction of roads, and it mooted to hand over the task to the Provincial Governments. But the plan was extended while the discussion was going on. The method of throwing the burden on the Provincial Governments consisted in making over to them the charges of certain departments of the administration more or less local in character with a net grant. Thus in 1871-72 the charges for the following Imperial services were handed over ; jails, registration, police, education, medical services, printing, roads, civil buildings, miscellaneous. The revenues from these were also handed over. Also permanent assignments were made to the Provincial Governments amounting to more than £1.6 millions. Besides, a special donation was also made by the Central Government. The principle adopted was that such

matters which the Central Government could not effectively control should be transferred. The methods adopted were (1) to hand over the revenue from the assigned charges ; this was proper on the principle that tax administration and tax appropriation should go together ; and (2) to give a lump assignment from the Imperial treasury. The transfer of Imperial sources of revenue was not considered proper inasmuch as the Government of India, by its constitutional position, remained the sole authority to manage and appropriate the revenues of India. The assignments for 1871-72 were declared fixed and recurring ; recurring they were but fixed they were not. For the Imperial assignments were very properly reduced or augmented as necessity dictated. They were always made for specific purposes, from which the Provincial Governments could not deviate.

To judge whether the scheme was a success or not we should know how the parties concerned were affected. Three parties were concerned, viz, the Government of India, the Provincial Governments, and the people of the Provinces. Provision for ascertaining the opinion of the last party was declared to be illegal under the Indian Councils Act of 1861 (Section 38) ; otherwise proposals were officially made in 1871 — and the fight carried on in their behalf by the Government of Madras — which would have given the people a voice in framing the budget which they obtained only in 1921. The Provincial Governments were greatly benefited by the system as can be seen from the surpluses in their budgets during 1871-77 the period during which it operated. The gain to the Central Government was obvious. There was, however, one unwelcome feature, viz, the large increase in the rates and cesses for purposes of local improvement ; the receipts from new resources of income and cesses having been enhanced from £492,000 in 1870-71 to £981,000 in 1875-76. Also the incidence of the levy was iniquitous in its distribution.

But the results so far exceeded the hopes expressed by the Finance Member in 1870, and Provincial management of certain departments was so proved to be more economical than Imperial management that the Government of India proceeded to incorporate additional services into the Provincial budgets. At the same time, it was realized that the system of budget by assignment had the great defect of rigidity. The Provincial

Governments disliked it because the assignments remained fixed while the outlay on the services in their charge continued to expand. On the other hand, it was found that the Provincial Governments managed the services more economically than the Central Government and also realized greater revenues at old rates. Thus for the double purpose of augmenting the revenues and of introducing elasticity in Provincial finance, the Central Government substituted in 1877 assigned revenues for assignments as a mode of supply to the Provinces. This plan had been mooted but turned down in 1870. But experience since then justified it now.

Thus was inaugurated the second period in the development of Provincial finance, viz., budget by assigned revenues, 1877-82. Assignment was still retained but only as an adjusting measure. Thus the total resources of the Provincial Governments consisted of (1) the receipts from the incorporated services (2) the yield of the revenues assigned, and (3) the adjusting assignment. A normal rate of growth was calculated from the past yield from the delegated sources, and in order to avoid the unpleasant controversy which was going on between the Central and Provincial Governments in regard to "normal rate", the Central Government participated with the Provincial Governments in respect of all surplus and deficit beyond the calculated normal revenue in the proportion of half and half. This was highly complicated but very ingenious. For the fear of shouldering half of the deficit impelled the Provincial Governments to greater exertion and the hope of receiving half of the surplus stimulated them to develop their resources beyond the normal. The assigned revenues were different for different Provinces. The result of this scheme was very encouraging. During the period, 1877-82, when it was in operation, all the Provinces except Bombay had, on the whole, big surpluses. These were kept with the Central Government as Provincial balances which the latter rather unceremoniously appropriated in 1879-81 during the difficult period of the Afghan War. The justification, however, lay in the fact that the solvency of India was more sacred than the sanctity of the terms of Provincial finance, after all, a domestic affair. Later on the contributions were repaid.

Thus, the scheme of Provincial finance on the basis of assigned revenues was proved to be successful both from the standpoint of the

Central and Provincial Governments. But there was yet left the demoralizing effect of the supplementary assignments which were really doles from the Central Government. From the experience of Burma and Assam it was realized that elasticity in revenue was a vital condition for the success of Provincial finance. There elasticity had been attained by a third category of revenue item, viz., jointly Imperial and Provincial, besides the two existing categories in the other Provinces viz., (1) wholly Imperial and (2) wholly Provincial. With minor variations the scheme on the revenue side stood thus; (1) Wholly Imperial: Land Revenue, Tributes, Customs, Salt, Opium, Marine, Interest, Railways, Irrigation and Navigation, Gain by Exchange (2) Wholly Provincial Rates: Post Office, Law and Justice, Police, Education, Medical, Stationery and Printing. (3) Jointly Imperial and Provincial divided into half and half Forest, Excise, Assessed Taxes, Stamps, Registration; also the following divided into unequal proportions: Pensions, Other Public Works, Miscellaneous. On the expenditure side the division was thus: (1) Wholly Imperial: Interest, Opium, Ecclesiastical, Political, Allowances and Assignments, Civil Purlough and Absentee Allowances, Railways, Irrigation, Loss by Exchange. (2) Wholly Provincial. Provincial Rates, Customs, Post Office, Telegraph, Law and Justice, Medical. (3) Jointly Imperial and Provincial divided into half and half; Forest, Excise, Assessed Taxes, Stamps, Registration; also the following divided into unequal proportions: Refunds and Drawbacks, Land Revenue, Salt, Administration, Minor Departments, Police, Marine Education, Stationery and Printing, Allowances and Assignments, Superannuations, Miscellaneous, Famine Relief, Other Public Works.

The settlements entered into with the Provincial Governments in 1882 differed from the previous settlements in the replacement of fixed assignments by shares as also in their duration. Now they were made for a term of five years. The annual settlements were advantageous to the Central Government inasmuch as it could profit by an early revision of the revenue side of the contract. On the other hand, it was a serious drawback for the Provincial Governments inasmuch as they could not adopt a definite financial policy covering a long period of time. This defect was partially removed by the quinquennial settlements. The revision went on

every five years, and its nature depended mainly upon the exigencies of the Imperial treasury. By 1904 it was felt that the quinquennial budget system was not sufficient. The Provincial Governments used to be very parsimonious in the first few years lest their expenditure should prove too much for their revenues, and extravagant in the last few years lest their expenditure should shrink below the standard and leave margins to be concealed by the Central Government on the revision of their settlements at the end of the quinquennium. To obviate these evils of alternate parsimony and extravagance the Government of India courageously undertook to do away with the principle of quinquennial revision and move towards permanent settlements. Between the year 1904 and 1907 the quasi-permanent settlements were completed with all the Provinces. They were quasi-permanent because they were liable to revision in future on one condition, viz., when it was found that the financial results were unfair to a Province or to others by comparison, or to the Government of India when it was confronted by an extraordinary calamity. The expectations were abundantly fulfilled, for in the years 1909-12 all the Provinces had huge net surpluses whereas most of them were having deficits during the previous five years.

The Royal Commission on Decentralization reported in 1909. Following the recommendations the Government of India proceeded in 1912 to make permanent the quasi-permanent settlements. These varied with the provinces. The fixed adjusting assignments were partially replaced by increased shares in the following heads of revenue and expenditure: Land Revenue, Excise, Assessed Taxes, Forest, Irrigation. The special grants in aid of specific services were continued on a retrogressive scale commensurate with the calculated increase in the revenues: Thus in 1912-13 they were Rs. 82 crores, in 1918-19 Rs. 35 crores. The result of the permanent settlements cannot be properly essayed, for the War intervened before the settlements really started their work, and on April 1, 1921, Provincial finance in British India entered on an entirely new phase. Yet during the seven years ending with 1918-19, only one year, 1914-15, was one of deficit for all the Provinces, and two others, 1913-14 and 1915-16, bad on the whole.

Before entering into the study of Provincial finance since 1921 it will be pro-

fitable to study its nature and scope before that period, that is, the period covered by the above study. It is evident that Provincial finance so far had no constitutional basis. It was based solely on convention. The Government of India brought it in by Rules in 1871 and could therefore revoke it. Also Provincial finance should be distinguished from Local finance which had its genesis in 1855. The Rules put the limitations on Provincial finance. These were many and various, promulgated from 1870 to 1912. They may be classified thus: (1) Rules relating to administrative powers, that is, (i) rules of inter-Provincial services, and (ii) rules pertaining to the staff; (2) Rules defining the financial powers, that is, (i) general rules, (ii) revenue rules, (iii) rules of expenditure, (iv) budgetary rules, and (v) rules of audit and account. These Rules most rigidly regulated the exercise of the powers vested in the Provincial Governments. This can be explained by the fact that Provincial finance had no constitutional basis and that the Government of India was ultimately responsible for the governance of India. Thus the criticism of many witnesses before the Indian Expenditure Commission and the Decentralization Commission, on the ground of too much restriction on Provincial finance, was constitutionally defective. For the transfer to the Provincial Governments was merely of the usufruct of certain revenues and not the revenues themselves. The revenues were to be deposited in the treasury maintained and administered by the Central Government. Thus the possession of the funds vested in the latter. No expenditure could be incurred except with the sanction of the Accountant-General who was an official of the Central Government. Thus in 1897 when a member of the Viceroy's Legislative Council raised the question of the rights of the Provinces, the Government of India correctly replied: "By Act of Parliament the revenues of India are the revenues of the Government of India and of that Government alone. Every action that the Local (Provincial) Governments take in respect of them must be justified by a specific order of the Government of India; the Local (Provincial) Governments derive their powers entirely from the Government of India, and apart from that Government they exercise no financial powers

whatsoever". Thus no legal responsibility attached to the Province for any of the services, not even for those provincialized.

It is, therefore, obvious that the view which affirmed that the relationship between the Central and Provincial Government in British India was one of separation of sources and contributions from the yield was an untenable view. In federal countries the State Governments are the law-giving politics, and the Federal Government their creature. But in India the Imperial system of government was introduced by the Act of 1833 and remained so till the Government of India Act of 1919 came into operation. Here the Provincial Governments were nothing but the regional aspects of the Central Government. The Rules limiting Provincial finance prove that the system of Imperial government remained intact after 1870 as it did before that date. Thus the only theory of financial relationship between the Central and Provincial Governments which accorded with facts and agreed with law was that of aggregation of the sources and distribution of the yield. The weak point of the old situation had been that the administrative and financial responsibility did not rest on one and the same authority as should have been the case. To avoid this defect Provincial finance was introduced under which the Government of India distributed some of its funds among the Provinces and the Provinces undertook to manage some of the services on behalf of the Government of India within the sums thus allocated.

Therefore, the criticism that the distribution as between the Provinces was not equitable is inapplicable, for the distribution was not according to the Provinces but according to the departments, and Provincial finance was really of the nature of Departmental finance. Notwithstanding Provincial finance, nothing was provincial in status. Provincial finance was only a matter of accounts, the operations on the debit and credit sides of which were subject to stringent control by the Government of India. Provincial finance brought on only two changes, viz., (1) before 1870 balances on all services lapsed to the Central Government, now the unspent balances on some, that is, the delegated, services accrued to next year. (2) Before 1870 budget estimates on all the services were sanctioned by the Central

Government. After 1870 the Provincial Governments could expend on delegated services as they wished subject to the limitations of fund and the Rules for provincial finance. Yet we must say that provincial finance was worth striving for and has conferred great benefits upon India by delegating to the Provinces what are really matters of detail and therefore can be economically handled by the Provincial Governments.

To relax the Rules the Provincial Governments carried on a vigorous fight with the Government of India. The controversy and the arguments are interesting study and can be gathered from the evidence of Mr. J. S. (now Lord) Meston before the Royal Commission on Decentralization and the various Resolutions of the Finance Department of the Government of India, especially No. 27 of 1912. Certainly the scope of provincial finance was unduly restricted by a too narrow and too legalistic interpretation of the constitutional obligations of the Government of India. But we need not go into those details, for the time had arrived when the financial arrangements could no longer be looked upon as a matter which concerned the Central and Provincial Governments only. There arose a third party the proposal to take whose counsel had been rejected in 1870, but which now insisted on having a voice in the disposition of the financial resources of the country. It was the Indian taxpayer who obtained a constitutional and legal status by the Government of India Act of 1919.

The necessity for a change in the form of Government arose out of the political discontent. As happens usually under government by an irresponsible executive, the Indian Executive sacrificed progress to order. The reasons were (1) the Indian Executive was inimical to the aspirations of India because, being composed of aliens, it was out of sympathy with the living forces in Indian society as it was not charged with its wants, its pains, its cravings, and its desires. Hence measures of progress were seldom undertaken. (2) There were other things which it would do but dare not do for the fear of provoking resistance to authority, thus it would not abolish the caste system, prescribe monogamy, alter the law of succession, legalize intermarriage of castes, or tax the *zamindars* or the tea planters. But progress invol-

ves interference with the existing code of social life, and interference is likely to cause resistance. The irresponsible Executive in India was paralyzed between these two limitations, and much of what went to make life good was held up. That there was great advancement in material progress is undeniable. But that is greatly due to modernism and would have come under any government that functioned in the last one hundred years. Moreover, no people in the world can long remain contented with the benefits of peace and order. It is foolish to suppose that a people will indefinitely favour a bureaucracy because it has improved their roads, constructed canals on more scientific principles, effected their transportation by rail, carried their letters by *annapost*, flashed their messages by lighting, improved their currency, regulated their weights and measures, corrected their notions of geography, astronomy, and medicine, and stopped their internal quarrels. Any people, however patient will sooner or later demand a government that will be more than a mere engine of efficiency. The demand came sooner with English education and the example of British parliamentary government. In face of the insistent popular demand the alternative basis of government was force or consent. The first was tried and probably is even now being tried. In the result the Indian Executive besmeared the Indian Statute Book with a set of repressive laws hardly paralleled in any other part of the world. A few instances are: Act XIV of 1908; use of Bengal Regulation III of 1818, Madras Regulation II of 1819, and Bombay Regulation XXV of 1827; Act XXIV of 1857; Act III of 1858; the Press Act of 1910 the Public Meetings Act of 1908; the unwarranted or indiscriminate use of sections 108 and 144 of the Criminal Procedure Code, and sections 120A and B, 124A, and 153A of the Indian Penal Code. The rigour of this regime of *lettre de cachet* and the *Bastille* was untempered by any fear of responsibility on the part of the Executive, for provisions were made to bar all action in a civil court without the sanction of the Executive, e. g., the Police Acts, the Press Act, and Chapter IX, sections 128, 130, and 132 of the Code of Criminal Procedure, Act V of 1898.

Then came the halting reforms of 1909. Election was introduced but only by bodies recognized by the Executive. But the principle was wholly altered in 1919 by restricting the powers of the Central Government

over the Provincial Governments and delegating some powers of the latter to the care of the popular representatives. The former subordination of the Provincial Governments to the Central Government consisted of three aspects, viz legislative, administrative, and financial. Although the three aspects are interconnected and interdependent, we are directly concerned with the financial aspect. In finance the Central Government dominated fully in taxation, in expenditure, and in the power of borrowing. Thus the new reform first of all brought about the necessary division of functions, and some charges were, by the Constitution, made Provincial, the others remained Imperial. Of the former again, some were "reserved", others "transferred,"—expressions which must be familiar with the readers. The next task was to allocate the revenue resources between the Central and Provincial Governments, and between the "reserved" and "transferred" departments. The divided heads between the Central and Provincial Governments were abolished although that was not essential for the new system; but there was a good deal of popular sentiment against the division because of its past history. The deficit of the Central Government was made up by initial contributions with retrogressive effect and standard contributions fixed in percentage of the spending capacity of the Provinces.

In criticizing the present arrangement two questions arise. (1) Can the new financial arrangement be said to be administratively workable? (2) Has it proved itself to be financially adequate? To deal with the first question. A good deal of criticism has been levelled, both by the Provincial Governments and by the popular leaders, against the contributions by the Provinces. This is clearly unreasonable. Contribution has taken the place of the divided heads of revenue, and it is only on the principle of "heads I win and tails you lose" that a demand for abolishing both can be sustained. Nor is it inequitable to apportion the contributions according to the expenditure of the Provinces, for that really shows the ability to pay, an important factor in all financial responsibility, at least more than a division on the basis of area or of population. Turning to the second question, viz. has the arrangement proved financially adequate, we find that the years 1921-2 and 1922-3 were deficit years in all the Provinces; in Bengal and the Central Provinces the deficits were wiped

out by other means. This was in spite of big additions to the revenues by new taxation.

In this connection it is worthy of note that the Central Government failed to organize and marshal the national resources for fiscal purposes, an important function of all governments. This was especially so in regard to two sources of revenue, (1) Land revenue. The Permanent Settlement cut off the roots of the growth of an important source of expanding revenue, upon which the Indian polity has depended from time immemorial. Thus the land-owners with enormously increased incomes enjoyed under the protection of the State, contribute nothing to the increasing financial burdens of the same State. The Government's policy here was dictated, as of old, by its preference of peace and order to progress. (2) Customs revenue. A big income could come from this source if the fear of Indian industries being protected against British industries did not frighten the Government of India and the Secretary of State. Thus elastic resource has not been properly tapped under the influence of extra-fiscal pressure which does not conduce to the betterment of Indian interests.

Thus a deficit in the budget of the Central Government is inevitable. Therefore, in the present circumstances contributions from the Provinces may be taken as a settled issue. In 1922-3 all the Provinces had huge deficits. If we inquire into the cause we find that the standard calculated revenue in the Provinces was, in each case except Madras, very much exceeded by the actual revenue both in 1921-22 and in 1922-23. On the expenditure side however, the standard expenditure was exceeded so much that, even after the excess in revenue, the Provinces showed huge deficits. The Secretary of State was, therefore, right when he said, as a result of the financial Conference of 1922, that the financial stability must be restored by retrenchment in the Provincial budgets. This was of course, resented both by the Provincial Governments and by the popular representatives.

The careful students would enquire into the reason of this increased expenditure. The reason lies in the absurd governmental system, called diarchy, in which there is one fund but really two governments responsible to two different bodies. The Montagu-Chelmsford report realized this absurdity. So when it recommended for the certifying power of the Governor, it also recommended for a

Proviso by which no taxation even in the interest of the "reserved" subjects should be imposed in any Province without the consent of the ministry (Para. 216). The Proviso provided the only condition of sound finance in diarchy, viz. joint fund for the different departments of the same government and taxation with the consent of the popular representatives. But the Extremist politicians decried the Proviso as a means of making the minister a scape-goat for the executive extravagance. The Moderates, now "Liberals", by their tactless jubilation, frightened the bureaucracy which now bore down all its influence to delete the Proviso. It succeeded as it has in so many other things. Yet the certifying power was retained. Thus the Governor can now (1) make allocation of funds between the "reserved" and the "transferred" departments, which is binding on both, (2) restore the "reserved" budget by certificate, and (3) permit the minister to raise new taxation or loans. Therefore, the "reserved" side has little interest in economy and little fear of the odium of new taxation. New taxation is always unpopular, it is more so in a poor country like India. And the odium falls on the minister. Also the popular criticism so long was that the Government was neglecting the measures of progress for the sake of the measures for order. The "reserved" subjects are mainly those pertaining to peace and order as the "transferred" subjects are mainly those pertaining to progress. So, the minister is anxious to translate his ideal into action. He has naturally hesitated to propose new taxation because (1) it is rightly unpopular, and (2) he was criticizing the old Government as too costly and does not want to act against what he had been proclaiming as feasible. An additional difficulty is his own position. He is responsible to the legislature, but holds office at the pleasure of the Governor. If deadlocks did not arise in such circumstances the situation would have been unnatural. Yet the deadlocks have been very few. The reasons are: (1) The legislature is weak because of political dissensions, and (2) the ministry can afford to stand on one or two minor parties in the legislature and the official block. The latter, however, is against the whole spirit of the new system.

Hybrid executives, divided responsibility, division of functions, reservation of powers, cannot make for a good system of government, and where there is no good system of govern-

ment, there can be little hope for a sound system of finance. The primary solution is to have an undivided government with collective responsibility. This can be achieved only when the whole of government derives its mandate from a common source. The obvious implication of this is provincial autonomy.

Although the question is political but as the solution affects sound finance, it may be permitted to raise here the question of that autonomy. Against its inauguration is argued that the power will go to the classes and not to the masses. In spite of the painful story of the harsh, cruel, and inhuman treatment which the classes in India have accorded to the masses, such a transfer is neither unprecedented nor unjust. In every country there have been

downtrodden communities suffering from social oppression and social injustice—to wit the Negroes in America and the Hitas in Japan,—and yet no country has had to be without political power on that account. But that has been so because of those countries having been in possession of military power. Military force and moral force are the two chief means to political freedom, and a country which cannot generate the former must cultivate the latter. Thus in India the political problem, upon the solution of which depends the fate of sound finance, is entirely a social problem, and a postponement of its solution virtually postpones the day when India can have a free government subject to the mandate of none but her own people.

ENGLAND AND THE ENGLISH AS VIEWED BY MILL

By ABDUL MAJID B. A.

J. S. Mill, the author of '*On Liberty*' and '*System of Logic*', has been one of the greatest minds that England has produced in the nineteenth century. It would surely be interesting as well as instructive to learn what that great mind thinks of his country and countrymen. Here are a few gems culled from his various writings—chiefly from his *Letters*. The italics are throughout mine.

Speaking of his early youth, Mill depicts English life and society in the glowing terms :

"Having so little experience of English life, I was ignorant of the low moral tone of what, in England, is called society; the habit of, not indeed professing, but taking for granted in every mode of implication, that conduct is of course always directed towards low and petty objects; the absence of high feelings which manifests itself by sneering depreciation of all demonstrations of them—I could not then know or estimate the difference between this manner of existence and that of a people like the French."

(*Autobiography*. Page 33, Watts & Co. 1909).

Speaking of Austin, the celebrated lawyer and professor of jurisprudence in the London University, Mill observes :—

"He had a strong distaste for the general manners of English life, the absence of enlarged thoughts and unselfish desires, the low objects

on which the faculties of all classes of the English are intent....He thought that there was—infinite more care for the education and mental improvement of all ranks of the people under the Russian monarchy than under the English representative government. (*Ibid*. P. 101-102).

Here are Mill's own impressions in his mature age :—

"General society, as now carried on in England, is so insipid an affair, even to the persons who make it what it is, that it is kept up for any reason rather than the pleasure it affords. All serious discussions, on matters on which opinions differ, being considered ill-bred, and the national deficiency in liveliness and sociability having prevented the cultivation of the art of talking agreeably on trifles in which the French of the last century so much excelled, the sole attraction of what is called society to those who are not at the top of the tree is the hope of being aided to climb a little higher in it; while to those who are not already at the top, it is chiefly a compliance with custom, and with the supposed requirements of their station." (*Ibid*. p. 130.)

Summing up the futility of his attempts at reforming the English ways and manners, this English philosopher is led to reflect :—

"The English public, for example, are quite as raw and undiscerning on subjects of political economy since the nation has been converted to free trade, as they were before; and are still further from having acquired better habits of thought or feeling, or being in any way better fortified against

error on subjects of a more elevated character." (*Ibid.* p. 137)

Dr. Alexander Bain, illustrating Mill's "habitual way of speaking of England, the English people and English society", quotes the following none too flattering description of the English from Mill's *Claims of Labour* :—

"It is a just charge against the English nation considered generally, that they do not know how to be kind, courteous and considerate of the feelings of others. It is their character throughout Europe. They have much to learn from other nations in the arts not only of being serviceable and amiable with grace, but of being so at all." (Bain's *J.S. Mill*, p. 161. Longmans, Green & Co. 1882)

Here is a delicious piece of the delineation of English character :—

"The English of all classes are far less accessible to any large idea or generous sentiment than either Germans, French, or Italians. They are so ignorant, too, as to pride themselves on their defect as if it were a virtue, and give it complimentary names, such as good sense, sobriety, practicalness, which are common names for selfishness, short-sightedness and contented acquiescence in commonplace." (*Letters of J. S. Mill* Vol. I. Pp. 172-173. Longmans, Green & Co. 1910)

In acknowledging Sir Charles Dilke's book, *Greater Britain*, Mill is tempted to remark :—

"Not only do I most cordially sympathise with all you say about the insolence of the English, even in India, to the native population, which has now become not only a disgrace, but as you have so usefully shown a danger to our dominion there." (*Ibid.* Vol. II. P. 187)

The following generalisation may not be very palatable to the generality of Mill's countrymen :—

"The English, looked at in one point of view are certainly a remarkably stupid people. Looked at in another point of view they are continually striking one as a people among whom talent, of a certain sort, abounds. This strikes me often, for example, in reading Indian official documents, or in going through a number of a review or a magazine. The fact seems to be that there is a great amount of ability shown in the application of doctrines, while mere stolidity prevails over the choice of the doctrines themselves." (*Ibid.* Pp. 357-358.)

Here is an excellent testimony to the greatness of the English intellect :—

"The characteristic of Germany is knowledge without thought, of France, thought without knowledge, of England, neither knowledge, nor thought. The Germans, indeed attempt thought, but their thought is worse than none. The English, with rare exceptions, never attempt it." (*Ibid.* P. 377.)

Another unsolicited testimonial :—

"It is remarkable how invariably the instinct of the English people is on the side of the status quo. In all foreign wars, revolutions, &c., English opi-

nion is sure to be against the side, be it King or people, that seems to be attempting to alter an existing order of things. All other nations admit that great political changes may be made, and even governments forcibly subverted, in order to improve as well as in order to preserve. The English allow this in theory, but their feelings never go along with it in any particular case." (*Ibid.* p. 360.)

Continuation of the above :—

"Perhaps the English are the fittest people to rule over barbarous or semi-barbarous nations like those of the East, precisely because they are the stiffest, and most wedded to their own customs, of all civilised people. All former conquerors of the East have been absorbed into it, and have adopted its ways, instead of communicating to it their own. So did the Portuguese; so would the French have done. Not so John Bull; if he has one foot in India, he will always have another on the English shore." (*Ibid.* P. 363.) *

A testimonial by Carlyle, endorsed by Mill :—

"Carlyle says of the English that they act more rationally than most other people, but are more stupid than almost any other people in giving their reasons for it. The second of these propositions sets a very narrow limit to the first. To act well without being able to say why one so acts is to act well only accidentally." (*Ibid.* p. 374)

Further,

"It is characteristic of the English that they have no trust in the attainment of any end by directly aiming at it. They think that if ends are ever attained, it is by some indirectness or accident, in some way in which nobody would have expected it." (*Ibid.* p. 384.)

And finally :—

"Compromise and halting half-way are so native to the English mind, that if an English mathematician had to argue his case in an assembly of his countrymen, one would expect him to say that in theory the three angles of a triangle may be equal to two right angles, but that in practice they are only equal to one." (*Ibid.* p. 378.)

This brief study of the English character may fittingly be brought to close with a passage

* It would be mightily interesting, at this juncture, to know what a modern British psychologist has to say on this intense conservativeness of a people :—

In more primitive communities such as we find among savages, the general stock of ideas is assimilated by each individual and all are equally its guardians. Thus the pressure of society upon the individual is incomparably more coercive. . . . Thus primitive societies are intensely conservative and remarkably unanimous in their modes of thought. Each thinks as the rest think, and dares not persevere in any innovation which does not find general acceptance" (Stout, *Manual of Psychology*, p. 334)

What! Are then the super-civilised and super-cultured rulers of India intellectually no higher than primitive savages? That cannot be.

describing the extreme artificiality of English life in another of Mill's writings:—

"There is no place where human nature shows so little of its original lineaments [as England]...... *The English are farther from a state of nature than any other modern people.*.....England is the country in which social discipline has most succeeded, not so much in conquering as in suppressing whatever is liable to conflict with it. The English, more than any other people, not only act but feel (according to rule. In other countries, the taught opinion, or the requirement of society, may be the stronger

power, but the promptings of the individual nature are always visible under it, and often resisting it: rule may be stronger than nature, but nature is still there. In England, rule has to a great degree substituted itself for nature. The greater part of life is carried on, not by following inclination under the control of rule, but by having no inclination: but that of following a rule". (*Mill's Subjection of Women*, p. 95, Longmans, Green and Co. 1909).

It is to be hoped that great improvement has taken place in English life and character since the days of John Stuart Mill.

THE CONDITION OF INDIAN RAILWAYMEN

By RAI SAHEB CHANDRIKA PRASADA

GENERAL CONDITIONS

NEARLY five years ago I had the privilege of addressing the delegates assembled at the First All-India Railwaymen's Conference at Bombay in February, 1921. The unsatisfactory conditions of railway servants in India then described remain much the same, though a few changes have been made. On the whole the position of the subordinate employees is no better, while the position and emoluments of the higher officials have been unduly raised beyond all reasonable limits. The excess allowed to higher officials is to curtail the dues of the subordinate employees, which are therefore subject to the former. Autocracy has been tightened and the men are left to the tender mercy of those under whom they have to work. Were the superior officers sympathetic to Indian aspirations, it would not have made matters so unsatisfactory as they are today but as almost all the high officials are non-Indians, bent upon maintaining the supremacy of their own community, what sympathy could Indians expect from such a bureaucracy?

The condition of Indians is deplorable. Wherever we go we find Indians in humiliating circumstances which force them to yield to injustice and to content themselves with what the bureaucracy pleases to give. The prevailing unemployment in the country and the imperfect organisation of the railway employees largely contribute to their helplessness.

RAILWAY UNIONS

Unfortunately many of our countrymen have not realised the necessity of combined bargaining. And the bureaucracy is not slack in keeping the men disunited. Those of the subordinates who are in better positions than their comrades will not muster courage to take the lead in forming a Union or even to join a Union already formed. Railway subordinates are especially wanting in this courage. Our comrades of the Post and Telegraph

Department have done much better in organising their Unions. Should not the Railwaymen follow the example of this sister service?

What keeps the railwaymen from organising themselves properly? As far as I can gather, the men labour under the impression that they would incur the displeasure of their superiors if they formed or joined a Union. It is difficult to drive this fear out of their minds. The higher officials advise the men to join the staff-Councils dominated over by the superiors, where no individual can freely express his opinions. If those Councils be constituted like the "Joint Industrial Councils" in England, consisting of railway officers and elected representatives of the men, backed up by a Central Wages Board and a National Wages Board constituted of independent gentlemen, according to the *English Railway Act of 1921*, we should certainly welcome the Councils. In any case the men should have their Trade Unions besides the Joint Councils. In a resolution passed at the Second Conference of All-India Railwaymen in 1922, we have asked the Government of India to amend the Indian Railways Act so as to embody the provisions of the *English Railways Act of 1921* for the Joint Industrial Councils, the Central Wages Board and the National Wages Board. We should repeat this request now and push on the Unions of Railwaymen. The railway administrations have their own union, the Indian Railway Conference Association, and there is no valid objection to Railwaymen forming their Unions. The right of Association has been accorded to workers by the highest authorities. It is perfectly legitimate for men to have their Unions for their own good and for the good of the railway service and of the whole country.

REPRESENTATION IN LEGISLATIVE ASSEMBLY

In order to get the necessary legislation passed and to watch their interests, the Railwaymen should have their elected representatives in the Legislative Assembly of India, while the clerks and

Other workers should have their elected representatives in the provincial Councils. The Railwaymen have now a fair organisation of their own, with local Unions on almost all the principal railways throughout India and a central body—the All-India Railwaymen's Unions Federation. For want of such organisations in 1919-20, the Railwaymen did not get their representation on the Legislative Assembly when the present rules for the Councils were framed. The time is now ripe and Government should establish constituencies for the representation of railwaymen without unnecessary delay.

As the railways are under the Government of India, representation of Railwaymen should be in the Central Legislature. The total number of railwaymen on the 31st March, 1924, according to the latest statistics published by the Railway Board was 727,003. Allotting the railways to the Provinces in which the railways have their headquarters, the number of railwaymen by Provinces works out as follows—

Bengal	1,76,411	E.B., E.I., D.S., D.H., B.D.
Bombay	1,77,013	B.B., G.I.P., Barsi, Kathiawad Rlys
Madras	81,686	M & S M., S.I., Mysore
United Provinces	60,804	B & N.W., O & R, R & K
Punjab	1,03,093	N. W. R.
Central Provinces	76,359	B.N.R. Nizam's
Rajputana	8,988	J.B.R. & others
Burma	23,418	Burma Rly
Assam	11,976	A.B.R.
Total	7,27,003	

POSITION OF INDIANS IN RAILWAY SERVICE

In Volume I of the Administration Report on Indian Railways for 1923-24 the Railway Board for the first time have given statistics showing the total number of officers and upper-subordinates employed on the 1st April, 1923, and 1924, on the thirteen state-owned railways. These statistics are very important and furnish a large part of the statistics we have been asking for since a long time. The Board at long last have listened to the request but have given the number only and not the actual salaries drawn by the members of the different communities, still the statistics published largely reveal the unsatisfactory position of Indians in the two upper classes of railway servants.

The total number of railway employees at the end of the financial year 1923-24 of all classes was 7,27,003, as compared with 7,43,680 for the previous year. The total number of European, Anglo-Indian, and Indian employees on all railways compared as shown below:—

	European	Anglo-Indian	Indian	Total
1923-24	6,642	11,509	7,08,942	7,27,093
1922-23	6,883	12,129	7,30,668	7,49,680
	-241	-620	21,726	-29,587

The total cost of the staff employed on fifteen 1st class railways was Rs 29,02,09 8/10 in 1923-23 and Rs 28,18,45,740 in 1923-24. The percentages of this cost on the total working expenses of the same railways were 43.99 and 42.74 respectively. There were increases in the cost on the Assam Bengal, Nagpur B. and N.W., Burma, East

Indian and Nizam's Guaranteed Railway; while there were decreases on the H. B. and C. I., E. B., G. I. P., J. B. M. and S. M., N. W., O. and R. and K. and S. I. Railways.

Taking increases in Europeans and decreases in Indians, employed on the individual railways, there were increases in the number of Europeans on the B. B. and C. I., M and S M., and J. B. Railways; whilst these lines excepting the A. B., B. B. and C. I. Railway reduced the number of Indians and Anglo-Indians. The three state-worked railways showed reduction in the number of all these races, except the O. and R., which had an increase of 7 per cent., among the Anglo-Indians.

OFFICERS AND UPPER SUBORDINATES

The statistics relating to the superior officers and the subordinates drawing Rs. 250 per mensem and above on the thirteen state-owned railways, require very serious attention. The total number of these classes were 1862 and 7,378 respectively in 1924 distributed as under—

	Officers		Upper Subordinates	
	Number	Percentage	Number	Percentage
Europeans	1,488	79.92	2,813	38.09
Anglo-Indians	87	4.67	2,782	37.77
Muslims	44	2.36	210	2.85
Non-Muslims	243	13.05	1,573	21.29
Total	1,862	100.00	7,378	100.00

Similar statistics of appointment of above Rs. 100 and below Rs. 250 per month will be equally interesting. I hope the Railway Board will arrange to publish them as well. Among the officers, Europeans were 4 to 6 of all others, taking all the railways together, but the percentage of Europeans was still higher on the A. B. (86 per cent.), B. and N. W. (92 per cent.), B. B. and S. I. (84 per cent.), G. I. P. (85 per cent.), M. and S. M. (83 per cent.), R. and K. (85 per cent.), S. I. (85 per cent.). As stated above, the tendency of the companies is towards increasing the numbers of European officers. This is economically wrong. And the position of Anglo-Indians among the railway-officers is hardly any better than that of pure Indians. Among the officers there was no Indian in the Agency Department of the A. B. B. and N. W., B. B. and C. I., Burma, E. B., G. I. P., O. and R. and K. Railways. In the Engineering Department the R. and N. W. and the B. and E. Railways had no Indian officers in the Traffic either.

In the Loco and C. W. Departments, there were only 9 Indians out of the 295 officers, viz., one on the B. B. and C. I., A. B., 2 on the E. B., 4 on the E. I., and 2 on the G. I. P. Railway. In the Stores Department, out of 69 officers, only six were Indians, one on B. N., one on Burma, one on E. B. two on N. W., and one on O. and R. Railway.

INDIANISATION

Paragraph 84 of the Volume I of the Railway Boards' Administration Report for 1923-24 gives the following numbers of new appointments made to the superior establishment of state railways during the three years:—

	European	Anglo-Indian	Indian	Total
1921-22 ...	11	10	11	32
1922-23 ...	12	3	8	33
1923-24 ...	10	3	8	21
Total ...	33	16	27	76

Out of the total of 76 appointments, 33, i.e. 43.42 per cent, were given to Europeans, 16 appointments, i.e. 21.09 per cent to Anglo-Indians, and 27 appointments, i.e. 35.63 to Indians. On what basis or method those appointments were made is not stated. The appointments at least in the Traffic Department are not distributed properly and proportionately according to proper tests of merit. Sixteen of these appointments were in the Traffic Department; eight were given to Anglo-Indians and the same number to Indians. Thirty-one were in the Engineering Department, 9 Europeans, 5 Anglo-Indians, and 17 Indians. Twenty-nine were in other departments, of which 24 were given to Europeans, three to Anglo-Indians, and only two to Indians. Of these 24 European appointments 10 were in the Locomotive and Carriage and Wagons Departments, for which it is stated suitable Indian candidates were not available. How could the candidates be available since arrangements for their training have not been made by the Railway Board? Immediate provision of these opportunities were recommended by the Royal Commission on Indian Public Services in 1916. The Railway Board have been putting this matter off and the promise for better facilities made in paragraph 89 of the Administration Report for 1923-24 is not even definite.

In his speech to the I. R. C. A. on 9th October, 1924, His Excellency the Viceroy said that in accordance with the general policy of His Majesty's Government as expressed in the preamble of the Government of India Act and before the debate on railway finance in the Assembly, the Government of India had decided to accept the recommendations of the Lee Commission which have the effect of pressing forward as rapidly as possible the extension of the existing facilities in order that the recruitment of Indians be advanced. We desire that all appointments to the Engineering and Traffic Departments should be made among the candidates on the results of University or College examinations and the recruitment of apprentices by competitive examinations conducted by Selection Boards to be constituted of representative gentlemen of all communities concerned.

The position of Indians among the Upper-Subordinates is equally unsatisfactory, because a marked partiality is shown to Europeans and Anglo-Indians in the recruitment and subsequent promotions and privileges of various kinds, as is evident from the above table. The percentage of Indians on the grand total was 24.13, but on the whole the individual railways varied from 11 to 38 per cent. The B. B. & C. I. Railway stands best with 38 per cent, next to it is the N. W. Ry with 31 per cent. Then the Burma railway with 31, O. & R. and A. B. with 30, E. B. with 29, S. I. with 24, R. & K. 21, G. I. P. 20, B. N. 18, B. & N. W. 13, and E. I. and M. & S. M. are the worst with 11 per cent only of Indian Upper subordinates. A more detailed analysis will

be still more interesting, but I content myself with these observations. Indians have no desire to envy the lot of their European and Anglo-Indian comrades. What is desired is justice to all and no favouritism. Indians should not be denied bare justice. It cannot be said that the preponderance of Europeans and Anglo-Indians is due to dearth of qualified Indians. The racial discriminations of which Indians have been complaining for generations is clearly revealed by the statistics now published for the first time.

We stand for justice and fair play. Let our European and Anglo-Indian co-workers have their due shares, but not at the cost of Indians. Let us see what their shares work out to on the population basis. According to the Census of 1921, the population figures are:—

	Number	Percentage.
Indians and Burmans	315,766,453	99.52
Europeans	175,737	.05
Anglo-Indians	113,041	0.03

TOTAL 316,050,231 100.00

Taking for granted that all Europeans and Anglo-Indians were literate, the figures stood as follows:—

	Number	Percentage
Indians & Burmans	22,331,873	98.72
Europeans	175,737	.78
Anglo-Indians	113,140	.50

Total literates 22,623,651 100.00

As most of the subordinates on the railways are required to possess a knowledge of the English language, the population figures of literacy in English were as under:—

	Number	Percentage
Indians & Burman	22,331,872	81.57
Europeans	175,737	6.97
Anglo-Indians	113,041	4.47

Total 2,527,350 99.99

If statistics were given of those possessing university qualifications, Indians will show a still higher percentage. Even taking the above percentages, we find Europeans and Anglo-Indians, who were 6.95 and 4.47 per cent. of the total literates in English, held 38.09 and 37.77 per cent respectively of the Upper subordinate posts whilst pure Indians who were 88.67 per cent among the English literates had only 24.14 per cent of the appointments. This is clear injustice and loudly calls for effective remedies.

The remedies I suggest are:—

1. That recruits for these appointments be taken on the result of competitive examinations.

2. That the highest officials who direct the railway policy and hold charge of individual railways should be Indianized.

3. That the Boards who may conduct competitive examinations should have due proportions of representative gentlemen of all communities concerned.

For the first time in the history of Indian railways, His Excellency the Viceroy, Lord Reading, took an unusual step and attended the 1924 Session of the I. R. Conference Association, in which not one Indian was a member. There the Viceroy said that the "Anglo-Indian community

may rest assured that in the extension of this policy of increasing Indianisation, their interests will receive the most careful consideration and stand in no danger of being overlooked." No body grudges due consideration being given to any community and we take it that His Excellency meant simply justice being done. He could not mean to allow any undue advantages being continued at the expense of the pure Indians.

His Excellency was pleased to say, "I desire to make it clear that I fully recognise that the Anglo-Indian community have played a very considerable part in the working of the railways in the past," and for this reason he gave the assurance. Have not pure Indians played a much greater part in the construction and working of the railways? Pure Indians form 97.50 per cent of the total railway servants against 1.59 per cent of Anglo-Indians and .91 per cent of Europeans. As such this claim of Indians for just treatment is quite strong and valid. It is well known that Colonel H. J. Gidney, representative of the Anglo-Indian community, in his speech on Mr. Acharya's resolution regarding the enquiry into the grievances of railway subordinate employees, himself said: "I am in entire sympathy with the principle of the resolution. I believe that every labourer given the same work, carrying the same responsibility and requiring the same efficiency, should be given the same wages, provided it is a living wage according to his standard of living—a principle to be found in every Government Department except railways." The Royal Commission on Public Services in paragraph 55 of this Report of 1926 laid down equal pay for all officers who do the same work. The All-India Railwaymen's Conference also demands equal pay for equal work.

But Col. Gidney's proviso about the standard of living practically contradicts the main principle he himself has given. Under the cloak of standard of living a serious injustice is being practised upon pure Indians, who are treated as inferior to both Europeans and Anglo-Indians, even where Indians exhibit better work and better qualifications. That is the chief cause of discontent among the Indians. Indians have to live economically because they are poorly paid. The standard of their living is low through sheer poverty and large responsibilities on account of their families and relations. Those among the Indians who are better paid have a decent standard of living.

Surprising was the view taken by Mr. R. N. Maclean. He was misreading the phrase, Indianisation. People have put various constructions upon R. Maclean's words, but I give him credit for emphasising the great need for rapid Indianisation of the higher grades of railway officers and upper subordinates. I refer especially to the posts of the upper subordinates, because there are many practical restrictions against Indians getting into these posts, though in theory all racial discriminations have been moved.

I assure officials like Mr. Maclean that Indians will sooner or later be working the railways not only in the best interests of India itself but also with justice to all including Europeans and Anglo-Indians, just like the Japanese, who work their own railways with equal if not greater efficiency than the European officials of the present day, and surely Indians will work with a greatly reduced

percentage of working expenses and lower rates and fares for the public.

HIGH COST OF EUROPEAN SERVANTS

As far back as the year 1870 the eminent Railway expert at the India office in England, Mr. (subsequently Sir) Juland Danver, wrote in the *Parliamentary Report on the Indian Railways* (1839-70).

"One of the chief expenses connected with the working of the railways in India is the high cost of European Agency and the time should now have arrived when the result of the instruction given to natives and Eurasians in the mechanical departments of a railway should be shown. On the Madras Railway the system of apprenticing Indian born youths as firemen, engine-drivers and mechanical workmen in the Locomotive shops has succeeded admirably and the aim of all should be gradually to allow natives to take the place of highly paid European skill and labour."

He further wrote: "There is no reason also why the more educated class of natives and Eurasians should not fill the superior positions of engineers and assistants," who are more essential today than they were in 1870. The present high cost of working expenses on the state railways in India is entirely due to the European Agency employed at the top of the administration.

The salaries of railway officers were raised in 1921 beyond the recommendations of the Royal Commission on Indian Public Services. From 1922 they have been further increased under the recommendations of the Lee Commission. The salaries and allowances of the higher officials are very high and need cutting down, while the pay and allowances of the lowest employees are too low and should be raised to enable the men to have a living wage for themselves and their families.

TRAINING OF INDIANS FOR MECHANICAL DEPARTMENT.

Upon Sir Juland Danver's advice the Secretary of State for India took up the matter especially, which resulted in a circular from the Government of India dated the 29th June, 1870, impressing upon the railway officers the great advantage of training the natives of the country in all those branches of handicraft that are necessary to the construction and maintenance of railways.

These instructions were issued in 1870, fifty-six years ago, and not even in this year of grace 1926, are full facilities allowed to the natives of the soil, especially to the educated youths, to receive training in mechanical engineering, and the high officials in charge of the Railway administration are bent upon keeping up the costly agency of Europeans. The orders of the Secretary of State for India were defied in India. I cannot do better than quote the finding of the Indian Industrial Commission of 1918.—

"151. Above the skilled workmen is the misty, or foreman and the provision for training such men is hopelessly insufficient. We were forcibly struck, when visiting the large railways and private workshops throughout India, with the almost complete absence of Indians from the ranks of foremen and chargemen, the non-commissioned

officers of the great army of engineering artisans. At present these posts are filled almost entirely by men imported from abroad. The railway companies are endeavouring to supply this deficiency by training European and Anglo-Indian youths.

TRAINING FOR THE POSTS OF FOREMEN

As regards the training of apprentices for the posts of foremen, the answers given by Government to question No. 80 on the 10th September, 1921 and No. 161 of September 1925 are not quite satisfactory. The matter has been thrown partly upon the Local Governments who have no interest or powers in the Railways and partly it has been left to the sweet will of Railway officials who are unwilling to advance the interests of Indians.

In April 1920, the Government of India issued a resolution giving a brief account of the part played by the railways in providing artisans and foremen and expressing their confidence "that the managements of the various railways are sufficiently alive to the needs of the time, to do everything possible to create a system which will give middle class Indian youths an efficient system of training and fit them to take their share in the great work of equipping India with skilled mechanics, the sinews that actuate the industrial frame". At the same time they pointed out "that the railways cannot be expected to bear the cost of training apprentices in their shops in excess of their own requirements and the help of local Governments may reasonably be asked to enable expenditure on further developments to be met." Finally the Government of India trusted that the question of the improvement of the apprentice system will be approached by the Railways and Local Governments in full co-operation and with the determination to open widely in the interests of the industrial advancement of the country the excellent training ground presented by the Railway workshops and that the shop management and staff will bring to the task the same spirit of energy and progress which has raised the railway shops to their high level of efficiency.

In placing the above resolution on the table of the Legislative Assembly on the 10th September, 1921, (Question No. 80) Colonel W. D. Waghorn added that "Railways generally are enlarging the scope of the training and improving facilities at the shops, as it is fully recognised that the better training of Indians for these posts is a most important consideration; that the rules regarding age, qualifications, numerical strength and stipends to be allowed to apprentices will be drawn up by the provincial Governments and the Railway administrations in collaboration when the schemes are sufficiently advanced," and that "Indian apprentices equally with European apprentices are eligible for admission to Technical Schools and for training in workshops."

After 1921 a few Indian mistries have been promoted to the rank of chargemen nominally, but their positions remain the same as before. In reply to an interpellation put in the Assembly in September, 1925, the Government member stated that "in Bengal and the Punjab the Local Government have institutions for imparting

training to apprentice mechanics, which is supplemented by a practical training in the shops of the E. B. and N. W. Railways at Kanchnara and Lahore. The E. L. A. B. N. B. & N. W. B. B. & C. I. Burma, G. I. P. M. & S. M., and S. I. Railways also provide in their workshops facilities for the training of mechanics supplemented by theoretical instruction".

The resolution issued by the Government of India in 1920 is lukewarm and half-hearted and consequently we find no or very little progress in the employment of Indians as foremen.

TRAINING FOR SUPERIOR OFFICERS

In 1916, the Royal Commission on Public Services recommended that: "A determined and immediate effort should be made to provide better educational opportunities in India, so that it may become increasingly possible to recruit in that country (India) the staff needed to meet all normal requirements."

Again in 1920 the Acworth Railway Committee laid great stress upon the importance of providing opportunity for technical training of Indians for all branches of railway service and thought that the Railway Board will make substantial grants of money for the purpose of developing such instruction. (Paragraph 181 of the Report). In 1922 the Hon'ble member for commerce and Railways promised to the Legislative Assembly that a part of the special grant of 150 crores for capital expenditure would be spent on providing facilities for the training of Indians. But very little has been done so far to give practical effect to the recommendation of the Royal Commission of 1916.

UNWILLINGNESS OF INDIAN GOVERNMENT TO TRAIN INDIANS FOR SUPERIOR POSTS

In answer to question No. 79 on 10th September, 1921 Col. W. D. Waghorn on behalf of the Government in the Legislative Assembly said the Government of India had advised the Secretary of State that it was difficult to obtain in India recruits for the superior Locomotive and C. & W. departments and that no substantial change in the immediate future could be looked for. Again in September, 1925, in answer to question No. 161 Mr. G. C. Sime said that "Mechanics for specialist purposes will continue to be recruited from England." In the administration Report for 1923-24, the Railway Board, however have admitted that the facilities for the training of mechanical engineers in India can be developed and that in this way there would be possibility of further Indian recruitment for the Locomotive and C. and W. Departments. This admission is not enough. Arrangements for the training should be put in operation without further delay. There is no dearth of suitable candidates among Indians. On the contrary capable young men from our universities do not find an opportunity.

MR. COLE'S SCHEME

In 1923, a scheme for the training of railway officers and subordinates was prepared by Mr. H. L. Cole, Secretary to the Railway Board. The scheme is excellent and should prove useful.

there is no capitalist directly concerned, the question is higher officials *versus* subordinate employees.

If the officials are allowed, as the Hon'ble the Commerce Member and his colleagues mean to do, to continue their autocratic powers without any check for appeal, the position of Indians on the railways would never improve. They would be kept down perpetually. Certainly this was not the intention of the Acworth Committee. The Government members in their zeal misrepresent facts to the Assembly to the detriment of helpless railway employees.

Mr. Acharya was perfectly right in asking the Government members, "Is there to be only departmental discipline and no departmental justice?" As described by Col. Gidoe, M. L. A., the representative of the Anglo-Indian community, a railway employee gets no redress even when he has a genuine grievance. The order of the junior official is seldom or never upset by his senior or agent. The subordinate appeals to the Railway Board which has stereotyped a reply refusing to interfere with the orders of the Agent. The attitude of the Hon'ble the Commerce member leaves no chance for redress by constitutional means, but I would not advise the helpless workers to resort to any direct action. The matter needs combined representation and continued agitation.

The officials who have secured for themselves Parliamentary guarantees for their huge salaries, allowances, security of employment, pensions, &c., for which there is no precedent or parallel in any civilised country in the world, will not allow even bare justice to their subordinates, which the ordinary rules allow to every servant of Government, however humble he may be. Who will say that such treatment of a hard working class of public servants is reasonable? No Indian agrees to it. The Legislative Assembly have voted for the enquiry in the face of the strenuous opposition of the Government members and of the European Non-official exploiters of India. The Anglo-Indian community, though treated a little better than pure Indians, has many grievances and it is satisfactory to note that its representative voted with the Indians on the resolution under reference. It now remains for the railway servants to show by completing their own organisations whether they are satisfied with the treatment they are receiving from their superiors, whether the railway service on the whole is popular as put forth by Mr. E. E. Sykes of the Bombay European community, or whether the men resort to railway service and stick to it under necessity through the stress of the prevailing unemployment and for want of other occupations in the country.

By their refusal to receive appeals from aggrieved members of the subordinate railway service or to carry out the wishes of the Legislative Assembly for an open enquiry, the officials have given a challenge to the workers unknown in the history of public servants in India.

On behalf of the men, the majority of the Legislative Assembly who voted for the resolution claimed with very good reasons for the men, in return for their hard work, an adequate remuneration, proper treatment, satisfactory service conditions, a constitutional tribunal to ensure all this

from time to time, along with periodical enquiries into the condition of the employees. Khan Bahadur W. M. Hussain pointed out that the Chief Mechanical Engineer of the N. W. Railway was a fitter when he started life and was getting now something like two or three thousand rupees a month. Has any Indian, he asked, any chance of rising to become a Loco Superintendent? No. There lies the racial discrimination. Such racial discrimination is at the bottom of most of the grievances of the railway staff. The discriminations are kept alive on the railways in the face of the Royal Proclamation and repeated assurances from the Government of India, the Secretary of State and the Public Services Commission that there can be no trace and must be no trace of racial inequality under the fundamental principles of British rule in India. The statistics of railway officers and subordinates published in the administrative Report for 1923-24 clearly demonstrates the racial discrimination of which Indians have been complaining for many decades.

Commercial principles are often cited in connection with the Indian railways, merely to keep down the just claims of Indians or to mislead Indian politicians. Have even the non-strategic state railways been constructed and worked on true commercial principles during the last 75 years or so? Have all the charges incurred thereon been accounted for on commercial principles? Have not crores of deficits of working expenses and interest charges been cleared off from the general revenues of India? Can any commercial concern draw so largely from such public funds? Is any inventory kept and maintained of the assets and liabilities on account of the state railways in a recognised commercial system and form? Answers to these and cognate suggestions will reveal the real truth.

A comprehensive account of receipts and charges incurred on account of the Indian Railways shows a net loss of 322.8 crores of rupees to the Indian Treasury from 1850-51 to 1923-24 and the losses are still growing. How many commercial concerns could bear such losses? But these losses on account of the Indian railways have been borne by the people of India, who are being unjustly treated at their own expense, by the officials who have been placed in charge of the Indian Railways.

Sir Charles Innes said that democratic institutions should not have the power of interference with the executive, but gave no answer when Sir Purushotamdas Thakurdas asked the Hon'ble member whether he looked upon the Legislative Assembly as a democratic institution full-fledged and with all the powers which a democratic institution should have. Sir Charles Innes spoke of bitter experience of state management of railways in some democratic countries, but he ignored the excellent results of the state management of railways in our own country, during the seventies and eighties of the last century, when state management fully justified itself both in efficiency and economical working. (Page 803).

Sir Charles Innes has been labouring under a serious misapprehension. He said generally, the railway servants are happy and contented, that the enquiry if instituted would start labour unrest, resulting in strikes on every railway. "Once you get," he said, "your railwaymen to believe that if they want to raise their pay, they have merely to

majority of our people love justice, whereas special privileges are contrary to justice. We must stand up for and assert our rights as citizens and children of the soil. We cannot do it individually. We must unite and assert our rights unitedly. United we stand, divided we fall. In union alone is our strength. United action in a peaceful manner is sure to secure us justice, though

it may take some time. It is a big struggle, but it must be carried to victory.

[This article is the presidential address of Rai Saheb Chandrika Prasada at this year's Annual Convention of the All-India Railwaymen's Federation held at Madras, specially edited for THE MODERN REVIEW.]

BRITISH EXPANSION IN TIBET

By DR. TARAKNATH DAS

CHAPTER III

Anglo-Japanese Alliance. Russo-Japanese War, and Younghusband's Expedition to Tibet

THE Anglo-Japanese Alliance was signed on January 30th. 1902. The spirit and the motive of the Alliance are to be found in the preamble of the famous document.

"The Governments of Great Britain and Japan actuated solely by a desire to maintain the status quo and general peace of the extreme East, being moreover specially interested in maintaining the independence and territorial integrity of the Empire of China and the Empire of Korea, and in securing equal opportunities in those countries for commerce and industry in all nations, hereby agree, etc.

This shows that the prime motive of the Alliance is to keep Russia out of Korea and at the same time not allowing Russia to secure any further foothold in any part of the Empire of China. Indeed the possibility of Russian occupation of Manchuria, after the Boxer trouble, was one of the most important factors of the Russo-Japanese trouble; and Great Britain and America also were most vitally interested in trade there. The German Government, through the pronouncement of Prince Von Bulow, made it clear that she was not anxious to uphold the hand of Great Britain in Manchuria against Russia. Indeed Great Britain herself made an agreement with Russia in 1899 by which parts of Manchuria and Mongolia fell in as spheres of influence of Russia. The Russo-Chinese agreement conferring on Russia the right of building railroads in that very region, gave her certain privileges. It is also to be remembered that Mr. Hay's Open Door

Policy, as enunciated in his famous declaration (July 3. 1900), did recognise the spheres of influence: and it is fully evident also that in pursuance of the very policy, the United States never made a formal protest against any special spheres of influence of any nation. Thus preservation of the territorial integrity of the Chinese Empire meant opposition to further encroachment by Russia; and that encroachment in the British mind had certainly some reference to Tibet, where Russia was attempting to secure some foothold through the Sino-Russian commercial treaty mentioned before.

The most important provision of the Anglo-Japanese Alliance was that if any of the contracting parties be at war with a third party and the third party be aided by any other nation then the other contracting party of the alliance would come to the aid of the ally and they would not conclude peace until both parties agreed to it.

From Chamberlain and even King Edward VII we have it² that France was willing to settle all outstanding disputes on colonial matters, even before the conclusion of the Anglo-Japanese Alliance. Britain was indifferent to this; for she was not at all afraid of fighting France single-handed. In case of necessity Russia could be taken care of by Japan. It was also certain that Germany was not going to aid Russia against England in case of a war. If she had that intention she could have accepted the partnership in the Anglo-Japanese-

German Alliance which was definitely proposed in 1901. Thus Britain's position became more secure.

On January 8th, 1903, Lord Curzon sent a lengthy despatch to the Secretary of State for India, and only a few extracts of this clear statement of policy is in the published papers on Tibet, and the following quotation from this document will clearly explain the factors involved in the situation :

"If we (Government of India) therefore now enter upon negotiations with no other vantage ground than the successful reassertion of our authority on a very inconspicuous section of the border, it does not appear that there is much reason for anticipating a more favorable solution of the Tibetan problem than has attended our previous efforts, unless, indeed, we are prepared to assume a minatory tone and to threaten Tibet with further advance if the political and commercial relations between us are allowed any longer to be reduced to a nullity by her policy of obstinate inaction. The second combination of circumstances that has materially affected the situation is the rumored conclusion of a secret agreement by which the Russian Government has acquired certain powers of interference in Tibet. We have ourselves reported to your Lordship circumstantial evidence derived from a variety of quarters all pointing to the same direction and tending to show the existence of an arrangement of some sort between Russia and Tibet. This then is the situation with which we are confronted at the moment when we are asked by your Lordship to advise as to the answer that should be returned to the Chinese proposals for the reopening of negotiations with our Political Officer on the Tibetan frontier. It is obvious that any such negotiations are thereby invested with a far more than local importance, and that what we are concerned to examine is not the mere settlement of border dispute or even the amelioration of our future trading relations with Tibet but the question of our entire future political relations with that country, and with the degree to which we can permit the influence of another great Power to be exercised for the first time in Tibetan affairs. It is unnecessary for us to remind your Lordship that the Russian border nowhere even touches that of Tibet, and the nearest point of the Russian territory is considerably more than a thousand miles short of the Tibetan capital, which is situated in the extreme south and close proximity to the northern frontier of the Indian Empire. Neither need we point to the historical fact that no other States or Powers have, during the time that the British Dominion has been established in India, had any connection with Tibet, but firstly China, who possesses a nominal suzerainty over the country; secondly Nepal, a State in close political connection with India, and, thirdly, the British Government itself. The policy of exclusiveness to which the Tibetan Government has during the last century become increasingly addicted has only been tolerated by us, because anomalous and unfriendly as it has been, it carried with it no element of political or military danger. At no time during that century do we imagine

that Great Britain would have permitted the creation of a rival and hostile influence in a position so close to the Indian border and so pregnant with possibilities of mischief. We are of the opinion that the only way in which we can counteract the danger by which we regard that British interest is directly threatened in Tibet, is to assume the initiative ourselves, and we regard the Chinese proposals for a conference as affording an excellent opportunity for pressing forward and carrying out this policy. We are in favour, subject to qualifications that we shall presently mention, not only of acceptance of the Chinese proposals, but of attaching to them the condition that the conference shall take place not upon our frontier, but at Lhasa, and it shall be attended by a representative of the Tibetan Government, who will participate in the proceedings. In our view, the attempt to come to terms with Tibet through the agency of China has invariably proved a failure in the past, because of the intervention of this third party between Tibet and ourselves. We regard the so-called suzerainty of China over Tibet as a constitutional fiction, a political affectation which has been maintained because of its convenience to both parties. Our views, as His Majesty is aware, have been for some time in favour of dealing with Tibet alone; and it is upon these lines that we have proceeded with the consent of His Majesty's Government, in attempting to open up direct communication with the Dalai Lama. In our view, any country or Government, or Empire has a right to protect its own interests, and if those interests are seriously imperilled, as we hold ours to be in Tibet, we hold that the first law of national existence, which is self-preservation, compels us to take such steps as will avert these dangers and place our security upon an assured and impregnable footing in view of the contingency, of opposition, we think that the mission, if decided upon, should be accompanied by an armed escort, sufficient to overawe any opposition that might be encountered on the way, to ensure its safety while in Lhasa. The military strength of the Tibetans is beneath contempt, and serious resistance is not to be contemplated. At the same time the most emphatic assurance might be given to the Chinese and Tibetan Governments that the mission was of an exclusively commercial character, that we repudiate all designs of a political nature upon Tibet, that, we have no desire either to declare a protectorate or permanently to occupy any portion of the country, but that our intentions were confined to the removing of the embargo that at present rests upon all trade between Tibet and India, and to establishing those amicable relations and means of communication that ought to subsist between adjacent and friendly Powers. We believe that the policy of frank discussion and cooperation with the Nepalese Durbar would find them prepared to take part in our mission. If some such steps be not taken as we have advocated, a serious danger will grow up in Tibet, which may in one day, and perhaps at no very distant date, attain to menacing dimensions. We believe that our territorial position and our indubitable rights, enhanced as they are by complete disrespect shown by the Tibetans for existing stipulations, place it in our power to nip any such danger in the bud before it has developed; and

we earnestly hope that the opportunity be not lost. We regard the situation as one affecting the frontiers, which we are called upon to defend with Indian resources, which is entitled to carry weight with His Majesty's Government; and we entertain a sincere alarm that if nothing is done and matters are allowed to slide, we may before long have occasion gravely to regret that action was not taken while it was still relatively free from difficulty...";

The above despatch, which became the cornerstone of the British policy towards Tibet, makes clear a good many things, and those that are worth consideration are:—(1) So far as the British Government was concerned, the question of Chinese suzerainty was merely a "constitutional fiction and political affectation;" (2) For the sake of India, Great Britain would never allow any powerful nation to have political influence in Tibet. The British Government did not interfere in Tibet aggressively because there was no such menace. As soon as Russia appeared on the scene the British attitude changed (3) Although the whole motive of the British Government was to carry on negotiations to bring Tibet within the political influence of Britain, it was made clear to the Tibetan and Chinese Governments that there was no political motive, thus revealing the true nature of British diplomacy (4) Tibet must be controlled as soon as possible so that Russian influence be nipped in the bud, (5) The policy was even to use Nepal against Tibet.

Although a forward policy towards Tibet had been decided upon, the Secretary of State for India was very cautious about the move recommended by the Governor General in Council. On February 27th, 1903, the Secretary of State for India, among other things, instructed Lord Curzon in the following way:—

"... Your Excellency's proposal to send an armed mission to enter Lhasa, by force if necessary and establish a Resident, might no doubt, if the issue were simply one between India and Tibet, be justified as a legitimate reply to the action of the Tibetan Government. But His Majesty's Government cannot regard the question as one concerning India and Tibet alone. The position of China, in its relations to the powers of Europe, has been so modified in recent years that it is necessary to take into account those altered conditions in deciding on action affecting what must still be regarded as a province of China. It is true as stated in your Excellency's letter that we have no desire either to declare a Protectorate or permanently to occupy any part of the country. Measures of this kind might, however, become inevitable if we were once to find ourselves committed to armed intervention in Tibet,

and it is almost certain that were the British Mission to encounter opposition, questions would be raised which would have to be considered, not as local ones concerning Tibet and India exclusively but from an international point of view, as involving the status of the Chinese Empire. For these reasons His Majesty's Government thinks it necessary, before sanctioning a course which might be regarded as an attack on the integrity of the Chinese Empire, to be sure that each action can be justified by the previous action of Tibet, and they have accordingly come to the conclusion that it would be premature to adopt measures so likely to precipitate a crisis in the affairs of Tibet as those which your Excellency has proposed. In their opinion it would have been unwise not to use the Russian memorandum of the 2nd of February as an occasion for pressing the Russian Government to make a distinct statement of their policy and for warning them of our intention to meet any action on their part by more than counter-balancing measures of our own. After the explanations of the Russian Government have been received, His Majesty's Government will be in a better position to decide the scope to be given to the negotiations with China, and on the steps to be taken to protect India against any danger from the establishment of foreign influence in Tibet."

The Anglo-Russian controversy regarding Tibet from now on took the shape of giving an excuse for British action, and a few extracts from the dispatches exchanged between the various parties will give an adequate idea of the development. In a despatch from the Marquis of Lansdowne to Sir G. Scott, dated February 18, the British Government's position has been made absolutely clear. The despatch in part reads:—

"During my conversation with the Russian Ambassador to-day I referred to the question of Tibet, which we had discussed on the 11th instant. The interest of India in Tibet was, I said, of a very special character. With the map of Central Asia before me, I pointed out to His Excellency that Lhasa was within a comparatively short distance of the northern frontier of India. It was, on the other hand, considerably over 1,000 miles distant from the Asiatic possessions of Russia, and any sudden display of Russian interest or activity in the regions immediately adjoining the possessions of Great Britain would scarcely fail to have a disturbing effect upon the population or to create the impression that British influence was receding and that of Russia making rapid advances into regions which had hitherto been regarded as altogether outside of her sphere of influence. Should there be any display of Russian activity in that country we should be obliged to reply by a display of activity, not only equivalent to but exceeding that made by Russia. If they sent a Mission or an expedition we should have to do the same but in greater strength...."

The attitude of the Russian Government can be measured from the Marquis of Lansdowne to Sir G. Scott covering the substance

of the conversation between the Marquis of Lansdowne and the Russian Ambassador Count Benckendorff;

"Count Benckendorff went on to say that although the Russian Government had no designs whatever upon Tibet, they could not remain indifferent to any serious disturbance of the status quo in that country. Such a disturbance might render it necessary for them to safeguard their interests in Asia, not that, even in this case, they would desire to interfere in the affairs of Tibet as their

policy "Ne viserait le Thibet en aucun cas" but they might be obliged to take measures elsewhere. They regarded Tibet as forming a part of the Chinese Empire in the integrity of which they took an interest. His Excellency went on to say that he hoped that there was no question of any action on our part in regard to Tibet which might have the effect of raising questions of this kind..."⁶

(Chapter III to be concluded)

1. The following extract from the circular telegram sent to the Powers by John Hay shows conclusively that he recognised the "sphere of influence" of other nations. "The policy of the United States is to seek a solution which may bring about permanent safety and peace to China, preserve Chinese territorial and administrative unity, protect all rights guaranteed to friendly powers by treaty and international law and safeguard for the world the principle of equal and impartial trade with all parts of the Chinese empire (Italics are mine) (a)

U. S. Foreign Relations, 1900 p. 299 (b) Bau M. J. "THE OPEN DOOR DOCTRINE", N. Y. 1923, p. 28. (c) Hornbeck, S. K., Contemporary Politics in the Far East, New York 1916, p. 236.

2. Baron von Eckardstein: Ten Years at the Court of St James, 1895-1905 New York, 1922.

3. British Parliamentary Papers on Tibet, 1895-1904, pp. 150-156.

4. *Ibid.*, p. 185.

5. *Ibid.*, pp. 181-182.

6. *Ibid.*, p. 187.

INDIA AND THE EMPIRE

By PROF. B. RAMACHANDRA RAU

BUT for the recent Anglo-German war the economic development of the Empire with the view of making each self-governing part supplement the economic needs of the other parts of the Empire and making the Empire as a whole an independent self-sufficient economic unit would never have been brought to the region of practical politics. It was true that some sort of Imperial Preference scheme first worked out by Canada and followed by the other self-governing Dominions was existing prior to the war. It was by virtue of this preference that Great Britain was able to maintain the supreme hold of the Colonial and Dominion markets even though industrial rivals like Germany and America were successfully competing with it. Firstly, England became the workshop of the world through her mechanical inventions, use of capital, a steady supply of raw materials and exclusion of rivals from this supply and the commercial policy of the English Statesmen promoting

the growth of the Colonial Empire. By virtue of the inherited skill of her workers and special organisers, the brilliance of her inventors, the possession of raw materials particularly, iron and coal, the geographical situation and favourable climate, the shelter of her patents, the virtual monopoly of the carrying trade of the world and her freedom from Civil Wars or other domestic calamities England was able to maintain the lead in the race for industrial supremacy till the end of the Victorian Era* but other countries notably Japan, Germany† and the United States of America were fast developing their wealth-producing energy behind protective tariffs and successfully competing with industrial Britain. England soon lost her industrial supremacy and became one among

* For the qualities that enabled Great Britain to assume the Industrial Leadership see Dr. A. Marshall—Industry and Trade p. 35 etc.

† See E. B. Williams—"Made in Germany", p. 166

many competing countries—*primus inter pares*—chiefly on account of the neglect of scientific research and technical training, the conservatism of her manufacturers, the canny policy of the trade unions, the hesitation of

the capitalists to expand production in face of industrial unrest and a combination of other causes. The following table shows how England gradually lost her pride of place as the world's manufacturer :

Country	1871-80	1881-90	1901-10	1911-13	1923
Russia	87.5 p.c.	82.5 p.c.	80.5 p.c.	59.8 p.c.	68 p.c.
Sweden	78.0	74.5	54.0	51.0	61.4
Denmark	68.5	66.0	57.0	54.0	59.0
Germany	86.0	80.0	73.0	68.7	40.0
France	81.5	81.0	66.0	63.0	43.0
Spain	81.5	76.5	59.5	66.5	75.5
Italy	81.5	76.0	50.6	45.0	40.0
China and Hongkong	98.0	97.5	93.5	90.0	93.0
The U. S. A.	90.5	90.5	81.0	76.2	79.0
Argentina	97.0	93.5	89.0	83.0	85.5
India	94.5	96.0	95.5	95.0	95.5
Australia	91.5	95.6	91.0	90.5	93.9
New Zealand	95.5	92.0	90.5	87.5	87.5
Canada	91.0	92.0	89.2	84.7	84.0

While the above table shows the decline of the proportion of British manufactured goods sent to foreign countries the following table shows the advance of the industrial rivals of Great Britain.

Countries	Exports sent by	1870	1900	1913	1923
The U. S. A.	The United Kingdom	34.8 p.c.	18.4 p.c.	15.0 p.c.	10.6 p.c.
	Germany	6.2	12.4	10.2	4.25
	Japan	0.7	4.6	5.05	9.15
Germany	The United Kingdom		12.4	8.1	
	The U. S. A.		19.3	15.3	
	Japan				
France	The United Kingdom	18.8	14.4	13.3	
	The U. S. A.	7.95	7.8	10.6	
	Germany	3.76	9.1	12.7	
Russia	The United Kingdom	33.9	20.0	11.4	
	Germany	42.8	34.6	45.5	
	The U. S. A.	1.55	7.0	37.0	
Italy	The United Kingdom	26.8	21.0	16.2	11.1
	Germany	1.44	11.9	16.7	7.6
	The U. S. A.	4.2	13.2	14.3	25.6
The Netherlands	The United Kingdom	34.2	14.7	8.7	16.4
	Germany	21.5	19.6	27.0	26.0
	The U. S. A.	1.98	14.4	11.3	13.25
Denmark	The United Kingdom	25.0	20.5	16.6	18.0
	Germany	35.3	29.2	38.4	27.2
	The U. S. A.	1.91	14.8	8.5	20.2
China	The United Kingdom	37.0	20.5	16.6	13.0
	The U. S. A.	0.57	7.5		16.7
	Japan	1.95	12.6	22.5	27.9

Countries	Exports sent by	1870	1900	1913	1923
India	The United Kingdom	65'0	68'1	60'0 *	57'5
	The U. S. A.	0'26	2'4	2'42	6'45
	Germany	0'10	1'75	4'5	3'84
	Japan	1'14	0'6	1'78	4'65
Australia	The United Kingdom	61'0	62'0	51'5	52'0
	The U. S. A.	30	12'2	13'7	18'7
	Germany		6'6	8'8	0'45
New Zealand	The United Kingdom	58'0	61'5	59'5	55'4
	The U. S. A.		1'0	9'45	15'4
	Germany		1'72	3'4	0'05
South Africa	The United Kingdom		67'5	56'0	52'0
	The U. S. A.		9'0	8'7	12'9
	Germany		2'7	8'05	4'95
Canada	The United Kingdom		24'7	20'3	17'6
	The U. S. A.		61'0	65'0	67'5
	Germany		4'77	2'12	0'34

The chief lesson from the above table* is the fact that industrial Britain was gradually losing its hold on the foreign countries and the European markets. Though deprived of these markets it has been able to continue as the leading supplier to the Dominions by virtue of the Preferential clause coming happily to her aid. During the war-period when food-supplies and raw-materials and manufactures were urgently required the possibility of tapping the Empire resources was realised and the real move towards Empire development was made in the year 1917 at the Imperial Conference. Reciprocal trading advantages were considered as the necessary means to bring about this cherished consummation of Imperial Development. Steady complementary trade between the mother country and the Empire countries was the ideal aimed at. But as the necessary means to bring about this desirable end were not thoroughly developed the scheme could not accomplish much. As soon as the stress of the war was removed the ardour of the Dominions cooled down appreciably and nothing tangible was done except the facilitating of migration from Great Britain to the Dominions to a limited extent.

The world-wide trade depression in the triennium 1921-23 has once more drawn the attention of the British public to this matter and in order to solve the twin problems of unemployment and overpopulation the development of the Empire trade and resources is

proposed as the only practicable measure.* The army of the unemployed persons has been estimated at 1,300,000 persons. The population of Great Britain is on the increase. It is calculated that the natural excess of births over deaths is 10 per thousand and at this rate of growth the natural increase of population would be 430,000 annually. As the stream of emigration is much reduced than before, the net annual increase is about 300,000 much greater than it used to be prior to the war i.e. 100,000. A few of the economists propose the control of credit as a remedy for unemployment and for regulating trade on a stable basis. There is a consensus of public opinion however as regards the efficiency of the new remedy viz. empire development and its ability to solve the problem is being discussed with warmth at the present time. As the foreign countries are gradually raising their tariffs † against British goods it would be suicidal if Britain were to rely solely on the intelligence and initiative of its manufacturers to cope with the problem of foreign industrial competition. Germany might not in the near future prove a formidable competitor. As one writer points out "Germany can no longer play the bold game and her spasmodic efforts to remedy her economic distress by deliberate destruction of her currency may be considered the death of Germany's economic Imperialism. Not only is Germany's financial

* Both the tables are taken from F. L. MacDougall—"Sheltered Markets".

* See James Merchant—"Birth rate and the Empire", p. 2.

† See Basil Williams—"Cecil Rhodes", pp. 55-56.

position hopeless but she has no colonies and practically no merchant fleet and the whole spirit of the German nation has changed. The arrogant and passionate spirit of nationalism and Imperialism which drove German production to the front before the War has on the whole yielded to a sinister and meeker spirit and the older order of the day "Deutschland über alles" has been converted to the modest one of "Deutschland für die Deutschen". But America is bound to become Britain's strong industrial rival. According to Secretary Hoover "America is no longer faced with difficulties arising out of war." In the matter of mass production American industrialists are "nearly twenty-five years ahead of other nations." They are making a bold bid for the Asiatic trade. Both in China and India American firms are on the increase. America's foreign trade in the last fiscal year has increased by 10 p.c. and amounted to 4531 million dollars and the import trade declined by about 5 p.c. and amounted to 3611 million dollars. There was an increase of manufactures in its export trade. Merchandise exports increased and exceeded imports by 980 dollars. Some of the allies like France and Italy have been extending their foreign trade. Italy has been competing with Britain in the case of textile manufactures. Switzerland and Czechoslovakia are becoming industrialised to a great extent. A rejuvenated Central Europe as contemplated by the Dawes Committee would mean a complete loss of trade with the European markets. Hence the importance of the Dominion markets is receiving much stress. While formerly the Empire problem was purely a political one and the interest being solely confined to the Imperial Conference and the idea of Imperial Federation, at present the economic side of the problem receives much emphasis. A failure to forge a lasting political link between the different parts of the Empire and the mother country might not produce disastrous consequences, but the failure to cement the ties between the Empire countries by strong economic links would mean a serious blow to the prosperity of the United Kingdom. Economic decadence would be the result if the world refuses to support raw materials to Britain and purchase her manufactured products. Great Britain has always been unwisely aspiring to be the world's manufacturer and if the latter fails to take back her goods a self-sufficient Britain would be reduced to the position of

a fifth rate power. Political unity is not so essential for the existence of the Empire and the Dominions have already gained independent national status with the right to negotiate independently with the foreign powers. They form members of the Imperial Union and the role of Great Britain is no more significant than that of a managing director in a joint-stock concern.

To avert the impending doom the solution of the Empire development is proposed by the Imperialists as the only remedy. While Great Britain has to provide men, money and markets; the duty of the Dominions and the other parts of the Empire is to purchase the manufactured products of Great Britain and supply the needed raw materials for England's manufacturers as they have done in the last century. This would find increasing employment for the British workers for the processes of completing the finished stage of the manufactured goods would mean more benefit to the industrialists than sending partly manufactured goods out of the country. The *raison d'être* of the British Trade Facilities Act has been the very same object and although the principle involved is rather unsound still the Empire development scheme is free from any defect because the people of Great Britain who settle in the Dominions, would naturally prefer British manufactures. The silken ties of sentiment and the mystic sympathy of the identity in race would act in the favour of the industrialists of Great Britain. Thus the duty of Great Britain is to facilitate the migration of the able-bodied workers to the Empire parts and bring about a redistribution of the White race in the Empire as a whole. The Empire Settlement Act was evidently meant to encourage the Empire migration scheme. From May 31, 1922 to Dec. 31 1923, some 40,000 emigrants had been assisted according to this Act. But as the costs of the settlement have been ignored complete success has not attended on this particular proposal. The new Empire emigration policy of the Dominions reckons this item and as Great Britain undertakes to bear part of the interest involved in the fund set apart for developmental purposes the question of men is solved and that of money and markets alone remains. The Dominions have been requesting the British purchasers to consume their products provided their cost compares favourably with the foreign produce and the quality is

in no way inferior to it. The British Labour party has recently passed a resolution to restrict the flow of the sweated products of the industries from outside into Great Britain. The preferential buying of the Empire goods is advocated by Mr. MacDongall. Even inter-empire banking is resorted to to link one colony with another and all of them with London. The old Colonial Bank is being reorganised into Barclay's Bank (Dominion, Colonial and Overseas) to secure cheap inter-empire finance.

If the British purchasers are animated with sentimentalism towards the Empire idea the necessary sacrifice would be made cheerfully. Just a few days back we read in the *Times* of London of a big demonstration in Hyde Park in favour of Empire goods and the Wembley Exhibition has familiarised the British people with the Empire products and if only a proper system of merchandise marking were to be perfected it would solve the problem of differentiating the Empire products from those of outside. A system of constructive advertisement in the United Kingdom on the part of the Empire Export Produce Associations would popularise their goods and the necessity of finding markets for their goods can be solved easily.

But there are several impediments in the path as regards the complete realisation of this well thought-out scheme. Firstly the interests of the consumers and the producers are not identical except in a very remote sense. The economic sophists might preach the alluring doctrine of identity of interests between the consumers and the producers. The consumers require a steady supply at a constant price and the producers require the very same conditions. Hence, both are interested in the volume of production. Though this is broadly speaking a correctly worded statement still it is true only when the whole world of producers and consumers are taken into account. It is also true in the sense that society cannot be roughly labelled into classes called consumers and producers and a set of measures devised to benefit each class without prejudice to the other class very often the superiority of producers' interest is considered a decisive one and statesmen undertake measures to benefit the producers, but these have tended to lead more to economic retrogression than progress. Indiscriminate tariff raising is an instance of this unwise legislation. The consumers required

goods and as the scale of the cost of production of the industrialists varies, the consumers would go in for the cheapest and if the Empire producers are unable to bear this in mind it would be detrimental to the success of the scheme. Secondly the evolution of a common economic trade policy for the British Commonwealth would confer immediate benefit to all the different parts, but as it consists of many different lands and peoples under different stages of industrial and economic advancement the uniform policy selected would fail to take those differences into account. The spirit of narrow egotistic and self-sufficing nationalism has been intensified during the war and is tending to sway the higher economic thought of these countries. These tend to become industrially self-sufficing.* The basic necessity for economic progress is a wide-spread industrial economy finding scope for continuous economic activity on the part of its workers. Agriculture denies this scope specially if it is dependent on monsoon rainfall and is less paying from the material standpoint than manufacturing industries. The Dominions and other parts of the Empire which possess the raw materials would aspire towards the creation of the industrial economy stage. This by itself would restrict the scope of some of the manufacturers of the United Kingdom—specially those who produce the lower kind of goods.

Thirdly the change of policy and preferring Empire-goods to Allies' goods, say of Belgium, France, America and Italy, would create resentment and a suspicion among them. Now that the stress of the war is minimised they need not care much for the sentiment of the allies. But if any preferential buying and raising of tariff against foreign goods is contemplated there would be a keen struggle for markets and the advocates of the British Empire should not be unwise enough to provoke the anger of other countries. It can exist best as a free trade Empire.†

Taxing food supplies would be resented by the British working classes who are threatening already the very existence of capitalism and if the cost of living is enhanced the struggle between Labour and Capital would be bitter. Even the doughty champion of Imperial Preference, Joseph Chamberlain

* See the recent raising of the Australian Tariff.

† See Harold Cox, *Economic Liberty*.

had to explicitly state that if food-supplies would be subject to enhanced duties it would be compensated by lowering the duties on tea coffee and sugar. So this new preferential buying plan has to keep this in view.

Again the British people wish to improve their own agricultural conditions. They are making heroic efforts to make agriculture a paying proposition. The splitting up of the big acres into small but economic holdings is recommended and the state has to shoulder the financial responsibility of this rearrangement. (See Ashley Committee's Report). "Defence is better than opulence" said Adam Smith long ago and the British Government has realised that agriculture is a necessary part of the economic structure of the country if it were to be self-sufficing. During the Napoleonic War, the Boer War and the late Anglo-German War alarmist campaigns urging the importance of landed interests were conducted but nothing very marked has been achieved so far as wheat-raising is concerned. This might seriously affect the scheme of Empire development.

The Empire migration scheme is disliked by the Labour Party in England* as it is understood to be an attempt to indirectly weaken the Trade Unions by sending away the undesirable labour agitators. The British Labour Party views perversely all the problems of Empire and the Empire Day celebrations are disliked by the Labourites. The Dominions specially Australia where the Labour Unions are all-powerful desire only farmers and a very large number of the workers would lower the level of wages if unrestricted immigration into the country is allowed. Hence it would take a long time, at least ten or twenty years, before a large number of British workers can find suitable work for themselves in Australia. Hence the Empire Emigration scheme alone cannot prove an efficacious remedy for the present economic conditions of the country (United Kingdom). The Dominions require farmers of the right type who would undertake to make the land their permanent abode; hence Great Britain is now insisting on de-urbanising the emigrant before he leaves British shores. Commercial, financial and exporting interests are decidedly against the Empirist policy. They place their faith on the doctrine of three cornered commerce and

are bent upon realising economic internationalism instead of the narrower conception of Empire development.

Lastly there is the possibility of evasion of duties levied on the foreign countries.* Scandinavian timber would be exported from Canada as Canadian timber. Brazilian coffee would be imported from the Cape Colony of South Africa. Any elaborate system of certificates of origin and such like devices only give an infinite source of trouble and would not check evasion of this description. (See Lord Cromer in *The After War Problems*, p. 26 and 27.)

This much of preliminary introduction is needed to state the present attitude of the Mother Country with the members of the Empire and the relation between the United Kingdom, i.e., the mother country and the rest of the Empire not included in the Dominions would be dependent on the scope, freedom and facilities for the employment of its capital wealth, and provisions for the employment of its middle class people, and the unrestricted hold of the Empire markets. As these tend to become restricted by the industrial development of the Dominions or the entry of foreign powers the tendency would be to fall back upon the Crown Colonies, India and other backward tracts peopled by the black or brown and the uncivilised races. The duty of the mother country to the Dominions has been definitely stated to be the one of providing men, money and markets. The main object of the Imperialists is to raise the standard of living of the other half of the Empire so that the industrialists of both the mother country and the Dominions might find the necessary market for their manufactures. The retention of these markets for their industrialists is the object of the advocates of the Imperial Development idea. This policy is never likely to succeed as the Dominions have restricted the rights of the Indian immigrants and as the policy of reserving their country to the White races alone would not meet with approval on the part of the Indian

* See Lord Milner "The Questions of the Hour" pp. 94, 103.

* The continental manufacturers generally send their goods to England to receive a veneer of British workmanship and send these goods to the colonies to take advantage of the Colonial Preference. Hence the colonies are forced to change the conditions of Preference and insist on the increase of British Labour or material in the goods from the 25 p.c. limit to a higher figure so as to prevent the Anglo-Continental goods from obtaining Preference.

people. Without a frank and explicit recognition of race-equality and the throwing open of rightful opportunities for an all-round development the conception of the Empire is a misnomer. Empire development would be construed as a clever device and mask for the profit of the white race alone. It might have faith in the arrogant belief that that alone is socially efficient to carry out the trusteeship idea of the undeveloped black and brown races of the earth. It might pursue the *White Australia Policy** and the *White South Africa Policy*. But they have essentially misunderstood the objects of the Indian people who have settled there. Neither Great Britain nor the Dominions have realised the correct attitude of the Indian mind in the matter of Indian immigration. Indian people do not desire political control in Kenya or in any other part of the Dominions. It is racial and legal inequality which they consider as injustice.

The Indian people have a strong suspicion that this policy of Imperial development would disable the indigenous industrial system to adjust itself to the complex conditions that would prevail if British manufactures were to be sold in India. The dispossessed industrialists would be forced to return to the land and grow the necessary food-stuffs for satisfying the Imperial demands. This is the reason why there is an undue emphasis of late in the matter of co-ordination of agricultural research in the different provinces. Since the time of Lord Mayo the Indian government knew pretty well that Indian interests lie solely in the development of agricultural potentialities but their half-hearted attempts in this line have not proved to be of much benefit. Just at a time when the provincial governments have been doing their best for the improvement of their industrial condition the policy of developing agriculture is considered to be an all-important matter. Even for the selection of the right person for the Viceroyal Chair agricultural knowledge has become an indispensable qualification. India would be really grateful if even at this late hour the real handicaps on our agricultural situation are understood aright and the lancet applied

at the proper place to heal the disease. Scientific Research is not the only thing required to benefit the present lot of our agriculturists. The over emphasis on research to the comparative neglect of the important problems of credit and marketing facilities would make their laudable attempts an absolute failure.

The revival of the Imperial development idea might have indirect effect on the Indian finance policy. Every time the fervour of imperialistic expansion catches hold of the Tory party Indian finances are bound to suffer to a certain extent. Whenever the Russian bogey was trotted out the strengthening of our frontier policy was resorted to. Imperial ambitions in Asia are more disastrous for us than our own famines and other epidemics. The currency shortage and the railway waggon shortage that we experienced during the recent war was no doubt due to the drain of both to the Mesopotamian region in Southern Asia. So long as Indian Defences and foreign relations are not handled by Indian Statesmen there would be the danger of our resources being used for the furthering of Imperialistic ambitions say British Navalism in the Pacific. The present illiteracy and the great burden of disease would remain unattacked for lack of funds. Old age pensions, prison reform, and other useful activities of the Body Politic would be held up for want of money. Thus the real economic interests would be sacrificed on the altar of Empire patriotism. Tariff protection, scientific research, transport facilities, bounties, rebates, control of exchange and local purchase of government stores would be defeated and given up if they run counter to the Empire interests. Empire development must never be allowed to influence our policy which should be guided by Indian interests first. Indian interests second, and Indian interests throughout. Otherwise Indian resources would be considered as sufficient compensation for the loss of America, South Africa and the Dominions and exploitation would go on unchecked as before. The present tariff policy does not make due provision for the safeguarding of the Indian interests. Protection is granted to firms irrespective of the fact whether they undertake to train our people or not.

Empire development as understood in the above sense would lead to the improper utilisation of Indian resources and if the Indian Legislature were to champion Indian inter-

* A good account of the *White Australia Policy* can be had in Myra Willards, "History of the *White Australia Policy*"—pp. 188-193—See also Arnold Wright "Population"—p. 122. This author criticises this policy, "White Australia Policy" as sheer international injustice.

ests the Tory party which is bent on this policy would attempt to take away the political power granted to the Indian Legislature. The reversal of the policy outlined in the Montford Scheme would surely result if we ran counter to this Imperialistic expansion policy. * There would be an attempt to prolong the theory of the ruling race supremacy and the legitimate aspiration of every Indian to guide his own country's policy would be defeated. The hampering and cramping regulations introduced by the bureaucracy would naturally result in hindering the people from growing to their full height and stature.

Imperial statesmen have been asking for real signs of genuine co-operation with the bureaucracy. But if India is to become an active and wholehearted partner of the British Commonwealth of Nations the Britishers must display their courage and imagination towards the improvement of the economic, political and social conditions of the people in India as well as outside. The suppression of the cotton excise duty has quietened one source of irritation and if

* See The English Review—Article entitled—Govern or Go—p. 6, 8 Jan. 1923.

other causes for national irritation are removed the Indian people would not lag behind in matters of Imperial cooperation. There is no strong body harbouring anti-Imperial sentiment in India. The repeal of the oppressive laws suppressing political action, the abolition of racial discrimination in criminal trials, the new policy of reducing opium export from India, a sincere carrying out of the Indianisation of the Army, the creation of a squadron as a modest beginning of a Royal Indian Navy, the initiation of new policies in Railway Administration and traffic control, the appointment of a Royal Commission on Agriculture are all instances which prove the influence of the Legislature over the Executive. A small white bureaucracy cannot control for ever the political destiny of a vast population rapidly attaining national consciousness. Armed strength alone would perpetuate their rule for some time longer but how long would this domination survive? National faith and national will is becoming sufficiently strong and resolute. It behoves then that serious attempts should be made to fuse the British and Indian elements in ties of everlasting strength.

MEDIEVAL INDIA *

BOOKS on mediæval Indian history are very rare. Elphinstone's survey, in spite of its substantial quality, is out of date in many respects and Lane Poole's sketch, splendid as it is, appears insufficient to-day. Prof. Jadunath Sarkar is a real pioneer in reopening the whole field of research and his monumental works have become indispensable guides to the Museum of Mughal history. Now another Hindu scholar, Mr. Ishwari Prasad, has come forward to illumine the dark recesses of the pre-Mughal period and promises to extend his researches into the Mughal period as well. One feels that he has spared no pains to make his survey as comprehensive as possible. Specialists in the handling of Arabic and Persian sources may find faults here and there and his flourish of Turgot and Burke, of Mommsen and Croce may strike as a little academic and out of context, yet his book would be welcomed as a very useful

and up-to-date handbook by the teachers and the students of our colleges.

There is another good point which recommends the book to our attention. The history of *Mediæval India* is generally considered to be synonymous with the history of *Moslem India*. This positive distortion of historical notions is due simply to the fact that very few historians of Moslem India were competent to handle or even conscious of the existence of the Hindu sources of contemporary Indian history. Mr. Ishwari Prasad may legitimately take pride in the fact that he has broken through that unhistorical self-complacency of the Islamists and to unfold before our eyes the tableaux of Indo-Moslem history in which the *vanquished* Hindus play as important a part as the *victorious* Moslems. Be it recorded to the credit of the author that he renders full justice to the Islamic conquerors of Hindu India:

"The Islamic conquest did not prove an unmixed evil. It established imperial unity in place of the system of hostile states and taught the people to respect a single authority in the country. It added a new element of youthful vigour to our

* *Mediæval India* From 647 A. D. to the Mughal Conquest, by Ishwari Prasad, M. A., LL. B., pp. XXXIX+602, Published by the Indira Press, Allahabad.

national stock and introduced a new culture which deserves to be appreciated. The Muslim manners and customs leavened the habits of the upper class Hindus and much of the polish and refinement that we find in modern society is due to them. The Muslims introduced a new language into the country with a wonderful literature of its own and by constructing noble edifices they brought about the renaissance of the Indian Art."

As a general stock-taking of Moslem contribution to Indian history, the above statement is all right. But when Mr. Ishwari Prasad adduces the above as proofs against the finding of Prof. Jadunath Sarkar he overshoots the mark. Mr. Sarkar states:

"When a class are publicly depressed and harassed by law and executive caprice alike, they merely content themselves with dragging on an animal existence. With every generous instinct of the soul crushed out of them, with intellectual culture merely adding a keen edge to their sense of humiliation, the Hindus could not be expected to produce the utmost of which they were capable....The barrenness of the Hindu intellect and the meanness of spirit of the Hindu upper classes are the greatest condemnation of Muhammadan rule in India. The Islamic political tree judged by its fruit was an utter failure."

Mr. Jawari Prasad contests the above statement of Prof. Sarkar by asserting that the condemnation "cannot be predicated of Muslim rule as a whole" (p. 513). But the author seemed to have forgotten that in his statements, a few lines ahead (p. 512), he had substantially agreed with Prof. Sarkar when he said "The Hindus were overtaxed...They were excluded from high offices and in such circumstances of distrust and humiliation native talent became dwarfed and stunted and never got an opportunity of showing itself." So we

cannot understand how the author could make the 'Islamic rule' responsible for the appearance or "men like Ramananda, Chaitanya, Tulsi Das and Todor Mal." This seems to be a palpable confusion of historical issues. That the Hindu mind "soared to the highest pitch and gave expression to the noblest truths" is not so much *because* of the Islamic rule but *in spite of* it. The Islamic empire, like many other empires, failed because of the incapacity to evolve a higher order of political ethics which could reconcile the claims of the government and the governed on a lasting and equitable basis. We grant, however, that the desert of imperialistic caprices and communal intolerance was redeemed by the superb oasis of the regime of Akbar the Great. But this noble exception only proves the rule. As an exception, however, it is unique in that age and we are thankful to Islam for giving to world history the portrait of such a great soul. It was Akbar's policy of tolerance and confidence, continued more or less under Jehangir and Shah Jehan that bore the noblest fruits in the tree of Indo-Islamic culture. That is why Sikandra, Delhi and Agra have become veritable places of pilgrimage for the art-lovers all the world over. In architecture and *beaux-arts*, in music and mystical literature, Hindu India has been enriched sumptuously by the Muslim collaborators and all gratitude is due to them. But it cannot be disputed that Islam as a political experiment in India is a failure.

We are thankful to Prof. Ishwari Prasad for presenting this comprehensive and thought-provoking study and we expect his future volumes with eagerness.

The publishers, the Indian Press Ltd. of Allahabad, deserve full praise for showing how printing in India may be both accurate and artistic. We wish the author and the publishers every success.

K. N.

INDIAN PERIODICALS

Missionary Education in a Free India

Rai Sahib L. S. Jha M. A. writes on the above subject in the March number of the *National Christian Council Review*. He is aware that the people of India intensely dislike the idea of foreigners dominating any branch of the Indian educational system, but still hopes for a future for the Missionary educational institution, provided these institutions give up the practice of imparting religious instruction and concentrate only on the following:

(i) To train pupils in understanding the value of time, in developing æsthetic taste, and in the practical aspects of life.

(ii) To continue to train pupils, but even more intensively than before, in social service.

(iii) To continue more intensively than before the physical training of the rising generation.

(iv) To give particular help in the education of girls and women.

(v) To provide for the education of pupils who particularly want to master the English language and phonetics and literature, also for those who want to learn the modern European languages.

(vi) To provide for the education of minorities.

(vii) And last, but not the least, to demonstrate the latest methods of education and training which may have been successfully introduced in Europe and America, e. g., the Montessori method, the Dalton plan, methods of physical and moral instruction adopted by such bodies as Young Men's and Young Women's Christian Associations, education through work as tried at the Tuskegee Ins-

title, or the various ways for the measurement of intelligence or moral development which are being tried in the West.

Christian vs Moslem Missionaries

In the same journal Mr. John A. Subhan writes on the Challenge of Islam to Christianity and exhorts Christians to take up the challenge. He begins by giving an account of early rivalries between the two religions. Then he says:

Since the nineteenth century there is a change in the methods of its proselytising. What is no longer possible now by direct or indirect persuasion is accomplished by preaching and organizing their forces and by multiplying literature, magazines and papers. Several institutions have been started for the training of controversialists and of propagandists of the Muslim faith. In 1914 leading Muhammadans opened an association in Delhi, under the title of Nazrat-ul-Maariful-Qorana for the training of Muhammadan missionaries intimately acquainted with their own religion, and equipped with the knowledge of English and other modern languages. Another Theological College Nadwatul Ulama, the Al Azhar of India, is going to be extended, and an appeal has recently been made (and has been generously responded to by Muslims) for new hostels having separate blocks for students from each province in India. The Theological College at Deoband is assuming a missionary aspect. In 1915, in Bengal, the 'Society of Learned Men' started the 'Muslim Mission,' which represents and controls the aggressive propaganda of Militant Islam. Another association 'Ishaat Islam' (the propagation of Islam) has sent a mission to England, where, with Woking as their centre, they are carrying on their propaganda fairly successfully, and have also opened stations in America and Africa. Never was Islam so aggressive in the days of its temporal decline as it is to-day.

If the whole of the account is true it proves two things. Firstly, that the Christians are fairly up against it and, secondly, that those Moslems who blame other religionists for organising against them are not justified in so doing. The writer continues:

Never have Muslim writers devoted so much time and energy to producing anti-Christian literature in English, Urdu and Bengali as today. Never were men and money devoted to such an extent to spreading Islam and opposing Christianity as now. Muslim physicians, engineers, traders, pleaders, teachers, professors, even shop-keepers, are enlisted as missionaries to devote their leisure hours to preaching Islam or to writing anti-Christian pamphlets. Paid missionaries on salaries, ranging from Rs. 25 to Rs. 50, are enrolled to carry on proselytising activities.

As an illustration of the great progress that Islam has made during recent times the writer points out that

Islam has penetrated even to Tibet and numbers

almost 29,000 souls who believe in Muhammad. In Africa where the spread of Islam is surprisingly rapid and where when the Christian Church succeeded in gaining one convert Muslims boast of fifty proselytes, Muhammadans number about 43 millions. It is still more surprising to find them numbering 200,000 in America and 20,000 in Australia, lands which were not known to the early pioneer's of Islam. In Europe they number almost 2,400,000. So vast is the spread of Islam. Is a nation with such a formidable population, scattered all over the world, to be neglected by the Church? Is such negligence consistent with the command of the Master, 'Go you unto all the world and preach the Gospel'? How many missionaries are devoted in India to the conversion of 69 million Muslims? What methods are being employed? What steps are being taken to make an approach to them who sit in the darkness of Islam?

The writer does not convince one why with its "darkness" Islam should present such an attractive front to would-be converts. It is evident that people are attracted by Islam because of certain innate excellences and not by mere "darkness." He then works himself up into the highest pitch of fanatical zeal and cries:

Islam, like Goliath, armed with low morality and carnal teaching, has proclaimed its challenge in a voice that is heard even in the camp of the soldiers of the Cross, and has cast from its hand a huge iron gauntlet of blasphemous literature in the sight of the Church, and with the act has cried aloud, 'I defy the soldiers of the Cross this day! Send forth your champion that he may fight with me.' Now should it be said, as it is today the boast of Islam, 'The whole heart had gone out of the men?' Who of the soldiers of the Cross will go and meet the challenge and say, 'Thou comest to me with the sword of blasphemy, and with the spear of persecution, and with the shield of low morality, but I come to thee in the name of the Father whom thou hast grieved?' And to him who is determined to fight like David, it may be with only five stones in his sling, the promise of the Lord is with him, 'My grace is sufficient for thee, for my strength is made perfect in weakness.' Who, therefore, will respond: 'I will go in the strength of the Lord God: I will make mention of Thy righteousness, even of Thine only,' for 'The Gospel of Christ is the power of God unto salvation.'.

Wanted; Indian Propaganda in England

Major Graham Pole emphasises the need for carrying out effective propaganda in England by Indians in the *Indian Review* for February. He opens his article with the following words:

Freedom is the birth-right of every human being and of every nation. Believing that, some of us in England have taken upon ourselves the

task of trying to convert our fellow countrymen to the idea that Indians and not Englishmen are the right persons to decide whether India is fit for self-government, and what the nature of that self-government should be. The argument that we are trustees for the down-trodden masses has been exploded by the fact that the masses are no less down-trodden after one hundred and fifty years of our rule and a good deal less well-educated. Then again one finds in some Indian States, under Indian rule, education on a much higher level than obtains under the British Raj. The die-hard element in England has to a great extent given up the "trustee" argument and frankly states that we are in India for our own benefit and intend to stay there for the same purpose.

In his opinion England is overflowing with sympathy for those who are fighting for Indian *Swaraj*; only the sympathy is potential and needs a few years' intensive propaganda to be given an active shape. The Englishmen are only ignorant of Indian conditions and that is why they are delaying the granting of *Swaraj* to India. Says the writer:

This lack of knowledge can only be overcome by propaganda, by lectures, debates, pamphlets, books and newspaper articles. If we could keep up a constant stream of these throughout the whole country for even two or three years the battle of Indian *Swaraj* would be won. But there are only a few of us to do it, and we get little or no help to speak of from India. Indian *Swaraj* can only come by one of two methods, either by a Bill passed by the British Parliament or by revolution in India. The second method is unthinkable and in any event would result in untold suffering for the masses. The only alternative then is a Bill in the British Parliament. Such a Bill has been produced with a fair measure of backing from members of all parties in India. The Commonwealth of India Bill has had its first reading in Parliament and that or any other Bill would be sure of success provided there were a fair measure of unity behind it in India. But the Indian parties are divided.

But whoever told Major Graham Pole that the Commonwealth of India Bill sort of Freedom was the aim of the Indians? Is it merely party spirit that has kept it from getting universal support in India? We have had enough of English made things. Will our freedom too be branded "Made in England?"

Postal Efficiency of India Compared

Mr. K D Ghose B A. (Oxon) Bar-at-Law writes in *Labour* regarding the efficiency of the Indian postal system as compared with that of other lands. He says:

While India compares favourably with certain

European countries as regards facilities for postal delivery, she is certainly decidedly inferior to England and America in this matter. Let us take the big towns as our standard of comparison. In Calcutta we have got seven rounds of postal delivery beginning with 7-30 or 8 A.M. in the morning and ending with 7-30 in the evening. In London the Postman comes and knocks at your door 8 or 9 times a day, his last welcome visit being about 10 or 10-30 at night. This delivery late at night is no doubt very highly convenient as letters that arrive in the afternoon or evening, from the provinces, do not lie overnight at the Post office but reach their destination at the quickest possible opportunity. Then again, England probably scores off better than any other country as regards swift transmission of letters. A letter posted before 9 O'clock at night in any ordinary post box will reach you in any part of England the very first thing in the morning. If one is fortunate enough to receive pleasant letters, his or her day begins well with a savoury breakfast and epistles that never fail to put one in good humour. America being too vast, does not enjoy this supreme boon. France, Germany, Switzerland and Italy are distinctly worse off in this respect.

As regards ordinary postal delivery, the Continental Countries do not compare favourably with India, the rounds of the Postman in Paris, Brussels, Rome, Berlin etc., being only 5 or 6 times and the last post being at 6 or 6-30 p.m. And I think it would not be too unkind to say that Italy and Belgium really bear a good deal to learn from India. Things are in such a hopeless condition in Italy that it sometimes takes a couple of days for a letter to reach its destination within the same Country. But there cannot be the faintest shadow of a doubt that India still lags behind so far as very swift means of transmission (of letters) are concerned. In London, Paris, Berlin etc. there are special facilities for delivery quickly of a letter or Card from any part of the town to any other—say in an hour's time, at a little extra cost. In London it is known as the *Despatch* or *Express System* and in Paris, the *Tube* System, as the letters or Cards are rolled up and put inside tubes and transmitted underground (by electricity) to their destination in a very short space of time. Then in England, letters and Cards can also be sent from one place to another viz Oxford to London, Oxford to Cambridge and so on, through the *Express Post* if one is ready to spend only 2 or 3 pence extra. India certainly should make honest efforts to follow up other Countries as regards these swift means of communication.

Good Conditions for Women Weavers

Stri-Dharama gives us the following information

The conditions of labour for its 400 women-employees in the Trichur Weaving Mills, Cochin State are very fair. Payment is made by piecework and the same for women and men. Women, however, work for nine hours while men go on for ten, which results in the men making more money than the women. When an employee is going to have a baby she is given

three months' full pay without work to cover the period when she and the baby need care and rest. The health of the thousand workers in that mill is exceptionally good as a result of the fine ventilation and the good planning of the buildings. Beauty also has not been overlooked as the frontage of the mills has been carried out in the artistic style of architecture characteristic of Cochin houses and it is a pleasure to look at the place. There are plenty of trees in its compound and some of the tall coconut-palm tops seem to be peering into the upper work rooms co-operating in the busy life within. It is impressive to see the Cochin women so expert in handling the immense electrical power which turns 10,000 spindles

at large, their strivings and aspirations in all branches of their existence.

A Women's International in India

Stri Dharma gives the following news:

A historic women's meeting took place in January in Adyar, Madras when women representatives of 25 nations met together to exchange greetings in the great cause of the progress of women and to give news of the chief characteristics of the women's movements in their respective lands. The meeting was arranged by the Women's Indian Association, whose President, Mrs. Jinarayadasa, presided, and who felicitously christened it the first International Conference of Women in India. The occasion was auspicious for such a gathering owing to the hundreds of delegates who had come from all ends of the earth to attend the Jubilee of the Theosophical Convention, and the list of countries alone will show how varied was the interest of the speeches:—Russia, Sweden, Norway, Holland, Germany, France, Egypt, England, Poland, Yugo-Slavia, The United States of America, South America, Australia, Japan and India. From the problem of the geisha life of slavery for prostitution in Japan, through the problem of purdah in India, and of ignorance and dirt in Egypt, the aftermath burdens of war and the political possibilities of women in Europe, to the pressing need for economic equality in industrial America, there is a ring round the world of great causes relating to the happiness of women which is like a ring of Saturn, the Hinderer, binding women's freedom and self-expression, but the meeting disclosed that there is also a great band of women dedicated to the release of their sisters in all lands. Together they were gaining strength for a good fight through happy friendship, through increase of knowledge, and through spiritual union consecrated to the service of the humanity of the whole world

Spanish Girl Wonder

Eleven-year-old Hildegard-Fernandez, Carbal-leira who matriculated at the University at the age of seven, has now finished three of the necessary courses for the Bachelor of Arts degree and is receiving the applause of court and country for her precocity.

Hildegard is credited with having learned to read at the phenomenal age of eleven months. Her latest triumph was a special session of the Federated Society for the Protection of Animals and Plants, convoked to award her individual honors. The Royal Princesses Beatriz and Cristina presided, and delivered to the child prodigy a special prize for attainments in literature.

At this meeting, Hildegard drew enthusiastic acclamation from the audience with an address. She is an accomplished linguist, and has devoted much of her talent to the piano

Text Books of History

A. Sauri Rajulu Naidu B. A., L. T. writes in *The Educationist* on the teaching of history and says:

So far, the text books for Indian History which have been published and are being used in schools deal overfloodingly only with military and political transactions. History is the story of a nation and its development and progress through the centuries. As such political and military aspects are not the only aspects of a nation's history which deserve notice and study. The life of a nation is wide and deep and has many and various aspects; so, they have all to be studied. The barometer of the real progress of a nation is the condition of the people at large; and history, to be true and faithful, should try and portray that condition. Therefore, not merely should the political and military transactions in the life of a nation be treated of, but the social, religious and cultural aspects should also come in for adequate attention and treatment. Teachers of Indian History therefore should not merely give the political and military facts of Indian History but should try and portray the life of the people

A Lead from an Indian State

While the chief Indian Legislatures have been debating and debating whether they will raise the Age of Consent to 13 or 14 years of age and finally could bring themselves only to raising it one year, from 12 to 13, an Indian State has forged ahead and the Ruler of the Morvi State and his people have taken the bold step of raising the Age of Consent to 16 years by the promulgation of a new law. Morvi is a small State in Gujarat near the Gulf of Cutch and not far from that other progressive State of Rajkot which was the first to open its Legislative Council to women and which now has several women members of its Parliament. We congratulate the Ruler of Morvi on having accomplished this much needed reform and in having set a fine example to the bureaucracy. His action carried through in spite of the orthodox people shows the Indian Government what Indians would do if left to themselves. The present system of Government in British India is really a great hindrance to Social Reform, for al-

most invariably it is afraid to incur any unpopularity not necessary for its own purposes, it weighs down the scales on the side of conservative and reactionary elements.

Fundamentals of good Education

The Indian Educator publishes an article on "what is meant by National Education" by Mr. T. V. Appasundaram M. Ed. (Leeds) in which the writer points out the following as essential features of national education. The article evidently was not written with a view to enlighten Sir Abdur Rahim; but it would provide salutary reading to the fiery knight who traces back everything in the Bengali Mahomedans' brain to the cultural traditions of Bagdad and Damascus.

(1) A fundamental thing in a scheme of national education is that the origin of education should be the pupil's mother tongue. To be educated in a language other than one's vehicle of thought must cramp intellectual development in all kinds of ways. In our judgment, if the pupil is educated in his mother tongue, there will be a spontaneity of mental unfolding passing in, sympathy into larger areas of interests and activity.

(2) Again, the content of the educational thought must be largely Indian. Historical traditions must not be eliminated, and our teachers and students should know what is our share in the heritage of the customs of the race. Indian history must be taught with the precision of a scholar and with the passion of an Indian patriot. If we are to teach arithmetic, the sums must deal largely with the Indian concepts. If Botany is taught, the beginning must be made with Indian botany and not with the Botany of a foreign land. The same idea can be worked out in the field of Poetry, Drama and Art.

Late Professor Harold Maxwell-Lefroy

M. Afzal Husain gives a short account of the life of Prof. Maxwell-Lefroy in *The Agricultural Journal of India* as follows:

The news of the tragic death of Professor Harold Maxwell-Lefroy was received with a feeling of keen personal loss by all his old colleagues, his many pupils and his numerous friends in India, where he was so well known and so much respected.

Harold Maxwell-Lefroy was born on 20th January, 1877. He received his education at Marlborough College and King's College Cambridge, and in 1898 graduated with a First Class in the Natural Sciences Tripos. It was at the University of Cambridge that he came in contact with the great entomologist Dr. Sharn, on whose suggestion he went to the West Indies and joined the Imperial Department of Agriculture. There he started

his career as an applied entomologist and laid the foundation of his future reputation. In the West Indies he served from 1899-1903, and did much valuable work.

In April 1903, he was appointed to the Indian Agricultural Service as Entomologist to the Government of India (Imperial Entomologist) and joined at Surat. His Headquarters were transferred to Muzaffarpur in October 1903 and to Pusa in May 1905. The present Entomological Section of the Phipps Laboratories was organized under his supervision. He worked in this country for nine years and during this period contributed numerous papers on Indian Entomology and wrote his most useful book "Indian Insect Pests" (1905), and produced his monumental work "Indian Insect Life" (1910). In 1910 his first son died at Pusa, and this sad bereavement was the main cause of his leaving this country. He resigned his post on 30th November, 1912.

On his return to England Maxwell-Lefroy was appointed the first Professor of Entomology at the Imperial College of Science and Technology, where he created a centre of entomological education and research which attracted students from all over the Empire and sent out trained entomologists to every corner of the world.

During 1915-16, Maxwell-Lefroy revisited India as Imperial Silk Specialist and presented a report on the development of sericulture which will for ever remain a source of help and inspiration to those engaged on the extension of this industry.

His services were secured by the Military Department in 1916 and with the rank of a Temporary Lieut-Colonel he was attached to the Mesopotamia Expeditionary Force, and put in charge of the fly problem.

During 1917-18, he was attached as Entomologist to the Royal Commission on Wheat Supplies.

He was the Honorary Curator of the Insect House, Zoological Gardens, London, for the last 12 years.

Professor H. Maxwell-Lefroy had a very vast and varied experience of entomological work and possessed an enormous store of knowledge based on personal observations, and his death has made a breach in the rank of applied entomologists which it will be difficult to fill.

His magnetic personality affected all who came in contact with him, and he infused in his co-workers and pupils the same enthusiasm for work which he himself possessed. Generations of students at the Imperial College of Science and Technology will hear of his zeal and enthusiasm for Entomology, his sympathy for his pupils and his anxiety to render every possible assistance to those who deserved it. In India, he will be long remembered by his co-workers as a generous officer and a perfect gentleman.

The treacherous darkness of the unknown has claimed many victims from amongst the ranks of scientists and one more name has now been added to the roll of honour. To a warrior death on the battle front is the greatest glory, and what death is more glorious than that of a warrior who, in pursuit of knowledge, falls fighting against the most terrible enemy of mankind—ignorance, and Harold Maxwell-Lefroy was killed in action on 14th October, 1925.

Progress in Agriculture in India

The same journal also publishes an account of recent progress made in India's agriculture with special reference to the work done by the Government Department of Agriculture. Regarding the improvement effected in the principal crops we are told:

The improvement of wheat which is the main food crop of the people of Upper India, and which was grown in an area of over 31 million acres last year, has been carried out mainly on agricultural stations in the Indo-Gangetic plains of Northern India. The work done in evolving heavy yielding rust-resistant types of good milling and baking qualities, similar in class to Manitoba wheats suitable both for internal consumption and export is one of the finest achievements of the department. No variety of any other crop is so well-known in India to-day as the wheats commonly known as Pusa 4 and Pusa 12. These were evolved at the Imperial Agricultural Research Institute at Pusa, and are now being grown in an area of about 1½ million acres: the area is gradually increasing not only in the United Provinces and the Punjab, but also in the Peshawar Valley, North Sird, Kathiawar, the Central Provinces, the Nilgiri Hills, the Southern Shan States and the Simla Hills. They have, too, made for themselves a home even in far distant Australia where they have at several agricultural shows carried off first prizes. In the Punjab, SA and Punjab II are the two varieties which had most favour. In the United Provinces, the Pusa selections and Cawnpore 13 are widely grown. In the North-West Frontier Province, Pusa 4 has completely established its superiority over the local wheats. In every wheat-growing province the improved departmental wheats are slowly ousting local varieties.

The premier crop of India both as regards area and output is rice. On the average it occupies nearly 30 per cent. of the total cultivated area in India; this amounted last year to over 78 million acres. In the rice-growing provinces different varieties have been isolated and tested under varying soil and climatic conditions, the most promising varieties have been propagated on Government or on private seed farms, and large quantities of the improved seed given out to cultivators. The area sown last year with improved seed supplied by Agricultural Departments amounted to over 300,000 acres; but this is only a part of the total area now cropped with improved rice, for cultivators are themselves slowly propagating and distributing these improved paddies. The improved Indrasail, Kataktara and Dudhar paddies of Bengal, the Bhonda and Gurnati selections of the Central Provinces and the Bahai of Bihar and Orissa are now household words in their respective rice tracts.

Another crop of great importance in India is cotton, the area under which rose to 23 million acres last year. Of late years the Indian crop has been extremely important in the world's markets owing to the fact that the yield of American cotton has been below normal. The export demand for Indian cotton has risen in consequence; English spinners' takings rose from 67,000 bales in 1922 to 178,000 in 1923 and 257,000 bales in 1924.

Much of this cotton was of superior staple. As the world's demand for this fibre is increasing faster than the supply a period of high prices would appear to be inevitable.

The area under improved varieties evolved by Agricultural Departments amounted last year to over 2½ million acres, of which the greater part was sown with long staple cotton of the American type. In the Punjab the area under Punjab-American type is now reported to be well over two-thirds of a million acres. The area under Cambodia—a somewhat similar type of exotic cotton grown in Madras—exceeded 200,000 acres last year. In Bombay and the Central Provinces, too, the area being sown with seed of improved varieties is rapidly increasing.

Great progress is claimed to have been made in the breed of sugarcane. We are told:

Twenty years ago it was supposed that sugarcane in India did not produce fertile seed and that there was little scope therefore for improving the crop by selection. Dr. Barber, a member of the Indian Agricultural Service, dispelled this idea by raising thousands of seedlings from cane seed at Coimbatore—a discovery which has enabled the department to breed a very large number of entirely new types, for when grown the seed resultant plant shows wide variations in botanical, agricultural and chemical characters. The promising types evolved at Coimbatore are, after a preliminary test there, sent to Pusa and the provinces for further trial. Co. 205, Co. 210, Co. 213 and Co. 214 are four of the most promising kinds evolved up-to-date. In the Punjab and the United Provinces Co. 205 is doing exceptionally well, while Co. 210 and Co. 213, after having been tested at Pusa, are now being grown on a large scale in North Bihar where they are giving from 50 to 100 per cent. more juice per unit area than the local varieties common to this tract. Their introduction, in fact, promises to revolutionize the whole sugar industry in this part of India, where white sugar is manufactured in large factories on a scale not equalled in any other part of India.

In regard to jute we are informed that:

Two main species of jute, namely, *Corchorus capularis* and *C. olitorius* are cultivated in India. One of the most successful pieces of work of the Bengal Agricultural Department is the isolation of superior yielding strains of both these species, and the distribution of seed of these strains to the cultivators.

Much progress has also been made, we are told, in the cultivation of *guar*, *linseed*, tobacco, oil seeds, fruit, potato, *sudger* crops, coconut tea, coffee, beans and pulses. Cattle breeding and rearing must occupy an important place in any picture of agricultural progress. The journal says:

in England the improvement of cattle by selective breeding was initiated at that time by "gentlemen" farmers, while in India it is being done by Government. The foundation of distinct breeds is now being laid by Agricultural Departments; and improvement is being effected in those breeds by selective breeding, crossing, better feeding and housing. In this way the milk yield of the herd of Sahiwal or Montgomery cows on the Pusa farm has been doubled within the last 15 years. Several of these cows have given over 6,000 lb. of milk in a lactation period; while one of the cross-bred Ayrshire-Sahiwal cows in the herd has given 12,000 lbs. which is about 12 times the yield ordinarily obtained from cows of draught breeds of this country. In years to come cattle breeders will trace with pride the origin of their pedigree herds to the Pusa and other Government herds which are to be found in India to-day for from these herds bulls of good pedigree are already being supplied to cattle-owners for stud purposes. In this work of cattle improvement the Veterinary Department is rendering valuable assistance. The excellent results obtained by the Imperial Veterinary Research Institute at Muktesar in the immunization of herds against rinderpest by the simultaneous method of inoculation is worthy of special mention.

But this deals only with the *breeding* of good cattle. They suffer from a want of proper food, as:

In India generally there are no pastures worthy of the name, and fodder crops as such are not commonly grown. In most parts of the country moreover, many useless cattle are kept which get their share of the very limited supply of fodder available, to the detriment of those that are deserving of better treatment. Under these circumstances no great improvement can be effected by better breeding without first improving food supply. Better feeding is as important as better breeding, in short. On Government cattle breeding farms new fodder crops such as berseem (Egyptian clover) are therefore being grown and different methods of storing fodders tested. Accurate information regarding the digestibility and feeding value of different cattle foodstuffs is being collected, and facilities for a thorough training in animal husbandry and dairying provided by the opening of the Imperial Institute of Animal Husbandry and Dairying at Bangalore.

Tolstoy on Freedom of the East

The *Current Thought* publishes some hitherto unpublished letters of Count Tolstoy in its February number. One deals with the freedom of the East. We reproduce it below.

I know that in China there exists a teaching implying that the chief ruler, the "Bogdikan," should be the wisest and most virtuous man, and that if he be not such, then the subjects may and should cease to obey him. But I think that such a teaching is merely a justification of power, and as unsound as the teaching of Paul circulated amongst

the European nations, which affirm that the powers are of God. The Chinese people cannot know whether their emperor is wise and virtuous, just as the Christian nations could not know whether our power was granted by God to this ruler and not to that other one who taught against him.

These justifications of power could stand when the evil of power was not much felt by the people; but now that the majority of men feel all the disadvantages and injustice of power, of the power of one, or a few, over many, these justifications are not effective, and nations have to alter one way or another their attitude to authority. And the Western nations have long ago made this alteration. It is now the turn of the East. It is, I think, in such a position that Russia and Persia, Turkey and China now find themselves. All these nations have attained the period when they can no longer remain in their former attitude towards their rulers. As was correctly remarked by the Russian writer Gertzen, a Genghis Khan with telegraphs and electric motors is impossible. If Genghis Khans or men similar to them still exist in the East, it is clear that their hour has come and that they are the last. They cannot continue to exist both because owing to telegraphs and all that is called civilisation their power is becoming too oppressive and because the nations, owing to the same civilisation, feel and recognise with especial keenness that the existence or non-existence of these Genghis Khans is for them not a matter of indifference as it used to be of old, but that almost all the calamities from which they suffer, are produced precisely by this power to which they submit without any advantage to themselves but merely by habit.

In Russia this is certainly the case. I think that the same is true also of Turkey and Persia and China.

For China this is especially true, owing to the peaceful disposition of its population and the bad organisation of its army, which gives the Europeans the pretext of robbing with impunity Chinese lands under the pretext of collisions and difference with the Chinese Government.

The Chinese people cannot but feel the necessity of changing its relation to power.

Islam and Christianity

The Islamic World says.

Islam and Christianity are engaged at present in a life-and-death struggle. The Gospel preachers are doing their best to win over a greater part of humanity to Christ. They are bent upon recruiting their evangelistic efforts. Although their work in all creeds and persuasions Islam is their special target. Rev. C. F. Saywell writing in the *Church Missionary Review* makes a strong appeal to work among Muslims. He says:—

The Moslem world is accessible to the Gospel as never before. Of the total Moslem population of 234,000,000, no fewer than four-fifths are now accessible to every method of missionary approach and movements towards Christianity are reported from Abyssinia (where there are now about 7000 converts from Islam) Persia, and elsewhere. In Java there are 37000 converts and in Sumatra over 8000.

Take again the *Mass Movements* of Africa and India. Every year thousands are entering the Church by baptism in Nigeria, particularly Southern Nigeria. Last year in connection with C. M. S. alone there were, 12,700 baptism in that part of Africa—in India we have a similar story. In the *Telugo mission of South India* the number of the Christians has doubled in the last five years—it now stands at something over 68000 for our own church, and in all Churches over 320,000.

The Romance of the Druse Revolt

In the same journal we find an interesting account of how the Druses were led to revolt against the French in Syria. We give it below in part :

It all happened about a year ago. Adhan, a famous Bedouin Sheik, was suspected by the French of plotting against them and they ordered his arrest. Adhan had once given Soltan, leader of the Druses, refuge with his tribe in the desert, and so upon hearing of the intentions of the French he fled into the mountains of the Druses, toward Crea, where Soltan's castle is situated. Several of Soltan's men were with him.

They were already in Druse territory, some four miles from the castle, when the French soldiers overtook them and arrested Adhan. As they were leading him away he shouted to the Soltan's men :—

"I am in the mountains of the Druses as the guest of Soltan Pasha Atrash, and I am on my way to his house."

The Druses hurried on to Crea, to the Atrash Castle. When the Soltan heard what had happened he burst into tears. Then he went into his chamber and prayed for many hours. The next morning he sent a letter to the commander of the French garrison at the citadel at Souieda, which read : "This man, though he has not set foot in my house, came as my guest. I beg you, by our sacred laws of hospitality, to give him provisional freedom on my personal honour until his case may be heard. There was no answer. That night Soltan called his two brothers and five of his bravest warriors. When they arrived at Souieda, they found the jail empty. The French, anticipating Soltan's attack, had taken Adhan into the citadel, where they had barricaded themselves.

Soltan returned to Atrash. He declared war on the French. After sending out the general for mobilization, which brought to Atrash within twenty-four hours, 10,000 superb troops, fully equipped. Soltan called out 400 men of his personal bodyguard and headed Souieda. He intended to forestall any attempt by the French to remove Adhan to Damascus.

As they came to the top of a little hill on the way to the city, they saw on the plains below three tanks crawling their way to the citadel. Soltan instantly divined their purpose—they had been sent to take Adhan from the fortress to Damascus.

As he saw the tanks lumbering over the plain Soltan seemed to go mad. Then, with a terrible roar, he sent his horse flying down the hillside. As he rode at a frantic speed towards the tanks he threw his rifle aside. The tanks—two-men affairs—opened fire. The bullets whistled by him. On he rode. So fleet was his white horse that his men were almost 400 yards behind him.

Full tilt alongside one of the ambulatory fortresses he drove his horse. With one leap he was atop the tank. The men inside, because of the heat and because they had feared no attack, had left the hatch open. He tore his scimitar from his belt and dropped inside. With furious sweeps of blade he slew both men.

In the meantime his men had captured the two other tanks and killed their crews.

But the retaliation of the French was swift. They sent a message to Soltan the next day telling him they were going to destroy his castle, and gave him time to remove his most valuable possessions. Then aeroplanes came, dropped tons and tons of bombs on the castles. Soon it was only a heap of tumbled stones.

Three months later the French, for political reasons, made peace with Soltan. He exercised great influence throughout Syria, moreover, the French themselves really admired him a great deal. General Sarraill offered to rebuild the castle at the expense of the French Government. In an eloquent letter Soltan refused. A house that was not able to protect its guests ought not to be allowed to stand, he declared. The French had been right in destroying it.

This is the man who has led proud Druses into another fierce revolt against the French.

"He is the bravest man in the East," says William Seabrook, traveller and writer, who with his wife, recently returned from a visit to Soltan and his cousin, Hussain Pasha Atrash. He is absolutely fearless in battle. And yet the most curious part of it all is that when he is not in battle he is as kind and gentle as a woman. The man is almost Christlike in his holiness. He is an ascetic and prays continually.

"Throughout Arabia he is noted for his goodness and kindness. He was coming home one day from the desert on his white mare. It had been a very hard day for him and he was worn out. He met an old wanderer on the road, who asked him the road to Souieda. Tired as he was, Soltan dismounted, placed the old man on his horse, and walked alongside all the way to Souieda. It's small wonder that songs are sung to him all over Arabia."

Calcutta University Criticised

The Educational Review says :

It is a great pity that the University has yet done very little in the two directions in which reform is urgently needed, the raising of its academic standards and the improvement of its schools. Its degrees have now become a bye-word in the educational world of India, though there are some persons of outstanding merit hailing from the province of Bengal. Its products are being beaten hollow by

graduates of other Universities in all competitive examinations and the average is ridiculously low. Secondary education in Bengal is easily at a lower level of efficiency than in any other province of India and the University cannot free itself altogether of all responsibility in the matter. It will pay no attention to the nine hundred schools which send up candidates for its Matriculation examination though it is not ashamed to lead a parasitic existence by living more or less on their examination fees. The Government has been anxious to start a Board of High School and Intermediate Education but the main obstruction is the University of Calcutta which wants control over the Matriculation examination and wants to appropriate all the money of the ill-leaked boys who apply for the examination. We hope the University will soon turn a new leaf now that it has won its main point of getting money for the post-graduate department of the University.

Indian Forest Service and Naval Training

The same journal also says :

In spite of the great forests available in India, it has till now been the practice to send members appointed to the Imperial Forest Service to England for special training. This ridiculous state of affairs will now stop and arrangements will be made to further expand the Forest Research Institute at Dehra Dun to enable the highest training in the subject to be given in this country. Together with the formation of an Indian Navy about which His Excellency the Viceroy made an announcement the other day, there is to be provision for the training of Indian cadets for service as naval officers.

The "Blue Stocking"

The following unkind lines appear in *The Sind Collegiate Miscellany*

Have you never seen an old young woman, forlarding, with monster goggles which remind you of the glasses which the men in Mars are supposed to wear—bony, angular, lean with her clothes hanging on her person as from a clothes' peg—a woman who is a walking library and a mine of useful knowledge? Have you never met with a woman who had found her books but had, in the process, lost her looks? I am sure you have, for *Blue Stockings* in colleges are as common as *Blue Bottles* in the season.

The *Blue Stocking* has heart-breaking habits. She is up even earlier than the lark and applies herself to her books with a zeal which ultimately gives her a stoop. She disdains such prosaic things as regular hours of food and sleep. To her, man does not read to live, but lives to read. She makes examinations and a first class the end and object of her life.

No doubt, the *Blue Stocking* comes out from the College a veritable encyclopedia. But in the process the price which she pays for this doubt-

ful gain is terrible. She loses her peace of mind; she loses her health; she loses all pretensions to good looks. She comes out from college a veritable wreck and a fright. And what is the education for which she has paid this stunning price? She knows Bacteriology, but cannot look after her own health. She is acquainted with the Vernier, the Coefficient of friction, the refraction of light, and the angle of incidence, but she does not know enough of the law of motion to move out of the way when a car threatens to run her down. She knows that cutlery can be had from Sheffield, but she cannot sharpen her pencil without shearing her finger. She is acquainted with the latest theories of Eugenics, Psycho-analysis, Freudism, and Relativity, but she is herself incapable of becoming a mother, or of nursing a baby. She knows that figs can be had from California, sausages from Chicago, and vodka from Russia, but she cannot turn her hand to make an omelet, or cook a plain dish of rice. In short the *Blue Stocking* knows everything but can do nothing.

And what a world of beauty, and what a sense of life the *Blue Stocking* misses! What if she knows the parts of a flower, the stem, the stamen, the pistil, does she appreciate the marvel of a bed of *Chrysanthemums*? What if she knows her Dickens, her Shakespeare, and her Tennyson by rote; has she ever lived one single hour of crowded life?

The youth who has written the above had evidently forgotten at the time of writing that not all is a matter of fact only a few girl students who are good at study are "*Blue Stockings*." Many first-class girl graduates retain their good looks and make excellent mothers. And very many of them cook as well as and perhaps better than ignorant women. The "*Blue Stocking*" is a fast disappearing species and most modern girls value health and looks as well as knowledge. Moreover, there are numerous young students of the male variety from whose shoulders shawls flutter as flags from a flag-staff; whose goggles and general appearance would send shudders through the Martian man, and such male members of universities are commoner even than "*blue bottles* in the season". These males go on adding to the convolutions in their brain at the cost of their muscles and very soon they begin to rival the match-stick in thinness of body and inflammability of head. They stoop till one fears that they would trip themselves up by their own head and look not at all as if they would have been accepted as models by the Greek sculptors. They mug up the labours of Hercules but pant and gasp to lift half a maund; they recite tales of bravery and courage but funk the street dogs; they know how easy it is to produce every kind of goods at home but clothe themselves, from shoe-nails to the thread used in sewing

their cap, in foreign stuff; they know all about fighting from *Kurukshetra* to the breaking of the Hindenburg Line but end up every friction with "I beg your pardon"; they know every bit of art, æsthetics and good living but go about defacing furniture, disfiguring books, spitting and howling like savages; and the ideas they have of "hours of crowded life" make honest citizens pray that their lives be packed with eternal loneliness

Hinduism and Buddhism

Pandit Shyam Shankar M.A. (Lond.) writes in the *Maha-Bodhi*.

It is erroneous to speak of Hinduism and Buddhism as two distinct religions. The relation of Buddhism to Hinduism is that of Puritanism to Christianity, i.e., of a part to a whole. Hinduism is broad-based enough to contain within it Buddhism, Jainism, Vedic ritualism, Vedantism, Vaishnavism, Shaktism, Shaivism, Ganaptyaism, Saurasim, Smar-taism, Sikhism, Brahmoism, Aryaism, Animism and many other ISMS i.e., sects and subjects. If we consider the term "Hinduism" with strict logic we cannot but conclude that it is a miscellany of all the Indian systems of religion derived from the Indo-Aryan parental stock as well as from its inter-relation with the Indo-Non-Aryan systems of religion.

Early Marriage

The following quotation from an article by Dr. T. Bowen Partington in *Health and Strength* as reproduced in *The Health* will be found interesting:

I would warn young men and women against marrying too soon and thus becoming immature parents. All leading physiologists place man's maturity at about twenty-four and a woman's at twenty. If continence in thought and life controlled our social relations, it would be best for the human family if marriage did not take place until maturity. Under present conditions they often marry before, but for sixteen, seventeen and eighteen year old girls and twenty year old boys to marry is a decided physiological and psychological mistake. Children cannot parent normal children.

A great sociologist says that four to six per cent. more children will die in their first year who are born of mothers who married at eighteen than children whose mothers married at twenty, and that six to ten per cent. more children whose fathers married at twenty will die in their first year than children whose fathers married at twenty-four.

In conclusion, I appeal to every one of my readers: Do not rob your children of their birth-right. If the initial moment of every child born into this world were intelligently planned, its parental rights respected, its advent warmly welcomed, its environments wisely chosen, we should see the next generation greatly superior to this.

The Hard Lot of Teachers

Satya Kumar Ghosal writes in *The Teachers' Journal* on the hard lot of the present day school master. The beginning of his articles which we quote below, is bitter but the writer shows later on that the bitterness is not unprovoked.

There was a time when those upon whom devolved the charge of education—the gurus of the ancient times—occupied a respectable, and perhaps an enviable position in society, being held in high esteem by all, high or low, rich or poor. But O the times! O the manners! From what a height the teachers of the present times seem to have fallen, fallen on evil times and evil tongues too! They seem to have been born to be drifting listlessly on the current of life, there being no one on earth to look to their interest and welfare, even to keep them from starvation in these days of hard struggle for existence. They seem to be treated like the most worthless and useless beings on earth—the scum, as it were, of society. Yet it is they who have been entrusted with the most sacred and the most onerous task of educating the little children for whose future it is the teachers alone who are accountable to the guardians and the educational authorities.

The Milk Supply of Calcutta

The Bengal Co-operative Journal gives an account of the above. The contributor is Mr. S. K. Ganguly, Assistant Registrar of Co-operative Societies, Bengal. We are told:

The milk supply of Calcutta is obtained from three sources—

- (1) From Moulussil,
- (2) From the town itself, that is, from local cowsheds,
- (3) From the suburbs of Calcutta.

It is estimated that about 3100 maunds or 240,000 lbs. are consumed daily in Calcutta. About 800 maunds of milk are brought daily via Sealdah Station and about 50 maunds via the Howrah Station—the farthest station from which milk is brought being about 25 miles. There are about 15,000 milch cows and about 1,100 milch buffaloes in Calcutta (Mr. J. R. Blackwood's Survey and Census of Cattle of Bengal). The total quantity of milk derived from the cowsheds within the present municipal boundaries of Calcutta is about 1,000 mds. Lt.-Col. Matson's figure in 1918 was about 500 mds and this was for the old boundaries of the city. The quantity of milk which is derived from the suburbs of Calcutta is also about 1000 mds.

The population of Calcutta is 10,77,261 and the daily supply of milk in Calcutta is estimated to be 3,000 mds. So the average supply per head of

population is 17 chittaks. The average supply available per head of the population in the city is thus much lower than what it ought to be. Allowing half a seer per head—an estimate which is by no means excessive or extravagant—there should be a supply of 13,165 mds. The present supply is thus deficient in quantity.

Of course this statement does not take into account the facts regarding whether or not there is a demand for further supplies of milk. The poverty of the majority of Calcutta's 10,77,261 men, women and children stands in the way of their consuming half a seer of milk a day. We are further told that:

The milk trade is mostly in the hands of the *rodas* who have no idea of the principles of economic dairying and who are indifferent to the laws of sanitation. The live stock has been deteriorating in consequence of unscientific breeding and want of proper feeding, tending, housing, etc. The price of milk has doubled within the last ten years and is likely to go up still further unless there is a considerable improvement in the present method of production and distribution of milk. This, in brief, is the nature of the problem with which the city of Calcutta is faced.

Co-operation has developed to a considerable extent in the milk trade. The writer says:

The Co-operative milk organization as it exists at present is composed of two parts—(1) the *Rural Societies* which are the producing centres and (2) the *Milk Union* or the distributing centre.

The society is the unit of the organization and this unit generally covers a village and its members are the *bona fide* milk producers whose primary occupation is agriculture, with milk production as their secondary occupation.

The Union does useful work for

The Union takes delivery of milk at certain stations or collecting depots from societies. The Union maintains group depot managers who transport the collection by rail direct to Calcutta. In Calcutta a responsible officer of the Union takes delivery of the consignments and distributes it among consumers.

The Union has got in its office a pasteurizing plant and a boiler. All distributing cans are properly sterilized. Milk is generally distributed raw to individual customers but the supply to the hospitals is pasteurized. The Union has got a motor lorry and has also introduced the cycle lorry system of delivery. The milk is also carried by hand carts and coolies for delivery to customers. The Union is at present supplying milk to 5 hospitals, 4 hotels and a large number of individual customers through a number of depots.

This co-operative organisation has been fairly successful as can be seen from the following figures.

Profits of the Milk Union.

Year.		Profit.	Loss.
1919-20	5,515
1920-21	...	2,173	...
1921-22	...	8,590	...
1922-23	...	13,524	...
1923-24	...	15,472	...
1924-25	...	20,146	...

Other details.

Year	No. of Societies	No. of members	Maximum daily yield which is obtained during rainy to July	Minimum daily yield which is obtained during August to January	Average output per member
1921-22	47	2,468	32 mds.	19 mds.	56 seers.
1922-23	52	2,019	35 mds.	26 mds.	68 seers.
1923-24	54	2,155	37 mds.	36 mds.	102 seers.
1924-25	63	2,909	43 mds.	57 mds.	174 seers.

Indian Religion, Ram Mohan and Rabindranath

Dr Sten Konow writing in *The Vistāharati Quarterly* on Indian Religion of To-day, says that whenever in ancient times outside impulses and ideas entered India they were so thoroughly Indianised that we could not now distinguish them from purely Indian thought of those days. Mahomedan thought, though partly utilised by Hindu religious reformers such as Kabir and Nanak, failed to exert any great influence on the religious life of India and showed more of conflict than co-operation and interpenetration with Hinduism. Then:

The Portuguese came with the double aim of winning riches and of preaching the gospel of Christ. The result was some Indian converts and a small ethnic element of mixed descent. But it is hardly possible to point to any interchange of religious ideas, or indeed of any perceptible result of this Christian propaganda. It is easy to understand why such was the case. In Indian civilisation, religion has always played a prominent part, and the leaders of Indian thought have not been inclined to allow themselves to be influenced by ideas and conceptions which were avowedly in conflict with their own, especially when they were backed by physical power. The Indian thinker is open to conviction, but not to force.

Then came the English who displayed an extreme religious toleration and spirit of non-interference. This brought the English and the Hindus to approach one another in a friendly spirit and led to developments in the 19th century which may well be considered as the beginning of the Modern Era in India Says Dr. Konow

There are not many names in modern History which more deserve to be remembered with gratitude than that of Rammohan Roy (1772-1833). Already as a child he showed that to him religion was a reality and not a form of outward worship. He had to leave his home, because he could not reconcile the numerous ceremonies of orthodox Brahmanism with the craving of his spirit. He became homeless, and during his wandering he tried to grasp the truth of all religion in intercourse with the particular religious conceptions of Buddhism, Hinduism and Christianity.

Ram Mohan Roy studied Christianity and found in it, not the religion for a new India, but an inspiration to infuse new life into the petrified remains of what was India's spiritual glory in the past and present it to the nation which was fast degenerating because of the absence of a truly spiritual life. Of Ram Mohan Dr. Konow says:

Rammohan Roy's attitude is, in a way, a revolt against the worship of authority, which has so often framed the religious mentality, not only in India but all over the world. The Buddha in his teaching also refused to recognise the authority of the Vedas. But then his case is entirely different. He believed that truth had revealed itself to him, in its purity; for immediate intuition has in India been considered, since the oldest times, as the highest realisation,—and he simply proceeded to expound the truth as he had seen it, and thus founded a new religion. Rammohan did not lay claim to direct revelation. He was a man of the modern age, who used his own intelligence and his own heart as tests of the ancient scriptures, and in so doing he showed to his compatriots how the beliefs of their ancestors could be reflected in the modern mind and thereby be reborn, how the superstitions and later unworthy accretions could be eliminated therefrom, and yet the old fundamental notions held firm.

Every religious tradition abounds in things which the modern man cannot accept; nevertheless only the superficial critic will draw therefrom the conclusion, that the religion itself is at fault. In the East as in the West there have been many who have made this mistake, and it is well for India that a man like Rammohan became the leader of the modern development, when the influence of the West began to make itself felt in Indian thinking. He was too great a personality to be blinded by appearances, and he was too deeply imbued with Indian religiosity to become dazzled by the apparently more modern tenets of Christianity as preached in the 19th century. *I am not sure that Rammohan's importance has always been realised in India.* I have been told that some people have found fault with him because he had come under the influence of European thought. Such critics, however, overlook the fact that religious ideas are not mathematical formulae, with a meaning which has the same value at all times. There is progress and development in human civilisation, in which progress all the civilised peoples of the world have their share. And religious ideas have also their life and their growth. The same formula does not mean the same thing to us as to our ancestors. Modern man is a child

of his time and his mental horizon can no longer be entirely shaped by the development within one single country.

Two alternatives open to Rammohan were, either to accept the tradition as it was together with everything in it against which his inner self revolted, or to throw it overboard entirely. He could not do the former and he was wise enough not to do the latter. He knew that a religious belief is not like a dress which can be worn or changed at will. With a thousand threads is the religious belief of today connected with inherited notions, which cannot be thrown away without injury to the deepest human feelings. Rammohan, therefore, showed the way to a renewal of ancient Indian religiosity in a shape which is not repugnant to the modern mind and though the precepts of Jesus may have brought more than one Indian over to the Christian camp, there are many more who have learnt from him to find rest and hope in the belief of their fathers.

Rammohan was as you all know, the founder of the Brahma Samaj, which has not it is true, many enrolled members, but which has nevertheless exercised an unexampled influence in Modern India. It has become one of the most important centres of those efforts which aim at creating a modern India, without severing connection with the past. Rammohan's successor, the noble and unselfish Debendranath Tagore (1817-1905), carried on the work begun by the founder and won new friends for the young movement. The purity of his life and the nobility of his character secured him a firm place in the estimation of his people, who still speak of him as the Maharshi. His religious mentality was of the same kind as Rammohan's, and his conception of God, who should only be worshipped in the spirit, was unitarian in its wideness. But he was none the less thoroughly Indian, and he saw in the Upanishads the purest source of religious truth. He was still more convinced than his predecessor that Christianity could not give India what it needed, and on the whole his leadership meant a distinct strengthening of the national base of the Samaj.

It is of interest to take note of this, because it is typical of the whole development. Foreign elements may be assimilated, and there may be visible traces of a strong impulse from outside, but the Indian framework is so substantial that it overshadows the whole.

In the second place I believe that we can draw the inference that a people like the Indian, with a long and rich spiritual development, has nothing to fear from the influence of foreign civilisations, and need not shut the door against Western ideas. They will not overgrow the national substratum, but may become like a looking glass, reflecting it in its purity, free from the impermanent accretions which have grown up through the vicissitudes of its historical development. It conduces only to the good of men to be rubbed against other men.

Besides, the policy of the closed door is not any more possible in the modern world. No nation can shut its eyes to the fact that there are other nations, with their different interests and ideals. Seclusion will lead to starvation, not only physically, but also spiritually. Just as we have to import foreign goods and adopt foreign inventions, we must also accept such thoughts and ideas as are useful for us. We must all the while, however, take care to maintain a certain equilibrium between exports and imports. A too great excess of the former is a sure sign of poverty.

The question presents itself whether we should accept as final the conclusions that there is little or no hope of uniting the ideals of the East and West in a common creed, which may lead them on to exert themselves for the sake of higher and universal aims:

He does not find much to hope for in the religious zeal of Christians, Buddhists and Mahomedans as manifested through missionary activity. For

In all these movements we often see a tendency to adopt the methods in vogue in the past century, competition and struggle for supremacy. The immediate aim may not be, in this case, to acquire power and prosperity, but the main endeavour nevertheless is to win over as many people as possible to our special faith. And the question naturally presents itself will not this spiritual competition repeat itself in the struggle for wealth and influence, as happened in the past century?

Then Dr. Konow says :

There is another way. Each people, each civilisation can make an attempt to purify its highest ideals in the light of the spiritual aspirations of the others, and then all of them can join together in the promotion of such aims as are common to all. There must be no abandonment of individuality nor must any individual be missing, because then the harmony would be incomplete, and for the same reason there must not be any patronage of one by another, but a free co-operation of civilisations and nations, where each is able and willing to give of its best. Each must be allowed to do so with all the weight of its individuality, a reservation which it becomes necessary to emphasise because we have become so accustomed to neglect those who cannot hold their own. This is the way pointed out by *Visva-bharati*. Rabindranath Tagore's gift to his nation and to humanity.

Visva-bharati has been described as an international university, but it is not meant to be an ordinary centre of research, like the old universities of Europe. Research is to be carried on with a human interest and without bias or prejudice. And the aim is partly of a practical kind: to train

Indians to greater efficiency in agriculture and handicrafts, to teach them how to prevent and to combat diseases, etc. I should like to say in this place that I have been much impressed with the excellent work carried out in connexion with the *Visva-bharati* in its department of rural reconstruction, called *Sriniketan*, in Surul.

But this is only a part of the whole, and the leading idea is a much wider one. It has been evolved under the impression of the world-wide disaster brought about by the great war and the mentality which led to it, and it is the result of a fervent wish to create a new atmosphere in the world, as the only means of avoiding a repetition of the disaster. Power and might cannot remain the highest aims of the peoples of the world. Man will never cease to strive for material prosperity, it is true, and his endeavours for such purposes will lead to material progress and further the development of human civilisation, as they have done at all times. But man must learn to understand that his own interests are intimately bound up with those of other human beings, and also that riches and wealth can never satisfy the innermost cravings of the heart. Its ultimate longing goes beyond them, towards the universal sphere of harmony and bliss, towards transcendence. And it is only this higher realisation which is able to sanctify life itself, and to make man feel that he has done justice to his innermost self, because he is not only an individual but also a man, with higher ideals and broader aims.

Respect for his fellow-beings and sympathy with their highest longings is the necessary condition of the Indian conception of divinity. *Visva-bharati* therefore tries to extend the mentality which meets us in Indian *bhakti* so as to comprise the whole human world. It invites men from all parts of the globe to come together, in mutual respect and good-will, in order to learn to know each other, as human beings whose ideals may differ, but who all belong to one higher Unity.

But, as its Founder knows, this aim cannot be achieved unless each civilisation, each nation, is able to present its highest ideals with all the strength and power of its individuality. The immediate aim of *Visva-bharati* must therefore be to strengthen the spiritual force of Asia and especially of India, so that its high values may become apparent to the whole world. That is necessary for the sake of India, as for that of the world which has shown a tendency to overlook what is weak. While, therefore, I cannot help looking on the *Visva-bharati* as connected with the movement, which can at the present day be observed everywhere, for making India strong and powerful, it must not be lost sight of that the means aimed at is not to develop a spirit of contention and competition, but one of co-operation in order to widen man's horizon and teach him to look beyond the interests of the moment, and even those of the individual person and nation, towards the higher sphere where all men can meet, in mutual respect and good-will, for the promotion of the happiness of the whole world.

India, where the idea of *Ahimsa* had its home, has her mission in the world, but cannot fulfil this unless she puts her own ideals, undiluted and unmixed—such as are purely Indian—into the scales. She must remain herself, for the sake of the world, as well as for her own sake. For she

must make certain that, in the harmonious concert of the world to which we look forward, her own tune is not missing.

It is a small beginning which has been made,—we who have worked in the *Visva-bharati* know that only too well. But we also know that spiritual ideas cannot die, if they are filled with truth. They will live and sprout, and when the powerful political constellations of the present day

have crumbled to pieces, they will survive and shape the future. We confidently hope and we firmly believe that Rabindranath Tagore's ideal is an eternal truth, and not only a dream, that the day will come when the world will speak of him, not only as a poet, but still more as a prophet, and above all as a healer, who has laid the world under deep obligation in showing the way towards good will, towards harmony, towards peace.

FOREIGN PERIODICALS

Eternal Mosul

The Literary Digest furnishes the public with the Turkish view of the Mosul "decision." It is quite evident from the following that the Turks seriously dislike the recent arrangement:

An official Turkish view is that of Tewfik Rushdi Bey, the Turkish Minister for Foreign Affairs, who in an interview given to a Serbian newspaper, the *Belgrade Vreme*, declared:

"We cannot waive our rights on Mosul, I do not mean 'we do not wish to waive them', but that 'we cannot waive them.' There are means by which the dispute may be solved and our sovereignty maintained. Our proposition for a plebiscite was refused. Then let them find some other solution; but we want it well understood that we never will waive our rights of sovereignty on Mosul. The only unsolved question existing between Great Britain and Turkey is the question of Mosul. Therefore, advantage must be taken of this fact and this dispute must be solved peacefully."

The "British plaything, called the League of Nations," itately remarks the Constantinople *Jumhuriyet*, has unanimously given Mosul to Irak, "that is Great Britain," and it declares its belief that the British have "cowed never to come out of Mesopotamia." In the view of this newspaper—

"This decision is a proof that the institution called the League of Nations does not in the least respect the ideals of justice and right. It proves once more that the League of Nations is the servant of the strongest, namely, Great Britain, and is far from being an international institution of justice, which respects the rights of nations. Only in medieval ages do we encounter such unjust and tyrannical decisions.

"So long as the plaything called the League of Nations can neither give Turkey her rights nor deprive her of them, its decision is quite worthless to us. As the case was during our campaign of nationhood, so now the rights of the Turk are safe under the sharp beyonets of the Turks, and we know perfectly well how to take back with our own hands 'Turkish Mosul'—given to Great Britain by the League of Nations just as we saved Adana, Broussa, Smyrna, and Constantinople. So we will neither recognise this decision nor obey it."

The Constantinople newspaper goes on to say ironically that the whole affair is a comedy, but it may yet bring the Turks and the British face to face, and then the comedy may be changed to tragedy, and it adds a Turkish friendly warning to Britons:

"If the British public are not on the alert and blindly follow their statesmen, sooner or later they will be witnesses of a slaughter-house. It will be a real pity for humanity if the British nation be deceived, because, we may say, they are still slaves to the intrigues of their statesmen."

And with the Russo-Turkish treaty behind them the Turks will not stop at anything to retain their prestige intact. They think that.

The British plan is to develop negotiations on the one hand and on the other to create disturbances on the Mosul front. Naturally, the British with their usual alertness will see that the blame is thrown on the Turks. It is not improbable that some day a fierce and bloody battle will take place in the East.

"We should not be surprised if Britain continues her provocative actions. She will send mercenary armed brigands to our borders, and quite naturally the Turkish forces will march against them. The next day the British Foreign Secretary will make outcry in order to raise the rest of the world against us. In as much as this is the situation, Turkey will naturally have to make all provisions for her safety."

In view of the fact that a treaty of friendship and mutual benevolent neutrality has been signed by Russia and Turkey, it is of interest to note a statement given by Russia's Foreign Minister Tchitcherin, to the *Berliner Tageblatt*. Mr. Tchitcherin is quoted as saying that after the Locarno Treaty the international situation became acute, but the Mosul decision made it even perilous, according to him and he added:

"Naturally, Turkey does not desire war but, no doubt, the Turks are prepared for any sacrifice for the most vital question of Mosul. Instead of solving the controversy the League of Nations has created a new crisis. Russia will not join the League of Nations because it is not an institute for peace, but, on the contrary, serves to bewittrigue."

The Russo-Turkish Treaty must not astonish any one. It was quite natural that the Eastern nations should sign a treaty for their safety as the Western nations signed one for theirs at Locarno."

The useful White Ant

The following account appears in the *Literary Digest* and may console those who have suffered from the white ant's destructive inroads:

The name of the white ant, or termite, has so long been a synonym for destructiveness that it is surprising to learn that it has its good points. Franz Spelling states as a result of his observations during ten years in the former German colony of East Africa, that these creatures play an important role in the economy of nature. He gives an interesting data in *Kosmos* (Stuttgart) concerning these creatures, particularly the species *Termites bellicosos*, the one most frequently found in his vicinity, beginning by the statement that to the white ants the natives of the immense and barren plateau of Uvumwezi are largely indebted for their crops of maize and millet. He writes in substance:

"The ground, mostly a coarse soil derived from the weathering of granite rocks, has but little fertility, and the art of improving it by fertilization is unknown to the negroes. But the termites crumble the layer of humus, much as earthworms do in our own latitudes. Furthermore, the fertility of the ground is improved above all by their habit of building their moundlike nests, which consist chiefly of a rich and fertile loam. It is almost incredible what enormous amounts of earth are thus brought from the interior to the outer surface of the land. The natives have good reason to treasure these nests, which rise to a height of six to ten feet upon a base 25 feet in diameter. I have often seen a hot fight for possession of such a mound. The only way of settling the combat was to divide the fields of the two sets of combatants by a line drawn through the middle of the mound. The mounds are scattered like oases, dark green and thickly overgrown, in the otherwise semi-barren fields."

The crops specially raised on these fertile mounds are beans, onions and tobacco, and the author tells us that if the Africans were not so lazy and indifferent to their own welfare they might soon possess rich fields by the mere process of scattering the soil in the nests over the rest of the field during the rainy season. Another important use of the nests is the employment of their material for building. It makes excellent stuff for walls and for the floors of the native huts. When the millet crop is ripe an excellent threshing floor is obtained by razing the mound, pouring on water, and stamping it down with the feet. We read:

"By hollowing out the termite mound, the native smiths make themselves a sort of furnace, in which they smelt copper in a primitive manner."

"Even Europeans have learned to value the termite loam, since mixed in the right proportions

with sand it furnishes an excellent material for making bricks and tiles.

The natives are great lovers of the fungi which the ants raise, and each year in January and February they excitedly await the day when suddenly the entire surface of the termite mounds is covered with a yellowish granular deposit which contains thousands upon thousands of fungi spores. The termites have brought them forth overnight from the interior. The layer covering the mound consists of the same light porous masses of fungi which are found in clumps of varying size in the fungus gardens inside the nest. The entire mound is, at once covered with grass and green twigs in order to protect the fungi from the rays of the sun, which are injurious to their growth. After another four and twenty hours the harvest is ripe. The mound is now covered with countless small cap fungi or 'mushrooms' about two inches in length and about half an inch in diameter. The mushrooms are quickly gathered and dried in the sun, being utilized the year round as a favourite dainty in the form of a stew or broth. One morning to our great astonishment we found the walls of our kitchen thickly covered inside and out up to the roof with these little mushrooms—for us a gift of doubtful value under the circumstances."

Another delicacy provided by the termites consists of their own bodies and those of their larvae, both much prized by the native tribes.

The Religion of the Modern Japanese

The *Literary Digest* gives us the following interesting account of the religious quest of a Japanese intellectual and of what he found at the end of his quest:

To be compelled to choose among a variety of religions and, in the end, to weld them all into one religious faith is the experience of a Japanese writer, which is interestingly set down in the New York *Herald Tribune*. Yusuke Tsurumi, a well-known contributor to American magazines, was brought up amid the formalities of Buddhism and Shintoism but it was not until the invasion of Christianity that he began his quest for God. He was seriously troubled by some of the teaching he heard from missionaries. He could not believe that his mother who had given him her all, would be wiped out of existence because she had not known the Christian faith, he could not believe that immortality was denied his ancestors, who had not had the opportunity of hearing the Christian Gospel. He could not accept the theory of original sin, nor could he believe that his soul's salvation hinged upon baptism. But he continued his quest for a faith or religious philosophy to which he could attach himself, and in the end he found one. But he does not give it a label, and he does not put his creed in words.

The rest is in the words of Mr. Tsurumi:

"The flood of Western science and Christianity that invaded the country after 1893 stirred the conscience of the whole nation. The vague loneliness of my early boyhood gradually changed into

a strong religious quest. I was rather precocious and read a great deal. The books that came my way were, of course, different from those that would come the way of an American boy. In the case of the latter, Christianity is the religion. In my case I was thrown into the formidable problem of the conflict of religions.

"The religious and philosophical books that come the way of a Japanese, boy or girl are of four different kinds—Buddhism, Shintoism, Confucianism and Christianity. Your aching conscience and inquisitive mind have to grapple with this stupendous problem of comparative religion. But as a nation we are not strong on speculative philosophy. We have a nature that craves for action and not speculation. Therefore, we look at religion not so much to see how it philosophizes as to discover how it functions. We look at the manifestations of religion in human conduct. Of course, I was not conscious of these things when I was going through the first conscious quest of religion."

"When I tried to approach religion through the question of eternity, I failed. When I was told that the right approach to religion was the recognition of original sin, I could not accept it. Yet there was something that made me constantly pray. It gradually dawned on me that I believed in a sublime scheme in the universe. I could not go on living without believing that there was a meaning in all our apparently independent actions and deeds. The Japanese have a passion for harmony. We do not think in terms of individuals. We intuitively turn to the oneness of all the surroundings. Our individual self is important only in its relation to the whole scheme of the family, the village, the State, the world, and the whole universe. Look at the Japanese garden. It is never an independent garden. It is always fitted into the distant mountains or the surrounding woods. It is harmony with the surroundings that we are trying to accomplish. The same with religion. My intuitive reaction was not so much concerned with the eternity of my own soul. It was the conception of the sublime scheme of the universe that thrilled me. It was again the existence of a great will that guided the unfolding of the scheme that was inspiring to me.

"It might run into the danger of the Oriental fatalism. The mentality of fatalism is to submit. The faith of the sublime scheme is to contribute. Here I feel the unconscious influence of Buddhism. I never studied Buddhism seriously until quite recently. In going through this great teaching I was astonished to find in me so much imprint of this. It was indeed, a grand scheme of the world that the great thinkers of India thought out centuries ago. However, the greatest driving power of my own religion was not the mere conception of the sublime scheme of the universe. There was another thing that gave a driving force to the faith in the sublime scheme of life. That was the intense love of my own mother. I could not bear the thought that she was wired out of existence. I gradually realized that the loneliness I felt in my boyhood was the unconscious quest of the soul for eternity. Here I now see, my subconscious Shintoism. The ancestor worship is the dominant note in the Japanese life. Being constantly under the influence of Christianity, I thought that I was free from the power of Shintoism. In my religious

reverence toward my mother I now see the unseen power of the ancestral cult, altho in a different way from the old Shintoism. That is why I refuse to be labeled. The complex life we live makes it impossible to say definitely under what influences we have arrived at a certain kind of faith. In me I clearly see the mixing influences of Christianity, Buddhism, Shintoism and Confucianism. And that is the religious and intellectual life of a modern Japanese."

The Italo-German Friction

Regarding the Tyrol affair the *Living Age* says:

Mussolini's temperamental outburst against Germany in the Italian Parliament on account of that country's alleged aggressive intentions in Tyrol is the culmination of a strained situation that has existed since the Peace Treaty but that has been aggravated by a number of events during the past three months. It is a somewhat broader question than the present incident indicates for it involves Switzerland, and also, though much more remotely, France.

In the first place, Italy has proceeded with a somewhat rough hand to Italianize the German-speaking Tyrolese transferred to her by the Treaty. Under the new educational law, the use of their native tongue in the public schools, which for the most part is guaranteed to minority nationalities under the Peace Treaty, is gradually being taken away from them. The Italian authorities naturally try to prevent the formation of societies designed to perpetuate Irredentism among the quarter of a million Germans in their annexed territories, a royal decree has prescribed under heavy penalties that all families of Italian or Latin descent that have adopted German names shall resume Italian names and that all place names shall be Italianized. According to the German papers, the requirement as to family names applies also to those of pure German descent, and in fact it is almost impossible to distinguish between the two groups. Another measure greatly resented is the action of the Italian Government in refusing Tyrolese suspected of unfriendliness to the Italianization programme their right under the Peace Treaty to elect Italian citizenship, thus threatening them with the prospect of forcible deportation. These and similar measures have naturally begotten exaggerated reports north of the border of still other arbitrary acts. For example, a false rumor was circulated that the monument of Walther von der Vogelweide, the great Tyrolese Minnesinger, had been removed from Bolzano and that the monument of the Empress Elizabeth at Meran had been mutilated or destroyed.

Last summer an unusual number of Italian peddlers entered Northern Tyrol, which still belongs to Austria, and aroused the distrust of the already excited population. A report spread that they were Fascist spies sent to study the ground preliminary to an invasion by Mussolini's partisan bands. Some of them were perhaps political agents, for the Italians in their turn had conceived the idea that German Nationalists from Tyrol to Bavaria were organizing to recover the

'lost territories' south of the Brenner Pass. In any case several arrests were made, and, although explanations satisfactory to both Governments appear to have cleared up these incidents they left their seeds behind; and among measures of retaliation mooted in Germany is a tourist boycott of Italy and a campaign against the purchase of Italian goods.

In a large way the Fascisti are the aggressors, although there are plenty of belligerent militants on the other side of the border. The Fascisti movement is also the more comprehensive. A very busy committee is said to be working in Milan under the supervision of Gabriel d'Annunzio for liberating North Tyrol and Ticino—The Italian-speaking canton of Switzerland. This committee and its sympathizers are endeavoring to have Ticino children educated in Italy in order that they may grow up Italian patriots. They are said to be employing subsidized agents in Ticino to stir up hostility there against the German-Swiss cantons. This has naturally provoked a sharp reaction in Ticino itself, where a Pro-Ticino Union has been organised to fight Italy's agitation.

Here Italian ambition comes directly into conflict with French interests, for France cannot tolerate Switzerland's being reduced to a bilingual republic with a weakened Latin element. Moreover, France is already watching with distrustful eyes the growth of Italian annexationist sentiment on her own southeastern frontier, where the Italians under her own flag are already very numerous. On the other hand, a section of the French press, especially that leaning toward Fascism in France itself, stands with Italy in its controversy with Germany. Even as moderate a daily as *Le Temps* traces the present friction back to Italy's opposition to Germany's design of absorbing Austria. Italian Tyrol it should be borne in mind, has four Members in the Italian Parliament, all of whom are German-speaking. German in sentiment, and anti-Fascist in politics *Le Temps* points out that Italy's measures in Tyrol, ill-advised as they may be, only parallel Prussia's methods in her Polish-speaking territories before the war.

academy angrily and unwillingly and took up an active military career. I served for three years in the artillery at Krakow, my native city, where I was born on October 20, 1882. Then the Russo-Japanese War came along. General Hubner volunteered to make a study of the siege of Port Arthur. I went as his adjutant at my own expense. We spent two months in Peking. Port Arthur had fallen, so our mission came to naught. I personally requested to be detailed as military attaché with the Russian army. This was granted me on condition that I take upon myself all responsibility for reaching that army.

The Russian forces were already retiring behind Mukden. I had to get through the Japanese lines to reach them. Supplied with letters from an English liquor house, I smuggled myself through the Japanese lines as its agent and reached the Russian cavalry corps of Mishchenko at Fakumen. I was with these troops during the last phase of the campaign, and was captured near Mukden. The Japanese treated me very well and let me go. I left on a Norwegian freighter for Japan. We ran into a typhoon. The captain and I had ourselves chained to the bridge, and lived on champagne and coffee. We were stopped by Admiral Togo's fleet a few hours before he fought the battle of Tsushima.

From Japan I went to the United States via Honolulu. I looked around the country a little, from top to bottom. In New York I fell into a den of thieves in a slum saloon and had to shoot a mulatto. As a consequence I spent the night in jail with prisoners and street women.

I have been an ardent hunter. I hunted lions in Africa twice. In Sudan I met Slatin Pasha. He spoke Arabic with a perfect Viennese accent. Finally I returned to Hungary and had myself transferred from the artillery to the Sixteenth Hussars. I also married Marie Szechenyi. During all these adventures my property had run through my fingers. I began to manage my estates. I owned big Tokay vineyards, and so I founded a stock company, recalled my experiences in Manchuria, and now and then worked as my own wine agent. In that way I restored my fortunes.

Mussolini advised to be Good

Mussolini, the strongman of Italy, is today the most hated man in the world. Hated outside Italy and adored within it. The Anglo-saxon people seem to have taken his success rather badly, for if he were to set up Italy as a great "power," it would take the bottom out of Nordic Superiority. *The New Republic* of America seems to think that Italy should, even for the sake of gratitude, if not wisdom, cease to be self-assertive and practise the gentle art of sitting, at the feet of the gurus of the world—the Anglo-saxons. It says

Among all the larger nations in Europe, Italy should be most conscious, not of the irresponsible independence of her national power, but of its de-

The Forger Prince of Hungary

Prince Ludwig Windisch-Gratz was at the head of the Hungarian Plot to forge French Bank Notes which stirred the European press for a considerable time. The following romantic account of his early adventures from his memoirs appears in the *Living Age*:

My grandfather was Field-Marshal Alfred Windisch-Gratz, who crushed the revolution of 1848 at Vienna, Prague, and Budapest. My father was also a general. He fought in every one of our wars after 1818. He was one of the last soldiers of the old army.

I wanted to go to sea. My father forbade it. That settled the question. I entered the military

rendence on the goodwill and the assistance of other nations. France, Spain, Russia and Germany—all of them threw off a foreign yoke and earned by their own efforts their right to national self-assertion. But Italian national expansion was the child of a sympathetic environment. In 1849 the Italians were defeated in their armed efforts to throw off the Austrian yoke. They owed the acquisition of Lombardy to the assistance of France. They owed the acquisition of Venetia to the victory of the Prussian army at Koniggratz. They owed Trieste and the recovery of the Trentino to the combination of diplomacy, propaganda, French heroism, British tenacity and American economic power and credulity which won the World War. The British and American peoples will be obliged to pay over \$150,000,000 a year for scores of years for the privilege of assisting Italy in emancipating the last remnant of Italians from the Austrian yoke. In the light of this reiterated dependence on foreigners for their own national emancipation and expansion Italians should recognize a peculiar obligation to treat national minorities within their borders justly and to place a modest and equitable interpretation on the Italian national mission. A great Italian during the days of Italy's humiliation and need gave the first eloquent and luminous expression to the national idea as the antithesis of imperialism and the blood brother of democratic self-government and international institutions. Mussolini's philosophy is the opposite of Mazzini's but Mazzini's is the more workable, as Italy will learn to her cost.

Whether the British and the Americans helped Italy to win the war or *vice versa* should be judged in the light of the profits the various nations made as a result of the war. Italians will certainly not top the list of winners. Moreover some people think that the "Americans fought the war from an other than philanthropic motive and the British to save their skin. None of them risked anything "for the privilege of assisting Italy." Mussolini is asked to remember how in the past other nations helped Italy to be free and modify his conduct accordingly. Mussolini might with equal logic ask these other nations to pay Italy an annual tribute for services rendered in the past in the way of giving them a civilisation. He might also ask the Americans to write off the British debt to them as a return to robbing the "Indians" by the latter and handing over the loot to the former's ancestors, and the British to make an annual payment to the Germans for sending Blucher to Waterloo. We do not know if Mussolini's philosophy is the opposite of Mazzini's; but we have a suspicion that Sir Austen Chamberlain does not always carry Bentham and Mill in his pocket nor does president Coolidge refer every action to whoever is America's favourite philosopher.

J. M. Keynes on the French Franc

The New Republic publishes an open letter, from Mr. J. M. Keynes, addressed to the French Minister of Finance (whoever he is or may be). In this letter Mr. Keynes analyses the French currency problem and offers some valuable suggestions. He says :

More than two years ago I wrote : "The level of the franc is going to be settled in the long run, not by speculation or the balance of trade, or even the outcome of the Ruhr adventure, but by the proportion of his earned income which the French taxpayer will permit to be taken from him to pay the claims of the French rentier." I still think that this is the root idea from which your plans ought to develop.

Now it is obvious that there are two methods of attaining the desired equilibrium. You can increase the burdens on the taxpayer, or you can diminish the claims of the rentier. If you choose the first alternative, taxation will absorb nearly a quarter of the national income of France. Is this feasible ? If it is ever safe to speak about the political atmosphere of another country, I should judge from recent indications that the French public will certainly refuse to submit to the imposition of a burden of additional taxation sufficient to satisfy the claims of the rentier at their present level.

If, therefore, I were in your place, I should not as a politician, give another minute's thought to new taxes, but would concentrate, so far as concerned the fiscal part of my office, on consolidating and administering the taxes already voted.

Since this by itself is not enough, your next business—provided you accept my conclusion as to the mind of the French public—is to consider coolly how best to reduce the claims of the rentier. Three methods offer themselves, first, a general capital levy ; second, a forced reduction of the rate of interest on the public debt ; third, a rise of prices which would reduce the real value of the rentier's money claims. Unquestionably, the first is preferable on grounds of virtue, justice and theory.

But it is not practicable as it would not be received well by the French public.

The second method is attractive, if only because it offers no administrative difficulties. I believe that some authorities in France have favored it. Nevertheless, I should decline this expedient also, if I were in your place, because, unlike a general capital levy or a depreciation of money, this species of discrimination is truly named *repudiation*, and *repudiation of the national debt* is a departure from financial virtue so extreme and so dangerous as not to be undertaken but in the last emergency.

We are left, therefore, by a process of the exclusion of alternative, with one exit only—a rise of internal prices, which leads us away from the fiscal field to the price-level, the foreign exchanges, the gold in the Bank of France, the volume of foreign investment, and the balance of trade. Here I must invite your attention to an interesting paradox.

The successive French Ministers of Finance have done their best to inflate the currency. They have brought down the gold-value of the franc considerably, but:

The great army of your predecessors have failed, in spite of all their efforts, to depreciate adequately the *internal purchasing power* of the franc. Your present difficulties are due, not to the inflation of the notes or to the fall of the exchange (for these events are tending all the time to help you out of your troubles), but to the failure of these factors to diminish proportionately the internal purchasing power of the rentier's money claims.

Mr. Keynes explains his contention with the following facts

In December, 1925, the gold value of the franc on the foreign exchanges was 19 percent of its pre-war parity; world gold prices were about 158 percent of their pre-war level: therefore on the pre-war basis a note-circulation and a franc-price level amounting to 830 percent (for 158-19=831) of their pre-war figures would be justified.

Wholesale food prices in November, 1925, were 490 percent of pre-war, retail prices in Paris (thirteen items) were 433 percent, and in the third quarter of 1924 the cost-of-living index for Paris stood at 401 percent. These figures may understate the real rise of prices, but it certainly seems that French domestic costs are not above five times their pre-war figure. This means that the prices of purely home produce, converted at the present rate of exchange, are not much more than *half* world prices, and are actually below their pre-war level in terms of gold. Thus the inflation of the currency has produced its full effect on the exchanges, and consequently on the prices of imported commodities, but has largely failed to do so on the prices of home produce.

He concludes

That, whilst the solution of your fiscal difficulties can come about in no other way than by a rise in the internal price level, it is not so clear that this need be accompanied either by further inflation or by a further fall in the exchange

Then how are the French to lower the internal purchasing power of the franc? Mr. Keynes says

All you have to do is to stabilize the note circulation and the franc-exchange at near their present level and to allow time for internal prices to rise correspondingly.

He supports his view by giving the following reasons:

What are the explanations of the present low level of franc prices? I think that they are: (1) time element—internal prices move slowly but will move as they should in time; (2) the hoarding of bank-notes on an even greater scale than formerly, leading to a sluggish circulation of the available currency; (3) excessive foreign investment by Frenchmen, due to lack of confidence, which drives the exchange down below the figure

appropriate to the trading position; and (4) the legal restrictions on rents, etc.

These influences should be remediable as regards (1) by the mere lapse of time, and as regards (2) and (3) by the restoration of internal confidence. The right strategy, therefore, is to restore confidence and then just wait.

For the stabilization of the exchange he recommends the fixing of a minimum dollar rate and sticking to it even at the cost of parting with some of the gold in the vaults of the Bank of France. In his own words:

There are two matters on which the government of France needs to exercise an iron resolve—to fix the franc exchange at a minimum figure even if it costs gold to do so, and collect the taxes in full. These are the indispensable measures. Heroic efforts to increase the rates of taxation are, at this stage, efforts in a wrong direction, and will not be successful.

The fineness of the ethical considerations which stand against partial repudiation of National Debt but in favour of inflating internal prices with a view to rendering National Debt Bonds relatively valueless is truly microscopic.

"Oriental Nerves," A New Species of Madness

James Lincoln McCartney M.D. writes in the *China Journal of Science and Arts* describing a state of mind found among single Westerners living in the Orient. He deals with this mental state, which we would call exasperation, in a half serious vein which none the less will provide useful reading for those restless reforming spirits in India who complain about everything and tackle, systematically nothing. The writer says:

These psychoneuroses, or "Oriental Nerves," are one and all the result of a conflict in the patient's mind. This conflict according to Freud is carried on between the desires created by the repressed libido or subconscious urges, and the demands of the cultural environment of the individual.

Prison neuroses, for example, are invariably due to the mental conflict between the ego urge of the prisoner who desires release and the pressure of the cultural standards which resulted in his incarceration. The ensuing neurosis or, if severe, psychosis, is a flight from reality and an endeavour on the part of the individual to substitute a self-produced product of psychic phantasy for the unbearable reality that he is actually a convict and confined.

War neuroses, otherwise known as "shell shock" are due to the conflict between the self-preservation urge in the soldier and the self-immolation urge. The resulting neurosis, or "shell shock," is again a

flight from reality. The soldier unconsciously fears that he may develop into a coward, and the flight into sickness, with the resulting symptom of a phobia, is developed with the aim of removing him from the front, where his fear of betraying cowardice might overpower him, to a position of safety in the rear, where his fear of cowardice would not be put to so severe a test.

The environment provokes the sufferer in many ways viz.—

Business in China is not conducted on the same systematic (we might say efficient) lines as it is in Western lands. If business were conducted in China on the same efficient lines as in America there probably would be no cause for Occidentals going to the Far East. There are numerous hindrances and delays and vexations, which many unwise Occidentals criticize and find fault with. This results in a definite dampening of morale, for these methods which have been in vogue for some two or three thousand years cannot or will not be changed just because the new arrival finds fault with them. The Oriental, and especially the Chinese attitude, is (more or less) never to do to-day what can be put off until the morrow. Chinese are accustomed to taking time to come to decisions, in fact, business is done over the teacup rather than the telephone as in America, and friendship plays an important part; all of which is extremely taxing to the nerves of the modern rushing Occidentals.

The feeling of being under constant observation and the desire to maintain the prestige that the Occidentals feel their position or their nationality demands are important factors in helping to bring about the psychological condition conducive of Oriental Nerves.

In regard to this matter of being under constant observation anyone who is at all familiar with Oriental habits, well knows that almost his every act is discussed by the natives about him, and his character and temperament are gauged to a nicety. It would be an eye-opener to many foreigners if they could see themselves as their Chinese neighbours see them. Although the foreigners may never learn the natives' real opinion about them, they always have the feeling that they are living in the public eye, and most Occidentals are not accustomed to this, it naturally produces a strain on the nerves which at first they are not likely to realize.

As to the remedy the writer says

The man or woman who succeeds in China and avoids getting Oriental Nerves is the person who approaches the new environment with a spirit of cheerfulness and a charitable attitude towards the people with whom he or she plans to live and associate, which attitude is only gained through an understanding of the people. Men who have succeeded in China, and women who have remained the social attraction they are, are those who have worked with the current, while at the same time lending the full strength of their personalities and characters in helping to bring about better conditions.

A true understanding of a foreign people can only be gained through the personal contact of the native languages. The knowledge of the language of a people carries with it far more than many seem to realize. It affords a deeper understanding

of the customs and institutions of the people and more important still a sympathy towards these customs and institutions, which it seems is difficult to acquire in any other way. Few Occidentals in China who speak Chinese express dissatisfaction or show symptoms of Oriental Nerves from living in China; in fact, most of them are real Chinese "boosters," even to the extent of being enthusiastic over the Chinese dietary. Furthermore, with a knowledge of the language, it is easier to appreciate the othermanns' viewpoint. Few, if any are there who can interpret the enthusiasm and feeling on which one depends for genuine interest and sympathetic appreciation.

A School of International Relations

The Woman Citizen says :

Plans for the Walter Hines Page School of International Relations are rapidly going forward this winter, it is expected that the school will open next fall at Johns Hopkins University with an initial endowment of a million dollars. This school will be the first attempt of its kind to further sound international relations by approaching international problems scientifically. About two years ago an eminent group of editors, business men and educators launched the idea of the school, to be established as a memorial to Walter Hines Page, our ambassador to Great Britain in the period of the World War. The idea has drawn to it many other prominent men and women and heading the movement, as chairman of the trustees for the endowment fund, is Owen D. Young, internationally known for his services on the Committee of Experts that formulated the Dawes plan. Mr. Young explaining the Page school, says :

A great body of information must be created and mobilized in some single place about all the questions which affect international relations. Some of these problems are economic, some are embedded in racial psychologies, some historical, geographical, military, and some partake of two or more of these fields, but it is doubtful if there exists a man whose business it is to interrelate them. There are schools that teach many aspects of international relations, but none that is comprehensive, devoted solely to this vast subject. And certainly, there is no such place in the world where anybody can go and learn all there is to be known of these fundamental facts and interrelations. The Page School, as I see it, will become such a place. It will have a threefold purpose (1) to develop a science of international relations; (2) to ascertain the facts as far as they can be found on any particular problem, and (3) to produce a continually growing body of individuals trained in that science and available for service in government, business or education. If we are to make our aspirations for peace effective, we must supply a science, a systematic body of things known.

Among those associated with Mr. Young are Franklin Roosevelt, Julius Barnes, Edward L. Bok, John Finley, William Allen White, George Wickersham. Among the women who have been most active are Mrs. Herbert Hoover, Mrs. Samuel C.

Henning, Mrs. Mary C. B. Munford, Mrs. H. O. Wippenn, Mrs. Irwin Laughlin etc. And women's organizations have been helpful in furthering the effort. John Hopkins has announced that women will be admitted, as they are always admitted to graduate work at that institution.

The Page School Fellow appointed by the Commission for the Relief of Belgium Educational Foundation, is now at John Hopkins studying labor problems. He is Hubert Carton de Wiart, a graduate of the University of Louvain, the son of Count Henri Carton de Wiart, former Premier of Belgium, who, as minister of justice in 1914, drew up the Belgian reply to the German ultimatum demanding free passage to German armies. He is working along the lines that will probably be pursued by the school next fall.

The Breadwinning Woman

The New Republic says :

For woman to work is of course no new phenomenon. Since the Cro-Magnon days and probably longer, she has always done her fair share and frequently more, of whatever was necessary—including a great many things for which, according to the experts of the present generation, women are physically and mentally incapacitated.

Under the old theory, which is still assumed by most people to fit the facts, the typical family group was supposed to be centred about one breadwinner, the husband and father. It was the duty of the wife in all except the favored upper classes to do the physical work of the home and to share with her husband the moral responsibility for the proper rearing of the children.

If this theory ever fitted the facts, it no longer does so. Today 8,500,000 women are gainfully employed in the United States. They constitute one-fifth of all the workers in the country, and both numbers and proportion are steadily increasing. The latter has grown from 14.7 percent in 1880 to 21.1 percent in 1920. Today women are 64.2 percent of all domestic workers, 47.4 percent of professional persons, 45.6 of clerical employees. In a group of four representative but dissimilar cities where the status of 40,000 working women was intensively studied by the Women's Bureau of the U. S. Department of Labor, women gainfully employed were nearly two-fifths (38 percent) of the total number of females over fourteen years of age.

There is a popular theory that women who work are mostly girls filling in a few years before they marry; but the facts accumulated by the Census Bureau and the Department of Labor leave this theory without even a wooden leg to stand on. It is true that there are 3,500,000 women gainfully employed who are under the age of twenty-five, a large proportion of whom presumably are unmarried; but these constitute only two-fifths of the total number. Of the 8,500,000 nearly two million are married.

Indian and Chinese Civilisations Compared

K. Shiratori gives us an interesting survey of the two civilisations in *The Young East*. We quote in parts from his article

India and China were the two main fountain-heads of Oriental civilization, but in their character Indian culture and thought are almost the exact opposite of Chinese culture and thought. It is a very interesting problem for students of Oriental history to see how the characteristics of these two different civilizations grew and developed.

RELIGION AS CENTRE OF INDIAN CIVILIZATION

Indian civilization is constituted with religion as core and centre, the distinctive feature of its thought being found in the greatest importance attached to a future world transcending realities of mundane life. Needless to say, Indian civilization has many phases, is quite complex in thought, and is expressed in various forms and sects of religion. It may, therefore, appear to be too rash to generalize its characteristic in this sweeping way, but in my opinion this view of Indian civilization is in the main correct.

In other words, Indian literature, arts and science have sprung from religion and the social organization, manners and customs of the Indian people have also been built on the foundation of religion. The contribution made by Indians to world civilization was religion with attendant philosophy, literature and arts. The philosophy and view of life, which are found in the Upanishads, were expressions of thoughts and ideas peculiar and exclusive to Indians, the like of which can not be seen in religious thoughts of any other races. It is from this philosophy that a world religion has appeared in the form of Buddhism. This religion and the civilization it produced have spread all over the greater part of Asia from very early times and are now gradually extending to Western countries.

On the other hand Chinese civilization had its centre in politics and Chinese thought was confined to the sphere of real life. To the Chinese people politics were all and everything, all racial life and all cultural activities being regarded by them as things subordinate to politics both spiritually and materially. Politics were the object of their highest aim and ambition, there being nothing else they desired more to attain than a political Utopia. The Chinese, of course, had religions, but theirs were of a very primitive kind. In fact, religious rites were recognized by them only when they were made rites possessing political significance. This was in striking contrast with India, where the Brahmins occupied the highest social position and religion ruled politics. In India it was religion that ruled supreme, while in China it was politics that constituted the pivot around which the national life revolved.

A comparison of the social condition of China with that of India presents an interesting contrast. While in the latter a rigid system of racial and tribal discrimination came into existence, in the former all men were equal in social standing. As a well known and frequently quoted Chinese saying puts it, in China "kings, princes, generals and ministers come from no particular stock," and

a plebeian of to-day might be a king to-morrow, while a king of yesterday might fall to the position of a plebeian to-day.

But what was the result of the contact of Indian and Chinese thoughts in Japan? The influence which Buddhism had in Japan over literature and the daily life of the people was exceedingly great. On the other hand, Confucianism also exercised a great influence upon the thought and life of the Japanese people, but produced no such evil effects in Japan as it did in China.

From a comprehensive observation of the history of Japan it is seen that the Japanese possessed capacities to adopt both Indian and Chinese thoughts to a certain extent and that while making both of them their own they did not allow themselves to be overwhelmed and dominated by either. In other words, the Japanese had the advantage of being in a circumstance in which mundane and supermundane thoughts existing side by side could harmonize or restrain each the other.

Discovery of America by Buddhists

S. Watanabe writes in *The Young East* on the doubtful hypothesis which claims the discovery of America by Buddhists. Besides other traces of Buddhism among the antiquities of America there are

Images and sculptured tablets, ornaments, temples, etc., abound, that cannot well be ascribed to any other source with any show of reason. Among these may be mentioned the following—

An image of Buddha found at Palenque, sitting cross-legged on a seat formed of two lions placed back to back, closely resembles similar images found in India, China, and Japan. A large image found in Campeachy represents accurately a Buddhist priest in his robes. An elaborate elephant-faced god found among the Aztecs is evidently an imitation of the Indian image of Ganesha. A Buddhist altar of stone was also found in Palenque. Figures of Buddha sitting crossed-legged with an aureole around his head, and placed in niches in the walls of the temples at Uxmal, Palenque, etc., are exact counterparts of images found in niches both inside and outside of Buddhist temples in Japan, China, and India. A perfect elephant's head is found sculptured on the walls at Palenque, the elephant being the usual symbol of Buddha in Asia, and no elephants being found in America. Then there is an old Mexican image in the Ethnographical Societies' Museum at Paris, which depicts Buddha sitting in the cross-legged attitude, with an inscription on either side, one of the characters being evidently intended for the Chinese character incorrectly for Buddha engraved by a sculptor who did not know the Chinese written language. On the walls of Uxmal there are astronomical diagrams and images, representing among other images the dragon which causes eclipses by swallowing the sun, a thoroughly Chinese notion, but instead of scales it is covered with feathers, showing the idea that it can fly. The enormous temples or palaces at Palenque and Mitla are almost counterparts of Buddhist

temples that are found in Asia, particularly in North China, Mongolia and Java, the large pyramidal bases and the mode of construction all seeming to point to Buddhist origin. There is a Buddhist cross, or symbol of Buddha, carved on a pillar at Palenque. The ornaments in the walls of the temples in different parts of Mexico are similar in design to those of many buildings in India and China.

Greece's Dictator

The Current History Magazine gives us the following account of General Pangalos, the dictator of Greece

Probably in no country is politics so charged with drama as in Greece. Here politicians rise and fall with startling suddenness. The entry of a new Premier to office in Athens resembles in public excitement and interest the crowning of a new heavyweight champion or the winning of a world's series with us. Politics, in short, is Greece's national sport.

The present political champion of Greece is General Pangalos. He has dissolved Parliament and rules the country today as a dictator. Strange to say, he possesses few of the characteristics which are the usual stock-in-trade of dictators. He has none of the personal magnetism that has won many of the famous despots of history from Alexander to Mussolini the blind allegiance of their followers. One of his chief lieutenants described him to me as a man not loved by his friends and hated by his enemies. He is a poor speaker. When Minister of War he used to address Parliament as he might a company of soldiers, using the colorful and profane language of the barracks. Physically he is in no way imposing. Short and slight, with a cynical, almost sneering expression constantly on his undistinguished face, he is the last man in the world that one would imagine to be a military dictator.

What is the secret of Pangalos's rise to power? An examination of his career, I am sure will show that the man has reached his present high estate largely because of a single characteristic—his utter recklessness. This man to achieve his ends is willing to go to any extreme—summarily execute his political enemies, plunge his country into war or stir it to revolution. And, strangely, it is this utter recklessness which now appears to make it possible for him to bring order out of the chaos which has characterized Greek politics since 1915.

A Cool House in Summer

The Scientific American tells us of a novel way to keep the House cool in summer. It is as follows

Dr. Willis L. Moore, for twenty-years chief of the United States Weather Bureau, former President of the National Geographic Society, and founder of the *National Geographic Magazine*, has found a practical way to maintain the air in his home at Pasadena, California, both cool in summer and hygienically moist in winter.

In summer, the Professor takes in air from a large scoop on the roof, washes it, cools it in a simple apparatus and then passes it all through his house by means of ducts. In winter, he maintains the relative humidity of the air at seventy percent, where it ought to be, by means of a special humidifying heater.

The summer apparatus consists of air-scoops on the house roof, an air washer and air cooler, a fan and eight inch conduits leading to the various rooms : also registers for controlling the inflow. With this simple equipment, Dr. Moore has found that the house may be closed as tight as a drum, yet in the extreme heat of summer the temperature will not exceed 80 degrees.

How Hot Air Affects Us

The same journal says :

Few people know the effect on the contained moisture when we warm our air. For each 18 degrees that we heat it air *doubles* its capacity for holding moisture. What, then, is the corollary of this statement? It means that since we do not usually give our air a chance to take up this needed moisture, it goes without.

No, it does not entirely go without, it abstracts all the moisture it can get from our woodwork and our furniture, which dry up, shrink and crack. Far worse, it takes moisture from us.

As was recently pointed out in the *Journal of the American Medical Association*, when we take cold air from out-of-doors at freezing temperature and at a relative humidity of 80 percent and heat it to 70 degrees, we thereby reduce its relative humidity to only 20 percent. We then live in this air and so we become kiln-dried along with the woodwork. Office buildings, heated to nearly 80 degrees, often have a relative humidity of as low as 15 percent.

Thus we get the hot-house habit. We become hypersensitive, afraid of every chill and every little draft. We also get colds, grippe, even pneumonia, because the dry, thirsty air of our houses robs us the moisture of our throat passages and reduces their natural resistance to infections.

The Heart of the Plant

The Journal of the American Medical Association, one of the leading journals of medicine, has the following—

Sir Jagadis Chandra Bose, F. R. S., the Indian scientist, has announced at Calcutta the second of three remarkable discoveries he has recently made with regard to plant life, and given a demonstration of the "heart beats" of plants with delicate instruments that he has invented. Thirty-

two years ago he began his researches. He found that inorganic substances exhibited fatigue similar to the fatigue of animal muscles, and that the fatigue in both was removed after a period of rest. This led him to investigate the characteristics of the simpler forms of life, as shown by plants. After long researches he was able to prove what he was convinced of before—that the life mechanism of the plant is identical with that of the animal. He discovered how plants may be shown to respond to stimuli, and arrived at the following conclusions, which he demonstrated on the eighth birthday of the institute in Calcutta which bears his name. The plant possesses a differentiated nervous system, which can be proved by throbbing pulsations, which take the place of the heart beat of the animal and which show violent spasm exhibited at the crisis of death. By his optical lever he was able to demonstrate the activity of the cells of the plant in the propulsion of sap from the roots of the tree to the top-most leaves, thus solving a problem that had baffled inquiry for two hundred years. The location of the heart of the plant was made by means of an electric probe in circuit with a sensitive galvanometer. Bose introduced the probe step by step across the stem. As soon as it came into contact with the pulsating layer an electric response was received and recorded by the galvanograph. Each active cell during its phase of expansion absorbs water from below, and expels it upward during the phase of the contraction. Bose likens the heart of the plant to the elongated heart of some of the lower animals, such as the earthworm, in which the peristaltic action propels the circulating fluid. To measure the heart beat of the plant, which is less than a millionth of an inch, it was necessary for it to be enormously magnified, which is done by Bose's magnetic amplifier. A mirror is attached to the astatic magnetic system, the reflected beam being thrown on a screen or photographed on a film. All this Bose performed before his audience, which was able to see how chloroform, for instance, at first immensely excited the plant, stimulating it to great vigor. Then came the death spasm. Rapidly and spasmodically the beam of light fell until it came to rest, indicating that the plant had died.

The Bose Institute, which lies in the centre of one of the busiest industrial quarters of Calcutta, is a beautifully designed building in Indian style. It consists of a large and acoustically perfect lecture demonstration room, with numerous laboratories. Bose's great pride is that his institute is entirely Indian, in inspiration, in personnel, in architecture and in craftsmanship. On one side of a quiet garden quadrangle a new building is rapidly appearing. It is designed to be the first of a series of hostels which Bose proposes to erect for his students. These hostels, designed in typically Eastern style, are intended to house students from all over the world, whom it is the ambition of the founder to attract to Calcutta. It is probable that Bose will spend a considerable portion of next year in Europe. He has invitations to lecture at the Sorbonne and in Berlin.

GLEANINGS

Clutch of Crime!

Will it Tear Down the Church? And—if it does, what will happen?



AN UGLA OMEN.

This is one of a series of full-page advertisements against crime in the Brooklyn *Eagle*. The cost of the drive is assumed by several hundred Brooklyn citizens, who hope thus to bring the public to a "realizing sense of the stupendous extent of crime in this country."

Chaos would reign in all parts of the civilized world. Your property would be valueless. Your business would be wrecked. Your home would vanish. Your family would be unsafe. You and your neighbors would revert to the cannibalism of the cave-men when the strongest arm swinging the biggest club took whatever it desired.

It is the Church that has sustained whatever progress we have today. Religion rules mankind. It is the backbone of our laws. It is the cornerstone of our faith. In one another, without which there could be no business, no social stability.

It is the plain duty of every citizen to support the Church without which Brooklyn could not support us. Are YOU doing your part? The Church wants YOU. Not just your money but your presence at Church services, your active interest in Church enterprises, your work for Church extension, your personal effort in evangelization.

Non-churchgoers are exerting a most malicious influence. Some indifference is responsible for all that is wrong with our city. Do you sit idly by and criticize? Are YOU a shirker?

Prove yourself a good citizen, show your gratitude for the good things you have in life by going regularly to Church—any Church. There are 21 of them in Brooklyn—none within walking distance of every home.

of Siamese art in the Museum and amongst the best known. Early Siamese art (before the eighth-century), like the early art of other areas in Indo-China, is closely modeled on India Gupta tradition. Southern Siam (Lopburi, Korat, etc.), from the eighth to the twelfth century, was a province of Cambodia, and the art is essentially Khmer. True Thai or Siamese art developed in the north (Sukhodaya-Sawankhalok) gradually traceable southwards (Pitsanulok, Lopburi), it is only after the foundation of Ayuthia (1350 or 1460) that it



Head of Buddha, Borobudur

Java, late 8th Century

Ross collection

Indian Sculptures

Five important pieces of Indian, Siamese, Cambodian and Javanese sculpture, has been given to the Boston Fine Arts Museum by Dr Denman W. Ross. [Two of these are here shown]

The first is a typical plack basalt head of Buddha of the usual massive type, stated to be a head from one of the seated Dhyanī Buddhas of the smaller perforated stupas of the upper platform of the Borobudur monument.

The second is a stone head of Buddha, lacquered and gilt, undoubtedly the finest specimen

predominates in the whole area now known as Siam and sets its stamp on all the art of Cambodia. The Thai type is very unlike the Khmer: in place of the straight brows and level eyes, full lips and impassable serenity of the latter, we find, sloping Mongolian eyes, an aquiline and even hooked nose, smaller mouth, and a high degree of nervous refinement, representing a Sino-Tibetan ethnic type very unlike the older Mon-Khmer.



Head of Budha Siamese 10th-12th Century
Bosch Collection

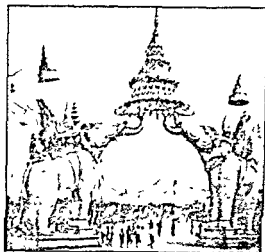
"Strange Companions"



"British imperialism and Russian communism compete to devour the world"

Decorated for a Festival

In this striking fashion, with the emblem of the sacred white elephants, the streets of Bangkok are dressed for great occasions, such as coronations.



Festival Decoration in Bangkok, Siam

Cover design of the Children's Friend of Nippon



Cover Design of the Children's friend of Nippon

From the Oldest City in the World

The eleventh chapter of Genesis tells us how Abraham and his kindred left their ancestral home in "Ur of the Chaldees" for a journey which was to end in the land of Canaan. For over two thousand years that was all that the world remembered of the once great city of Ur, possibly the first great city to be built in the world.

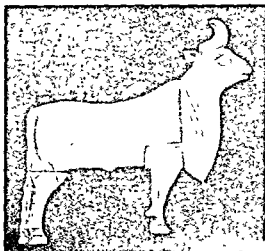
Such Babylonian histories and traditions as had come down to modern times through the great Greek historian Herodotus or the ancient Babylonian priest Berosus, did not mention Ur. The "Chaldeans" were remembered through references

to their remarkable knowledge of "magic," by which was meant, of course, the science of ancient times. But their city was forgotten except for that one brief mention in the story of Abraham.

About a half century ago it was rediscovered. A huge mound of dirt, rain-washed and featureless, was known to be standing in the desert just west of the channel of the Euphrates River and about one hundred miles up stream from the present shore of the Persian Gulf. Some bricks inscribed with the curious wedge-shaped writing of ancient Babylonia were found near this mound. When these inscriptions were translated they proved that the great mound and some smaller ones surround-



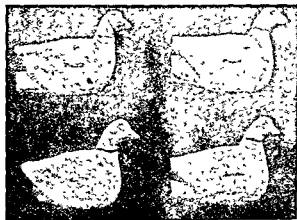
One of the copper bulls from the remarkable relief found at Tell el Obeid near the site of ancient Ur.



The Bull from the frieze in the temple of Nin-har-sag carved in white shell



A Statuette found at Ur, belonging to 23rd B. C.



Birds carved out of white lime-tong found in the ruins of the temple of Nin-har-sag at Tell el Obeid

NOTES

British Self-criticism and British Vitality

An article in our present issue shows what John Stuart Mill thought of his countrymen. There have been other great English authors who have subjected their own people to similar criticism. We are, for example, reminded in this connection of Wordsworth's sonnet to Milton, in which he writes :

We are selfish men .

Oh ! raise us up, return to us again ;
And give us manners, virtue, freedom, power.

Such criticism of the British people by British authors has never blinded us to the strength, greatness and vitality of that people. The power of self-examination and self-criticism is a sign of such strength, greatness and vitality, and the power to stand such criticism is a still more convincing proof of these qualities. It would be profitable to ascertain our own powers of self-examination and self-criticism and that of bearing such criticism. What Mill wrote or Wordsworth wrote must have been true, but represents perhaps only one side or phase of English life and character, and, may be, the faults they pointed out were not abiding characteristics. There must be something more abiding in the intellectual, moral and spiritual natures of the British people which has made them great. We do not refer here to their vast empire and wealth. We refer to the fact that Great Britain has produced great poets and prose-writers, great thinkers and scientists, great philosophers and historians, and great philanthropists and social workers (not of the imperialistic and exploiting variety but real lovers of humanity like Howard the Philanthropist). Not to speak of the other great achievements of the British people, their great literature could not have been produced if English society had been rotten to the core.

This we are bound to say in spite of the grievous political and economic wrongs inflicted on India by England.

India's Military Expenditure

The following table of the percentages of their total 1925-6 budgets devoted by

some western countries to military expenditure is taken from an article contributed by Mr. Leland Olds to the *Federated Press Bulletin of America*

Country	Percentage of Budget devoted to Military Expenditure
United States	217
Great Britain	131
France	181
Italy	93
Holland	202
Belgium	94
Switzerland	169

In India in 1925-6 the revenue receipts amounted to 131 crores and 35 lakhs, and the military expenditure to 56 crores and 28 lakhs of rupees. Therefore the military expenditure was nearly 43 per cent of the total budget.

It has been estimated that in 1926-7 the total revenue will be 133 crores and 43 lakhs and the military expenditure will be 54 crores and 88 lakhs. Therefore the military expenditure will be a little more than 41 per cent of the total budget.

Some apologists of British rule in India argue that in working out this percentage of military expenditure, the revenues of the provincial governments ought also to be taken into account. We do not know whether similar revenues of other countries are so taken into account. But we will do so in the case of India in order to satisfy these apologists. We have before us the estimated revenues for 1926-7 of the following provinces —

Province	Revenue
Madras	16,34,20,000
Bombay	14,51,00,000
Punjab	14,49,00,000
U. P.	12,89,68,000
Bengal	10,76,78,000
Burma	10,35,31,000
Bihar and Orissa	5,63,83,000

Total 84,99,80,000

To this let us add 6 crores for C. P. and Berar, 2 crores for Assam, and 1 crore for

N.—W. E. Province, which will bring up the total to Rs. 93,99,80,000. Let us make this 95 crores in round numbers. Adding 95 crores to 13343 crores, we find the total imperial and provincial revenues of India for 1926-7 to be 22843 crores. Out of this 54'88 crores or a little more than 24 per cent. are provided in the budget for military expenditure.

So even after taking into consideration the revenues of the provinces, indigent India's military expenditure is a higher percentage of her budget than that of the United States, the richest country in the world, which is 217 per cent of her revenues! For a rich country to spend even a high percentage of its revenue on its army is easier and less injurious than for a poor country like India to spend the same or a higher percentage of its revenue on its army. Moreover, India's expenditure is incurred not for her own sake alone, but mainly or at least partly for British imperial purposes. If India were not Britain's property, Britain would not force India to spend such a large part of her revenues ostensibly for India's defence.

From Japan's budget statement for 1924-5, published in the Japan Year Book, we find that Japan's military and naval expenditure combined formed a little more than 30 per cent of her total revenues. With this we may compare India's 43 per cent. in 1925-26 and 41 per cent in 1926-27 for military expenditure alone. If we take Japan's military expenditure alone, we find that in 1924-25 it formed only 14 per cent. nearly of her total revenues. In the case of India, whether we consider the income of the Central Government alone or take into account the incomes of the Provincial Governments also, her military expenditure forms a much higher percentage of her revenues than that of Japan.

Even according to the Report of the Government's own Retrenchment Committee, published in 1913, India's military expenditure is still excessive. The Committee say in their Report.—

We do not consider that the Government of India should be satisfied with a military budget of Rs. 57 crores, and we recommend that a close watch be kept on the details of military expenditure with the object of bringing about a progressive reduction in the future. Should a further fall in prices take place we consider that it may be possible, after a few years, to reduce the military budget to a sum not exceeding Rs. 50 crores, although the Commander-

in-Chief does not subscribe to this opinion. *Even this is more, in our opinion, than the taxpayer in India should be called upon to pay, and, though revenue may increase through revival of trade, there would, we think, still be no justification for not keeping a strict eye on military expenditure with a view to its further reduction.*

The italics are ours.

According to the Brussels convention, no country should spend more than 20 per cent. of its revenues for military purposes. India is forced to spend much more.

And yet we have literate members of the Legislative Assembly who, instead of concentrating their attack on the huge and unjustifiable military budget, sneered at expenditure on the archaeological department! It was merely digging old ruins! That India's civilisation is being proved by the department to have been glorious and of immemorial antiquity is nothing.

To Our Contributors

Our contributors are respectfully requested to bear in mind that it is easier for the editor to publish short articles promptly than long ones. We do not mean to suggest that contributions should be almost like paragraphs, but it would be convenient if they did not exceed four thousand words. What has led us to say this is that, in addition to short ones, there are not a few long articles in our hands which have been waiting publication for a long time. Typewritten mss. are preferred.

Extraterritoriality in China

It is said the Extraterritoriality Commission in China has studied the Chinese Criminal Code and Commercial Code, and is perfectly well satisfied. Of course, a country may have excellent codes but the administration of the laws may not be equally good. But, if that be the case in China, she need not be considered unique in that respect. Here in India neither are all the penal laws and regulations excellent, nor are they justly administered, particularly when the offenders are Europeans, or Indians suspected to have done something politically wrong.

The foreign members of the Extraterritoriality Conference have also visited the courts and prisons in Peking. If a really impartial non-British foreign jail commission were to

enquire into the condition of Indian prisons and the treatment of Indian prisoners, shocking revelations would be made.

The Leper Problem

We read in a Japanese paper that both in India and in Japan, the Governments are far from dealing adequately with the leper problem. It observes that

Segregation is absolutely necessary, especially as the disease seems to stimulate the sexual instinct, and liberty means propagating diseased children and spreading the disease. There is no reason why the disease should not be extirpated in a generation, though the very horror in which it is held causes people to run all sorts of risks and to make others run risks so long as the fact of having a leper in the family can possibly be concealed.

Educational Backwardness of the United Provinces

The United Provinces of Agra and Oudh comprised in ancient times what may be called the heart of Aryavarta. But at present these provinces are the most backward in education in the whole of British India. The following table will prove the truth of our statement.

Province	Number per thousand who are literate	Percentage of total scholars to population
Assam	72	8.02
Bengal	104	4.18
Bihar and Orissa	51	2.48
Bombay	95	5.05
Burma	317	4.23
C. P. & Berar	49	2.44
Madras	88	4.3
N.-W. F. Province	50	2.5
Punjab with Delhi	46	(Punjab) 3.75
Delhi		4.2
United Provinces	42	2.38

As the people of the United Provinces of Agra and Oudh are naturally not less intelligent than Indians of other provinces, it is difficult to ascertain the causes of their educational backwardness. What is also most curious is that these provinces contain a larger number of universities than any other province, namely, four, and there is likely to be one more at Agra in the not distant future. This last one is a necessity and

ought to be an affiliating one. Instead of clamouring for more universities after the establishment of one at Agra, real patriots in the U. P. ought to devote more attention to the spread and improvement of both primary and higher education.

Most probably one of the causes of educational backwardness in the province is the policy of its Government. On this subject let us quote the opinion, not of those whom the bureaucracy love to style professional political agitators, but of two well-known professors of mathematics.

In the course of the budget discussion in the U. P. Council, Dr. Ziauddin Ahmed said—

There had been a regular diminution in expenditure under education. This year the proportion of expenditure on education to the total expenditure in the province had been reduced from 15.1 to 11.4 as compared with last year. The Education Department had no policy at all. (Dr. Ganesh Prasad—Hear, hear).

Private enterprise in education had not been sufficiently encouraged and the speaker would suggest a lump sum to be provided in every budget out of which grants might be given to encourage private enterprise.

Dr Ganesh Prasad observed.—

The total disbursement on the reserved subjects came to 74 percent of the total disbursement made by the Government.

The Government, proceeded the Doctor, had no real policy of expansion of literacy, but it had got a policy for controlling the output of literacy. Similarly, in spite of the pledges given in March 1921, and in April, 1921, by the first Minister of Education, the Government not only did not wish to have educated people, but they had got a definite policy of controlling the output of literates in English.

In the face of the opinion of some very advanced educationists of the U. P., we are constrained to observe that the leaders of the educated classes of the province have unconsciously and unintentionally played into the hands of the bureaucratic pillars of this policy of controlling the outturn of literates by their infatuation for what are called unitary teaching universities. We have no quarrel with such universities or those of any other description. But we care more for the thing called education than for the label it bears, and we must see that even the highest education is not made too expensive for the generality of our people, which it appears to have become in the U. P.

Mortality in the U. P.

We in Bengal have been accustomed for generations to look upon the U. P. as a very healthy region where people should go to recover strength and vitality. But from what Dr. Ganesh Prasad said in the U. P. Council it appears that those provinces have become unhealthy and the Government there cares as little for the physical welfare of the people as for their intellectual progress. The learned doctor said:—

He could not exonerate any member of the Government from the responsibility for the vast amount of misery and illiteracy that we saw around us. The United Provinces Government stood before God and man responsible for the well-being of 45 millions of human beings under their charge. Voicing the feeling of his countrymen he would say that the Government was not fulfilling its duties in this respect. The average mortality per year was put down as 46 per thousand. At this rate about 18 lakhs of people died every year in the United Provinces. In India about two-thirds of deaths were due to preventable causes, and in these provinces 12 lakhs of people died of causes which were preventable. A distinguished medical man of Bengal had assessed human life in India at Rs 200. Thus they could see that they were losing Rs. 24 crores every year. This was a recurring loss every year because of the Government not being faithful in the discharge of its duties and responsibilities. In other words, they practically lost twice their receipts per year. This appalling state of things was sufficient to condemn any Government before the bar of the civilized world.

Allahabad Entitled to Compensation

Our readers may remember that some time ago we contended that as, by the gradual practical removal of the capital of the U. P. from Allahabad, it was losing many residents and some Municipal income, and as that would make it more and more difficult for its Municipality to keep the place clean and healthy, it was entitled to receive a subsidy from the U. P. Government to enable it to discharge its duties properly. We also observed that as, like Benares, Allahabad was an all-India city on account of its being a famous Hindu place of pilgrimage, and as any epidemic breaking out there might therefore spread to other provinces, its Municipality was entitled to a subsidy from the Government of India also to enable it to replenish its coffers depleted partly by the removal of the provincial capital. We are glad to find that what we

said purely from considerations of equity is supported by what is law in a part of the British Empire outside India. *The Leader* says that:

Section 133 of the South Africa Act constituting the Union provided statutory compensation to the abandoned colonial capitals. It says, in order to compensate Pietermaritzburg and Bloemfontein for any loss sustained by them in the form of diminution of prosperity or decreased rateable value by reason of their ceasing to be the seats of Government of their respective colonies, there shall be paid from the consolidated revenue fund for a period not exceeding 25 years to the municipal councils of such towns a grant of two per centum per annum on their municipal debts, as existing on January 31, 1909. The commission appointed under section 118 shall, after due inquiry, report to the Governor-General in Council what compensation should be paid to the municipal councils of Cape Town and Pretoria for the losses, if any similarly sustained by them.

Rumoured Removal of Imperial Library from Calcutta

Calcutta has not claimed any compensation, like that provided in the South Africa Act, for the losses sustained by it owing to the removal of the capital to Delhi, though in equity it is entitled to such compensation. But the people of Calcutta do ask that no injury should be done to it wantonly. Such an injury would be the removal of the Imperial Library from Calcutta.

Possession, they say, is nine points of the law. Calcutta is in rightful possession of the Library. If it is to be deprived of it, some other city must substantiate a better claim to it. But it is not mere possession which Calcutta can urge in support of its right to keep the Library. Originally, though a public library, it was not a government library. At the meeting held at Albert Hall to protest against the rumoured removal of the Library, Raja Kshatindra Deb Ray Mahashay called attention to the terms of the transfer of the old Calcutta Public Library to the Government of India during Lord Curzon's term of office.

"It was distinctly stipulated that the Imperial Library should be located in Calcutta. The Government of India purchased the right and interest of the Calcutta Public Library and the Agri-Horticultural Society in Metcalfe Hall at a ridiculously low sum of Rs. 46,000. It is unthinkable that the public of Calcutta should have parted with such a historic hall and noble building and a rare collection of old prints and books to the Government for such a nominal price if ever there was an idea of removing the library from Calcutta."

The proposal is said to be to remove the Library to Delhi, because that city is now the capital of India. But is it legally or otherwise necessary for all Imperial institutions or offices to be situated at the capital? Should the capital of the British Empire be removed hereafter from London, for strategic or other reasons, would the British Museum also be removed from that city? The federal capital of the Australian Commonwealth is at present situated in Melbourne. It would be located at Canberra when the construction of the new capital there has been completed. Will all federal institutions, including naval ones, now located at Melbourne, be removed hereafter to Canberra?

But let us confine our attention to India. One may be curious to know why the Victoria Memorial building is not proposed to be removed to Delhi. The possession of a mint for the coinage of money has always been rightly considered a sign of sovereignty. An Imperial library has not been considered a symbol of sovereignty. The Indian mint, however, remains in Calcutta. Why does not Delhi claim it? Similarly, for the imparting of military training the Government of India maintains the Prince of Wales College at Dehra Dun, U. P., not at Delhi. The Forest Research Institute which the Government of India intends to improve and raise to a higher standard is also situated at Dehra Dun. The institution for the training of naval cadets and seamen for the Indian navy would be located somewhere in Bombay, and probably there would be another such institution at Chittagong in Bengal. Why not bring the sea to Delhi and locate these naval institutions there? Delhi, moreover, is not the only capital of India. There is the other, the summer capital at Simla. To be strictly logical, therefore, the Imperial Library should be a travelling one, preferably on wheels, located for some months at Delhi and for the remaining months at Simla.

We have given some examples above of Imperial institutions situated, not at Delhi, but elsewhere. There is an example of an imperial office about to be removed from the capital to another place. It has been recently decided that the headquarters of the Meteorological Department of the Government of India would be removed to Poona on the ground that the work of that department would be better done at Poona than at Simla, the summer capital of India, where it has been hitherto located. The causes

for this decision indicate the correct principle according to which the location of institutions should be determined, namely, an institution is to be located where it can do its work best.

Now, what is the work which a library is meant to do? It is not meant to decorate a city. Its object is generally to help in the spread of knowledge, the carrying on of research, the enjoyment of the refined pleasure to be derived from the reading of books, etc. All this presupposes the existence of a large number of persons who want to acquire knowledge, of many persons who carry on research and a large class of general readers, etc. As the population of Calcutta is 13,27,547 and that of Delhi is 3,04,420, or, including its environs, 4,88,188 only, Calcutta would naturally possess a much larger number of readers, etc., even if Delhi were as literate as Calcutta. But Delhi is far less literate than Calcutta, as the following table shows:—

City	Literate per mille	Literate in English per mille	
		206	
Calcutta	450	(262 males and 80 females)	
Delhi	122	56.6 males and 10.2 females	

Not to speak of such a unique institution as the Bose Institute, Calcutta possesses a far larger number of schools and colleges than Delhi and the biggest university in India, with its post-graduate departments of arts and sciences. It has in addition the Asiatic Society, the institutions connected with the Bengal National Council of Education, the Bangiya Sahitya Parishad, the Moslem Bangiya Sahitya Samiti, etc. Naturally, therefore, it has a larger number of research workers than Delhi. It has also cultural associations like the Rotary Club, the Chaitanya Library, etc. Owing to the existence in Calcutta of a High Court, in addition to many lower courts, it is the abode of many educated persons interested in books. There are also in Calcutta more authors, journalists, medical men, engineers and other professional men than at Delhi. For all these reasons the Imperial Library can be better utilized in Calcutta than in Delhi. We are for, not against, Delhi having a good library; but it should not seek to enrich itself at the expense of Calcutta.

But it will be said that as the Government of India paid for the acquisition of the Library and continues to pay for its upkeep and expansion, it ought to be located at Delhi,

which is the seat of that Government. We do not see how that follows logically. The Imperial Library was never meant and is not meant to help the Government of India to carry on its administrative or other similar political work. It is an institution of an educational and cultural character meant for the benefit of the inhabitants of the Indian Empire, who can all borrow books from it by post at their own expense. And this can be done equally well whether it be located in Calcutta or in Delhi. Rather, it may be said that Calcutta is nearer than Delhi to those provinces, cities and towns which contain the largest number of persons literate in their vernacular and in English. The ideal arrangement, no doubt, would be to locate the Imperial Library in every city, town and village in the Indian Empire. But that being a physical impossibility, the next best thing is to locate it where it can be best utilised. And we have seen that Calcutta is superior to Delhi in this respect. Comparison with any other city is not necessary, because no one has proposed or would propose that the Library should be removed to, say, Bombay or Madras.

As for the financial aspect of the question, as the Government of India receives revenue from all parts of the empire, not from Delhi alone, there is no reason why Delhi should have a preferential claim to the Library. Calcutta also contributes to the treasury of the Government of India and contributes a far larger amount than Delhi. Therefore, even from the pecuniary point of view Calcutta's claim is far stronger than that of Delhi.

The Council of State and the Legislative Assembly no doubt hold their sessions at Delhi. But the Imperial Library is not especially a legislators' library, and the legislators have their library at Delhi. Moreover, if the Imperial Library were to be removed to suit their convenience, it must be turned into a peripatetic library to follow them in their migrations from and to Delhi and Simla, which is impracticable.

There is one other practical consideration which goes against the removal. There are many old books and prints which would be difficult or impossible to replace if once destroyed or lost, which would suffer so much in the process of removal as to become practically useless ever afterwards.

Object of Solar Eclipse Expeditions

The last total solar eclipse in January could be very conveniently observed in Sumatra. For that reason American, British

and some other scientific expeditions went to that island for astronomical observations. A British official wireless, dated Rugby January, 13, stated that the main object of the British expedition was to test the hypothesis of Prof. E. A. Milne of Manchester University regarding the solar corona. Now, this hypothesis of Prof. Milne's is based on other theories which are due to Professor Meghnad Saha of Allahabad University. Regarding these theories Professor E. A. Milne wrote in *Nature*, October 30, 1925, page 530:—

"Six years ago, practically no explanation existed why some lines appear in stellar spectra, and not others, why some lines always decrease in intensity through the stellar sequence and others appear, reach a maximum, and then fade away. It is to Saha that we owe the key which has unlocked these mysteries. Saha showed that elementary thermodynamics, considered in connection with Bohr's theory of origin of spectra, demands that atoms pass through successive stages of ionisation as the temperature increases and produces the phenomena observed in stars. At the hands of Saha and others (others include Prof. Milne himself) this simple physical idea has received quantitative treatment, which allows a wealth of detailed deductions to be made concerning pressures and temperatures in the stars."

For a brief account of Saha's ionisation theory vide p 132 of our last February issue. Sir P. C. Ray contributed an article on the subject to *The Modern Review* for December, 1922, when Professor Saha was connected with the Calcutta University, of which he is a graduate.

"PRABASI" and the Bengal Education Department

The following questions and answers are self-explanatory:—

CXXV. Rai Harendranath Chaudhuri (a) Will the Hon'ble Member in charge of the Department of Education be pleased to state—

(i) whether it is a fact that a circular letter has been issued by the Inspector of Schools, Burdwan Division, forbidding the use of the monthly magazine *Prabasi* in the common rooms of the Government and aided schools, and

(ii) whether such circulars have been issued by the Inspectors of other divisions?

(b) If the answer to (a) (i) is in the affirmative, will the Hon'ble Member be pleased to state—

(i) why such a circular has been issued?

(ii) whether the Inspector of Schools, Burdwan Division, was advised or authorised by any higher authority to issue such a circular, and

(iii) from what authority such direction originally emanated?

(c) Are the Government prepared to advise the Inspector or Inspectors of Schools to withdraw such circulars?

The Hon'ble Mr. J. Donald: (a) and (b) The magazine is more suited to colleges and adult readers than to schoolboys, and in some divisions, including Bardwan, Inspectors with the consent of the department have circularised schools discouraging its inclusion in the school periodicals. It is not forbidden, and school committees retain discretion in the matter.

(c) In the circumstances stated no action is necessary.

While thanking the gentleman who put the questions, the editor of *Prabasi* wishes to say that the former was probably not in possession of all the facts. Some months ago that editor, who happens also to edit this Review, obtained from some unknown person a copy of a confidential circular (it was so styled at the top left corner) issued in obedience to the Bengal Director of Public Instruction's letter No. 201-C, dated the 25th of August, 1925, stating that *Prabasi* was not considered suitable for use in the Common Rooms of Government and aided high schools in the Bengal Presidency. A subscriber of *Prabasi* (please note, only one) also wrote to our office referring to this letter of the Director, asking for a refund of his subscription. Thereupon we wrote to the Director on the 12th October last asking whether he had pronounced on *Prabasi* the opinion ascribed to him, and, if so, adding, "I shall be much obliged if you will kindly communicate to me your reasons in a definite form" for holding such opinion. To this a reply came from the Director's Office after a delay of twenty-three days. It was marked D. O. No. 2765. We had no desire to refer publicly to this matter, because the Director's letter and the Inspectors' circular had failed to do us the injury they were meant to do, but had, on the contrary, increased our circulation, and because the Director was wise enough to mark his reply "D. O." But now that the matter has become public, its inwardness ought to be exposed. It will suffice to quote only two sentences from his reply. It was stated therein that "the Director regrets that he is unable to enter into correspondence upon the subject raised. If, however, Editor desires to pursue the matter and can find time, Mr. Oaten will be happy to see him at his convenience." Originally, the letter had the words "Mr. Chatterjee" before the word "desires", but these were panned through and the single word "Editor" substituted in hand-writing, probably because, as Mr. Oaten is Mr. it was not thought proper to mislead a Bengali editor. We would much rather be Babued.

However, this reply was so overpowering in its condescension, that the poor editor lost both the desire and the power of calling on the august functionary to pay him his respects, as the phrase goes. But it was suggested to the editor that a representative of *Prabasi* might see the Director and learn what he had to say. And so a letter was sent to him requesting him to fix the time and the place. But no answer was received. So there the matter ended.

The reader will note that in his *demi-official* reply the Director neither admits, nor denies the authorship of the letter on which the Inspectors' circular was based. In the second place, he implies that the reasons for putting a ban on *Prabasi* are so very mysterious—far more so perhaps than a State secret, that he cannot put them on paper. If the Hon'ble Mr. J. Donald's reasons are the real reasons, why this mystification on the part of the Director? That a magazine is more suited to colleges and adult readers than to school boys is quite a publishable and good reason. Why then could not Mr Oaten communicate this plain fact to the editor of *Prabasi* by letter? What necessity was there for him to suggest that that person should go in person and hear from Mr. Oaten's lips the fateful words?

All this makes it morally certain that there is more in Mr. Donald's reply than meets the eye. So we will examine it a little more closely.

There are in Bengali a good many magazines for the general reader in addition to those meant for children. By particularising *Prabasi* and not mentioning any other of these magazines, does Mr. Oaten mean to imply that all the others are suited to schoolboys? What are his reasons for thinking so? And does the extent of his ignorance or knowledge of the Bengali language entitle him to hold any opinion on the subject at all? If not, on whose advice did he act? To what department did these informants or informers of his belong?

We have never claimed that *Prabasi* is meant specially for schoolboys. But we do positively assert that it is *no* respect less suited to schoolboys than the other Bengali magazines for general readers.

May we here incidentally ask whether Mr Oaten has recommended *Prabasi* to be subscribed for colleges in any circular of his? If not, why is he more prone to hinder than to help? Is that the peculiar characteristic of an educational director?

Prabasi alone of all such magazines can claim to have run for years a special section for boys and girls. And its editor has received many letters asking him to bring together such items in illustrated book form as home reading for children. Some juvenile text-books contain extracts from *Prabasi*.

A magazine may become more suited to colleges and adults than to schoolboys mainly for three reasons. The subjects it deals with may be too difficult, and its language and style may be too difficult for school boys. It may not be morally elevating, and may even be morally injurious. Its politics may not be suited to a people who in the opinion of the bureaucracy are fit only to live as minors under the tutelage of alien rulers for ever or for an indefinite length of time.

Generally speaking, *Prabasi* deals with all those subjects which are dealt with in other magazines of its class. And its method of presentation and style and language are not less popular than those of other magazines. Therefore the circular could not have been issued owing to the abstruse character of the contents or style of *Prabasi*. As regards its moral tone, no one who has even a nodding acquaintance with present-day Bengali magazines can assert that its pictures, stories, etc., are more objectionable than those of other magazines. The complaint has been rather of the opposite kind, namely, that we are too puritanic in the choice of pictures and stories. So by the process of elimination we arrive at the conclusion that probably the Director's action was due to the politics of *Prabasi*. Here we plead guilty to the charge that we have from the very first year of that magazine rebelled against the idea that we are a nation of eternal minors. We have always written for political adults, not for political minors. If we have been penalised for this offence, we do not at all make a grievance of it. But we do charge Mr. Oaten with attempting to injure us behind our back and with lack of courage to say distinctly why he made this attempt. We also say that Mr. Donald has been supplied with a disingenuous reply.

The questions and answers which we have reproduced above have been printed by the bureaucracy under the caption—*"Prabasi," non-inclusion of, in school periodicals.*

This, again, is a *suggestio falsi*, the fact

being, not that *Prabasi* was not included in the list of school periodicals, but that a circular was issued to bring about its expulsion from Government and aided schools.

—

Postal Rates in India and Japan

Japan contains a population of 57,233,906, British India contains 247,003,293 inhabitants; which means that the population of British India is more than four times that of Japan. But the total revenue of Japan (for 1924-25) is about Rs. 228,97,12,750, while that of British India for 1926-7 has been estimated to be Rs. 133,43,00,000. Even if we added the revenues for 1926-7 of the provincial governments of India the total revenue of British India would not exceed Rs. 2,28,43,00,000. In any case it is clear that Japanese numbering less than a quarter of British Indian subjects are able to pay more in taxes than the latter. This shows that the Japanese are a wealthier people than the Indians, and are, therefore, in a position to pay a higher rate of postage than Indians. But what do they actually pay?

We pay half an anna or six pies for a post card, the Japanese pay one and a half sen or four and a half pies for the same. For a letter we pay one anna or twelve pies; the Japanese pay three sen or nine pies. The lowest amount of postage that we pay for sending a newspaper by post is three pies; the Japanese pay half sen or one and a half pie.

So the Japanese, who are wealthier, have to pay a lower postage than the Indians, who are poorer. Why is this so? Because the Japanese are independent and self-ruling and can do what is good for their nation, whereas we are a nation of minors who cannot do what we rightly think best for our own country.

Let us now see what have been the results of the respective postage rates of Japan and India. For the sake of comparison we shall take the figures for 1920-21, which alone are now to hand for both the countries.

POSTAL ARTICLES IN 1920-21.

Country	Letters	Postcards	Newspapers.
India	1242615619	70303772	
Japan	3300839000	258423000	

These figures show that, though the population of Japan is less than a quarter of that of British India, the Japanese send about

three times as many letters and cards by post as Indian British subjects and receive by post more than three times as many newspapers as Indian British subjects. When it is taken into consideration that the people of the Indian States also send letters and cards to the people of British India, which are included in the above figures, the contrast becomes still more striking; for the population of the whole of India is more than five times that of Japan.

Of course, the greater number of letters, cards and newspapers sent by post in Japan is not due entirely to cheap postage. There are other causes. One is that almost all Japanese of both sexes above the age of five or six can read and write, whereas in India only about six per cent can read and write, the remaining 94 per cent. being illiterate. Another is that the Japanese, being independent, can shape their politics according to the interests of their country to a far greater extent than we can. Therefore, even their ordinary labourers take a greater interest in politics and read newspapers more than even our literate classes.

Spread of Literacy in India

There was greater literacy in India, at least in many parts of it, in the pre-British period than now. The type of village schools in which a knowledge of the three R's was imparted survived down to our boyhood. The quality of that education would be understood from Lord Sinha's statement that the knowledge of mathematics acquired by him in such a school was found by him more than enough for the discharge of his public duties in all the high offices he ever occupied.

"Not an iota more than this knowledge was necessary for going through the most complicated accounts he had to deal with in many important cases in the High Court."

The system of education introduced by the British Government in India was originally and mainly meant to obtain cheap subordinate officials. Enlightening the mass or the people by elementary education and thus rousing them from their torpor never formed any part of their real policy. It is not their policy even now. The lack of funds has always been pleaded as an excuse for not making elementary education free and universal. But money can always be found

for frontier expeditions and bigger wars, or it can be borrowed. If the total number of crores spent for a few of the smaller expeditions were borrowed and made into an educational fund, its interest would quite suffice to make primary education free throughout India.

Or take the case of the Railways. Rai Sahib Chandrika Prasada shows in our present issue, p 435, that from 1850-51 to 1923-24 the loss to the Indian Treasury on account of the Indian Railways has exceeded three hundred and twenty-two crores of rupees, and the losses are still growing. Is the enlightenment of the people of India less important than the covering of the country with a net-work of railways? Certainly not. But the railways were required for the exploitation of the country by British capitalists (with the consequent destruction of India's indigenous industries and trade) and for British strategic reasons, whereas British political reasons require that the people of India should not be for the most part an educated people. Hence, there has been a net-work of railways but not a net-work of schools instead of or along with it.

Our universities are like mere window-dressing to conceal the vacuity and ugliness behind. And the greater the ignorance and illiteracy in a province, the greater the window-dressing. For example, literacy is lowest in the U. P. and the window-dressing in the shape of many universities is also greatest there.

The vicious bent given to educational policy in India has influenced the educated classes also without probably their being aware of it. Hence we find that almost all our educational benefactors, who are entitled to great praise and sincere respect, have given large sums for high English schools, colleges or universities, but not for the spread of elementary education.

No Reduction in the Postal Rates

Sir Basil Blackett announced in his budget speech that there would be no reduction in the postal rates this year; nay, he suggested that there could be no reduction in them even in the future unless the cost of living greatly decreased or the Indian tax-payer were prepared to subsidise the postal department year after year with ever-increasing amounts from his pocket. The two attempts made by Indian members to get the rates reduced have also failed.

We do not see the cogency of the Finance Member's arguments. If in England inspite of the rise in prices there has been a reduction in postage after the war, why cannot there be such a reduction in India? And in India itself there have been reductions in railway fares after the war in spite of the rise in prices.

The Post and Telegraphs Department is expected to show a net profit of 18 lakhs in 1925-26, and in 1926-27 the post office estimate taken by itself shows a profit of 20 lakhs, though the telegraphs are expected to show a loss of 20 lakhs and telephones 10. Now, the majority of those who use the telegraphs and telephones are more well-to-do than the majority of those who send letters and cards by post. Therefore, the latter ought not to be taxed in the shape of higher postal rates for the advantage of the former. Moreover, the telegraph rates themselves are unreasonably high. If they were made more moderate, the number of telegrams would be likely to so increase as to turn the loss into a profit. As for the Government telephones, as they benefit mostly the military department, their loss ought not to be shown against a civil department like the Post Office.

It has been pointed out above that the post office taken by itself has worked at a profit. In the past also it used generally to work at a profit. And the profit was utilised for the purposes of the general administration. If the post office really has to work at a loss in future, Government ought to disgorge the above-mentioned profits of past years. Moreover, if postage were reduced to former rates, there would be a great increase in the number of postal articles, swelling the postal income. No doubt, the number of postal employees would also have to be increased to some extent. But their pay roll will swallow up only a fraction of the increased postal income. A member recently pointed out in the Legislative Assembly that there had been a reduction in the number of letters and post cards by 225 millions. This means that on 225 million occasions some Indians or other were deprived of the convenience of communicating with relatives, friends, customers, etc. This should not be the case in any civilised country. The post office is an educating, civilising and commerce-promoting agency, and a means of enjoyment also. Even assuming that loss would be inevitable in its working, the loss should be borne, because it benefits all classes of people. If Government

could lose 322 crores of rupees on Indian Railways mainly in the interests of British capital and imperialism, surely it is absurd to bring forward the loss of a few lakhs or even a crore as an argument against the reduction of postal rates to their pre-war level. The fact is, as the European birds of passage in India can easily afford the present postal rates, they are not to be reduced. Had their interests been affected, there would have been reduction long ago.

The increase in letter and card postage alone is generally discussed as a grievance. But in reality there have been other increases. For example, formerly a book packet weighing up to ten tolas was carried for two pice. Now only five tolas are carried for two pice. *This doubling of book postage is a tax on education.* For it touches the pockets of all school and college students and other readers in the country towns and villages. But no member of the Assembly, so far as we can recollect, has urged the reduction of book postage. Similarly, newspapers were formerly carried by post for two pice up to 40 tolas. Now the limit is 20 tolas. Here also a change to the former rate is required. All value-payable packets have now to be registered, so that a moffussil resident ordering out a book from Calcutta worth one anna by V. P. P. has to pay six annas for it, including money order commission! This is absurd.

A Correction

In our last issue we quoted a statement from the *Calcutta Municipal Gazette* to the effect that paraffin and nickel have been found in some samples of "vegetable ghee." The editor of that journal has since drawn our attention to a correction in one of its issues which states that these substances were "never" found.

Archæology and the Post office

While we advocate a reduction in postage, we cannot support any mixing up of issues. Mr. Rangachariar asked in the Legislative Assembly, "Instead of giving away fifty lakhs for digging out old buildings, why don't you restore the one pice post-card to meet an insistent demand?" The Finance Member's plan for ensuring the regular carrying on of the work of the Archæological Department might

or might not have been the best one. But it is absurd to imply any opposition of interests between archaeology and the post office, or that postal rates can not be reduced except by depriving archaeology of normal or extra support. It would have been as reasonable to say that, instead of making remissions of provincial contributions to the extent that they have been, piece post cards should have been reintroduced. We shall perhaps hear next that instead of making extra grants to universities or colleges, etc., the price of post cards should be reduced, or the salt tax abolished or reduced; because those institutions also are concerned with such 'uninsistent' things as metaphysics, ancient culture, epigraphy, anthropology, etc. The thing is, all these things are necessary, and it is a bureaucratic trick to say or to suggest that a certain thing can not be done except at the expense of something else. For example, it was once argued that if the salt tax were abolished or reduced, the provincial contributions could not be remitted wholly or in part, or the cotton excise abolished. Very large retrenchments can be made both in civil and military expenditure. Instead of concentrating our attack on extravagance in these directions, it is unwise, to say the least, to sneer at archaeology as merely digging out old buildings. Every nation should value its history. And it is obvious that ancient history cannot be complete and accurate without the aid of archaeology. We are not archaeologists ourselves. But we may be pardoned for suggesting that if a man cannot appreciate the bearing of, say, the Harappa and the Mohenjo-Daro excavations on the position of India among the peoples of the world and even on her political buoyancy, he should consider himself a fossil.

Sir Basil Blackett proposed, not to "give away" 50 lakhs to the archaeological department all at once, but to capitalise it in order to get a regular annual income of two and a half lakhs for it, so that its work might go on without interruption. But supposing he did give away 10 lakhs, that would not have been a pure waste like some of the crores spent by the army departments, for example. To swallow the camel of the military budget of 51 crores and to strain at the gnat of some 3 lakhs is not the quintessence of political wisdom.

Things which are both useful and necessary should never be pitted against one another. For example, if our legislators

opposed some university grant on the ground that primary education is not being adequately promoted, they might succeed in not helping the university, but the money proposed to be given to it would not be given to primary schools. In the present instance, our legislators have not got piece post cards by sneering at archaeology.

How to Help Forward Archaeology

No intelligent and cultured patriot can deny that archaeological research must be carried on. Not only should there not be any diminution in the activity of the department, but every effort must be made to give it *more money and more properly qualified men*. We wrote in the current number of *Prabasi* that as the Central Legislature could always be depended upon to vote the small sum of 2½ lakhs annually for it, 50 lakhs of rupees need not be locked up for the purpose. And we also appreciate the argument that the Legislature should, by keeping in its hands the power of voting or not voting even small sums, be able to scrutinise and control all expenditure with a view to preventing waste. But the attitude of some members towards archaeology during recent debates has almost inclined us to the position taken up by the Finance Member. The main thing is to carry on archaeological research in an uniform and uninterrupted manner. If excavations be made one year and abandoned the next owing to money not having been voted, the money already spent on the excavations might be more than a waste. Because what remains underground is safe so far; but when excavations have been made to some extent, if they are not continued or adequately protected, important relics may be destroyed or damaged by rain, etc. or be carried away by treasure-hunters or men in search of building materials, etc. Hence like universities, colleges, etc., the archaeological department also requires a certain fixed minimum grant. Members of legislatures should seriously consider the best means of securing to it this minimum grant, and also the question of increasing it whenever practicable.

We are entirely in favour of the opening of a fund for archaeological research to which the rulers of the Indian States and other wealthy persons should be asked to contribute. Cold weather tourists in India

We have already stated above the principle which should determine the transfer, if any, of objects of antiquarian interest, to foreign countries. The demands of Indian museums must first be *fully* met, and if any finds remain after that has been done, then and then alone can foreigners be allowed to have a share in the results of archaeological exploration. Subject to this condition, it would be quite right to ask for the collaboration of foreign scientific societies and museums. Else it would be best to allow India's ancient remains to lie underground until we can ourselves do all the exploration that is needed.

—

The Mathura Museum

We have referred in the previous note to the important discoveries made in the Mathura and other Museums. We heard sometime ago from one who ought to know that the Mathura Museum was to be abolished, and consequently its contents would be probably transferred to other museums—whether in India or abroad, it is not known. It would be only proper if U P patriots could save their museum from its impending fate. It is a question of a few thousand rupees per annum. Let them first ask a question in their Council to ascertain the actual facts. It would be a shame for the Province which can afford to have the largest number of universities to allow this museum to be closed.

—

Cultural Imperialism and Government Publications

If Englishmen or other foreigners find out anything in their own country by their own exertions and by spending their own money, they are of course entitled from the first to make whatever use they like of what they discover. But if things are found in India by men paid by India and by spending Indian money, it is only reasonable that India should have the first chance to know the details of these discoveries and see and use their pictures. But the present state of things is different. Illustrated accounts of the results of the excavations at Harappa and Mohenjo-Daro appeared first in London, and we were left to derive our information therefrom.

Now, if the photographs were supplied to the London publishers gratis, why were they

not supplied gratis to the principal Indian journals? If the English publishers paid for the photographs, why were they not offered in lieu of payment to the publishers of Indian journals? And who got the money paid by the London publishers—the Government of India or some employee of the Archaeological Department who supplied the pictures? If the latter, why is he allowed to make money at India's expense? We have heard that there is a rule that officers of the archaeological department are not allowed to write on the discoveries of the department, except in their official reports. Why was this rule not observed when maps and photographs were supplied to London papers?

About a month ago we raised questions like these in *Prabasi*, and ask them again here. It has been stated that the first article contributed to a London paper was for the purpose of drawing the attention of Assyriologists to the finds in Sind and the Panjab. But are all the Assyriologists and the best of them to be found in Britain? And what harm would have been done by simultaneous publication in India?

Cultural and scientific Imperialism has strange notions, which are illustrated in an amusing way in the following extract:

In the *Indian Daily Mail* Annual issued in January, we published an illustrated article on the excavations. We received shortly after a letter from an official of the Archaeological Department stating that the photographs were unauthorised and should not have been published. While Indian newspapers are kept at arm's length in this way, the illustrated English newspapers have published numerous photographs as having been supplied to them by Sir John Marshall. What right has Sir John, who is an official of the Government of India, to supply them to the English papers, while Indian papers are told that their publication is unauthorised?

We are going to mention another trifling thing which is quite significant in spite of its insignificance. Towards the end of the second week of March last, a Calcutta British-owned and edited paper published an illustrated article on the report on the Archaeological Survey of India 1923-24, which, it said, had been "just issued." As it deals with the Mohenjo-Daro explorations, we immediately asked a well-known book-selling firm to procure us a copy. It wrote to us the day after that the report could not be had, as it was not yet ready for sale.

If it was not ready for sale, how did the Anglo-Indian (old style) paper get it? Evidently then it was supplied to it *gratis*. It is a beautiful arrangement this—that a

paper owned and edited by birds of passage of the Imperial brood should have *gratis* the first fruits of a department, but that men belonging to the country which finds money for the department cannot have a report even for payment even after the Anglo-Indian paper has exercised the imperial right and enjoyed the imperial privilege of *free* prior utilisation. We are still waiting to buy our copy ! Such is cultural imperialism

India's Latest Smith's Prizeman

It is generally thought that the winning of the Smith's Prize at Cambridge is a higher distinction than even the senior wranglership. Since the senior wranglership ceased to be



Mr. Ganesh Saktharam Mahajan

declared, the Smith's Prize has had a still greater attraction for students of mathematics at Cambridge. Hitherto three Indians had won this prize. The first to win it was Prof Bhupatimohan Sen of the Calcutta Presidency College, the second Mr. K. Anand Rao of the Madras Presidency College, and the third, Dr Shankar Rao Savoor, D. Sc., of the same institution. This year Prof Ganesh Saktharam Mahajan of the Poona Fergusson College has won the prize. What entitles him to additional praise is that he has chosen to serve his old college for a subsistence allowance,

as G. K. Gokhale, R. P. Paranjpye and others had done before him. It is by such devotion and sacrifice, in addition to intellectual gifts, that a people becomes great.

Archaeological Training.

It would not be desirable for India always to depend on foreign experts for archaeological explorations. Her own sons must be able in increasing numbers to take up the work. Both our universities and Sir John Marshall's department should provide for the training of such men. From what we have heard of Sir John we have reasons to believe that he would agree to facilitate such training if men and money were forthcoming. In the meantime let our universities move in the matter. The Panjab may utilise the services of Mr. Dayaram Sahni, and Bombay those of Mr. K. N. Dikshit. So far as Bengal is concerned, the thing could be attempted by the Calcutta University if bias could be overcome in public interests. The university could perhaps ask Mr. R. D. Banerji to give the necessary training in excavation and exploration work. Though he is not versatile enough like some of the University teachers to be able to lecture on Metaphysics, Metallurgy and Mesopotamia with equal ease, he, we presume, knows his own special work better than anybody else in Calcutta. We do not, of course, know what his own plans are, or whether his departmental work would leave him any leisure to undertake the training of apprentices ; but Sir John Marshall may be expected to favour any well thought-out scheme for the purpose.

"The Vishnudharmottaram,"

Part III of the *Vishnudharmottaram* is a Sanskrit treatise on painting. A translation of it with notes and an introduction has been published by Dr. Miss Stella Kramrisch. The translation is signed "Stella Kramrisch." But if, as we have heard, she does not know Sanskrit, how did she translate the work ? In a footnote in very small type, she no doubt says, "For assisting me with the translation I am indebted to a certain Indian gentleman. But what is the meaning of 'assisting' here ? If the translation be entirely or even substantially another person's

work, why is it signed by Miss Kramrisch? If, on the other hand, she knows Sanskrit, in what way, to what extent and why did the other person assist her with the translation?

In fairness to Dr. Kramrisch it must be said that, even if she does not know Sanskrit, there is precedent for what she has done. A certain Englishman is stated to have translated some Bengali stories into English "with the author's help," though he can neither read Bengali nor understand those stories if read out to him!

The Andhra University.

The Indian Daily Mail publishes the following from a correspondent—

The official notification announcing the fact that the Chancellor has nominated Mr. C. R. Reddy as the Vice-Chancellor of the Andhra University for a period of two years from April 1926 next having now been formally issued, it is reported that the necessary measures for the purpose of inaugurating the new University are being pushed through with all possible expedition. The Hon'ble Sir A. P. Patro, Minister of Education, has on the 15th instant handed over all the papers, plans and other things hitherto prepared in connection with the University and the construction of the University Senate House and other buildings to Mr. Reddy for taking the necessary action. The Senate House, as was announced before, will be located at Bezvada, and pending the construction of permanent buildings for the offices of the University temporary accommodation for them has been secured at Bezvada.

The advisory committee of the Andhra University for which provision has been made in the act itself, has also been constituted and with its help and advice, Mr. C. R. Reddy is expected to proceed straightway with the work of bringing into existence the several University bodies and sub-committees for the functioning of the University. The publication bureau which was to produce the necessary text books in the Vernacular so that the principle of making it the medium of instruction in the University classes may be brought into practical working has also been called into being. Already the financial help for the University has assumed an encouraging position, for endowments to the extent of Rs 4 lakhs have been secured, and it is expected that more endowments will be forthcoming in the near future. All this amount is, of course, in addition to the provision of Rs. 1,00,000 made in the budget for the University. As for the teaching and academical side of the University, it is proposed and estimates are already being prepared for it to establish a Technological Institute at Bezvada at an early date. The Institute will be constructed, as announced, by a public spirited Zemindar and endowed by him, and it will be named after His Excellency Lord Goschen. Preparations are also going on in

Waltair and Rajahmundry at a rapid pace and estimates are also ready for the establishment of an engineering and technological college at the



Mr C R Reddy, V. A. M. L. of Madras, who has been appointed Vice-Chancellor of the new Andhra University.

Photo by R. V. Lakshmi Rao

former place and a first grade Honours College at Rajahmundry for training students in the Arts courses. New buildings will be constructed at both these places in course of time.

The Late Mr. T. V. Seshagiri Iyer

The loss of Madras by the death of Mr. T. V. Seshagiri Iyer is also the loss of India. He was a distinguished scholar and an eminent lawyer and citizen and served as a judge of the Madras High Court for seven years. As a public-spirited citizen he served the Madras Congress of 1903 as one of its secretaries. When he retired from the High Court bench in 1920, the Indian National Congress had lost its former character, and Indian politicians had become divided into more parties than before,

in directing their loyalty to the best that India has achieved in her intellectual and spiritual adventure, —the loyalty which is needed for the building up of a fruitful future on the promise of a fertile past.

In your own nature you have brought to us a gift which is not merely an outcome of a studious, scholarly training, but something native to the kindly soil of your mother country. It is that generosity of heart which has the magic power of bidding open the door of the inner sanctum of an alien race. I shall always remember the happiness of those days we shared together when gorgeous welcome was lavished upon us by the springtime in the eastern districts of our province, when all along our path we were repeatedly roused by the loud greetings of colour from the extravagant *kinsulas*, from the *asola* groves, blossoming with wistful reminiscences of a far-away lyric age in India. It made me feel proud of your companionship, when I realised how easily your own accommodating kindness found its way into the hospitality of our people, across the natural boundaries of unaccustomed habits and manners.

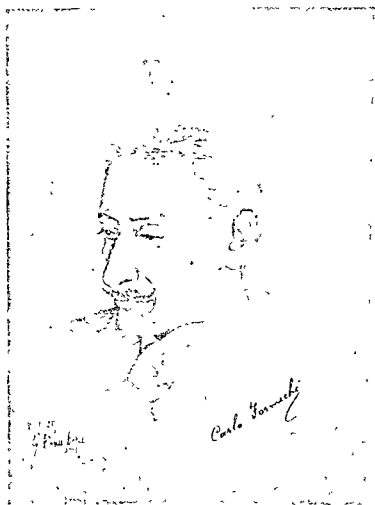
Regarding the Italian library which the Professor brought with him as his country's gift, the poet said —

Your arrival in our *asrama* was accompanied by the gift of an Italian library from your country, surprising in its magnificence. It has already aroused in our students a desire to honour it by owning it truly, thereby directly reaching that great source of inspiration which, in a period of new birth in European history, brought out such a variegated luxuriance of intellect and art in the western continent. This library has been a generous invitation to our people by your country to the feast of soul in that guest-house of hers which is open to all time and to all humanity. You were a worthy bearer of this message from your own land; but, being a true lover of India, you must also act as a messenger on our behalf in carrying our assurance to Italy that this friendly beckoning of hers has given a permanent direction to our mind in its communication with herself. And all this is in accord with the ideal of *Visva-bharati* which, as you know, is to realise the freedom of pathway along the vast realm of man, widening our consciousness of the unity of spirit in the different human races. Your genial presence among us, the valuable service you have rendered to our *asrama*, the precious token of

sympathy you brought to us from your country and the masterly exposition you gave us of the gradual course of the spiritual illumination running through the period of Vedic India, has greatly strengthened our cause, creating a strong link with Italy in our bond of human solidarity.

The poet also paid a well-meant tribute to Professor Tucci in the following words. —

In this connection I must mention the name of your former pupil, Dr. Tucci, who is still with us and for the loan of whose services I cannot enough thank your government. He has studied with an amazing comprehensiveness, along with most of the other phenomena of ancient Indian



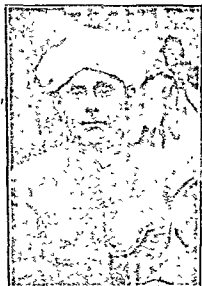
Professor Formichi

[By Kānu Desai.]

culture, the greatest period of India's history; he has pursued the triumphant career of Buddhism in distant countries, following almost obliterated indications across the sand-buried antiquities among the records of a startled history that has lost the

to none of which could he give his adherence. Mr. Seshagiri Iyer served his *alma mater* the Madras University, as a fellow for many years and represented it in the provincial legislative council. He also did useful work as

has been acting independently of the Empire.



The Late Mr T V Seshagiri Iyer

an elected member of the Legislative Assembly and as a member of the Financial Commission. He used to contribute to many newspapers and periodicals, generally on literary, philosophical and religious subjects.

"The Indian Nationalist Party."

Over the signatures of Dr. Annie Besant, Sir Sankaran Nair, Sir Sivaswami Iyer and other prominent leaders of the Liberal party, Mr. Mahomed Ali Jinnah, Mr. Chakravarty, Sir Dinshaw Petit, Mr. M. R. Jayakar, Mr. N. C. Kelkar and others of the responsive co-operation party, Mr. G. S. Khaparde and Mr. A. N. Sane, in all 125, a manifesto has been issued for calling a conference to form what will be known as the Indian Nationalist Party. In the manifesto the signatories say: "We the undersigned belonging to different political organisations with similar aims and objects and pursuing similar methods to attain them, have come to the conclusion that for the success of those aims and objects, the principle of which is to attain as speedily as possible *swaraj* or responsible government and common status for India, it is essential that we should combine and work together to the greatest possible extent and form a coalition on the basis of such aims and objects as are common to all. The methods we shall employ in the pursuit of these objects may be described as discriminating co-operation or opposition or responsive co-operation or constitutional agitation including parliamentary obstruction as and when necessary. Our organisation will be known as the 'Indian Nationalist Party.'"

This is a move in the right direction. As, whatever the theoretical position of the *Swarajya* party may be, in practice it has followed substantially the method described in this manifesto and as its aim also is to attain *Swaraj*, it would be a great blessing if it also could join forces with all the other parties.

Mrs. Naidu's Efforts At Unification

We highly appreciate Mrs. Sarojini Naidu's endeavours for the unification of all Indian political parties. The role of reconciler, peace-maker and unifier eminently becomes her as woman, mother and poet. The declared final goal of some Indian politicians is self-government within the British Empire, and at least the immediate goal of other Indian politicians, whatever their party names may be, is also the same. For this reason we have all along thought that a combined attempt to reach this goal is the duty of all Indian politicians. Nor is such united endeavour beyond the range of feasibility. Those who want to go beyond that goal will not be prevented or hampered by being brought nearer their final goal. This is clear from what Canada has been doing. In some matters she

Farewell to Professor Formichi.

On the occasion of bidding farewell to Professor Formichi the staff and students of Visvabharati played a Sanskrit drama. Subsequently in Calcutta on a similar occasion Rabindranath Tagore read a farewell address in the course of which he said:—

I know that our scholars, with whom worked, and who have come to appreciate the value of the help you rendered, the kindness you showed to them, remember you with grateful admiration. Your luminous quality of imagination, that your study of India reveals a scientific mind, your sympathetic insight, having the truth-seeker, your unboundedness into intimate touch with the ideal that is immortal in her of beauty and to discriminate appreciation has helped out

achieving political emancipation—not even revolutions, much less civil disobedience and obstruction.

Of course he had also said that

it is quite feasible to bring adequate pressure to bear on Government to grant India dominion status if the electorate and the people as a whole take much keener interest in matters political. The will to be free must be infused in the masses and intensity of feeling secured by constant reiteration of the birthright of Indian citizens. The Liberals have still faith in constitutional methods, which, they believe, have not been adequately tried.

In our opinion, if the Swarajists have faith in other methods, also constitutional, than those in which the Liberals have faith, it ought not to be too great a strain on anybody's fraternal charity to believe in the sincerity of their faith.

"A bird in the hand is worth two in the bush", so runs an English proverb. Herbert Spencer characterised British rule in India in a certain connection as a "cunning despotism." Present-day British bureaucrats in India have lost none of the cunning of their predecessors. They have enough wits about them to keep the hands of Indian politicians who have abounding faith in British justice filled for ever or for an indefinite period with small birds of "Reforms", in order to prevent them from trying to capture the bigger birds in the bush.

We have been hearing from our childhood of a certain redoubtable warrior who complained that he had neither of his hands free for a fight, because one of his hands had enough to do to carry a sword and the other a shield. It was a very reasonable complaint. Our constitutional politicians are also quite logical. Some have their hands occupied with "transferred" subjects, and a smaller number with "reserved" subjects. Let them first prove to the satisfaction of their guardian tutors that they can keep these small birds in their hands before they can think of catching the bigger birds in the bush.

But it is imaginable that there may also be ill-Liberal naughty boys who would agree to allow these small birds to fly away in order that their hands may be free to catch the bigger birds. If we cannot swell their ranks, we may at least connive at a division of labour—the good boys keeping the small birds in the hand and the naughty ones trying to catch the bigger ones in the bush.

Some persons honestly believe that we must prepare ourselves by long apprentice-

ship for the responsibilities of self-rule. But others also can equally honestly believe that there are men even in India who can rise equal to the occasion, should responsibilities fall on their shoulders, without the indefinitely long period of apprenticeship prescribed by the alien rulers. During and after the great war, many subject countries and nations have become self-ruling and independent. They had not served a tenth part of the term of apprenticeship we have already undergone. Some of them had not been apprentices at all. How have they become fit to shoulder their burdens? True, they became free after a bloody fight fought either by themselves or by others. But is it indispensable that speedy and great political changes must be preceded by bloodshed? Or is there any scientific or philosophical reason for thinking that competent statesmen cannot emerge except out of a blood bath in a country which claims to be free without suiting the convenience of the present holders of power as to the times and stages of advance?

We have always held that by co-operation the bureaucrat practically means subserviency. There has been already more than enough of real co-operation even on the part of the Swarajists. But the alien rulers want total surrender on the part of all political parties.

There is still a talk of working the reforms to prove that they are inadequate. But has not that fact been amply established already? Have not Ministers and Executive Councillors of the Liberal creed testified to that effect?

Government will not move an inch from its position and co-operate with us. In spite of all rebuffs, in spite of resolution after resolution carried in the councils but not given effect to, in spite of the restoration of rejected grants by certification, in spite of Government's contemptuous treatment of the national demand which is substantially the demand of all political parties, it is we who are to continue to co-operate. That is practical politics. Practical politicians must not be sensitive as regards national self-respect.

But there may be men who believe that freedom implies self-respect and that it is a sort of contradiction in terms to try to obtain freedom by methods which disregard loss or decrease of self-respect or produce callousness in relation to it. Such sensitive souls deserve to be forgiven and tolerated by practical politicians. Please allow them to dream

that it is self-respecting and manly to think of winning freedom by civil disobedience and that it is not impossible yet to make at least some people ready for that step. The foreign bureaucracy hold that all political rights must be obtained by us as boons, as favours condescendingly granted by them. What harm will it do to the practical politicians if some political dreamers dare to differ from the bureaucracy?

Some have thought it absurd that the Swarajists after having walked out of the council chambers, should still try to re-enter them. But it is not impossible to understand their point of view. It may be that they think that small reforms are often the greatest enemies of real and fundamental reform. They may hold that, unless the present councils are ended or at least so mended as to transform them altogether, real and substantial political progress would be impossible.

Those enthusiastic non-Swarajists who would welcome the utter collapse or extinction of any intransigent party should remember past history and take note that if there be no such party there can be no motive for the British bureaucracy to "rally" "reasonable" Indian politicians. "Reasonable" men are generally patted on the back, when there are dynamically "unreasonable" men in the country. Small birds are placed within the reach of good boys when the naughty boys want to net all the big birds in the bush.

The proviso that the British Parliament is to be the arbiter of India's destinies—determining the time and manner and extent of each step of her political progress, is an insult to India, and will continue to be a negation of real freedom, whatever reforms may be doled out to us as boons or favours by Britannia as the Lady Bountiful. Unless the British rulers can be moved from this position of theirs in practice—whatever the theory may be, India can never feel free and be free. India's salvation depends on the removal of that incubus. Co-operation, as understood by the bureaucracy, can never bring about this result; and we doubt if even responsive co-operation can do it.

Dr. Annie Besant has said that if the Commonwealth of India Bill be rejected by the British Parliament, she would advocate the policy of not voting any supplies to Government. But that method has been tried already, and all rejected demands have been restored by the process of certification. Sup-

plies can be effectively and really cut off only by a successful No-tax-payment movement, which is one form of civil disobedience. Therefore, pushed to its logical conclusion, what Mrs. Besant advocates is tantamount to civil disobedience. Why then do that lady and her colleagues and followers criticise and condemn civil disobedience when advocated by the Swarajists and No-changers? Civil disobedience may be impracticable just now. But it is not wrong in principle. It may fail even once or twice or more often. But have not some other methods of emancipation been sometimes crowned with success only after repeated failures?

Who Will Learn a Lesson from Antæus?

The Swarajists have still the ear of the country and will continue to have it and obtain most of the votes so long as they can make the people believe that they are more against the Government than any other political party. But to serve and thereby possess the country and its heart is a different matter. They cannot keep their position of vantage forever merely by striking heroic attitudes. Let them capture the heart of the country by real service, instead of merely talking of service and drawing up plans.

The Greek myth of Antæus has a lesson for us all. Antæus long remained invincible in wrestling because his strength was renewed every time he touched the earth, his mother. Hercules throttled him while holding him off the ground. In India the bureaucracy by their royal commission on agriculture are trying both to get in touch with the soil and to break the Indian politician's contact with the earth. That party which will be able to hold fast to the ground by its real love for and service to the masses will become and remain invincible.

Anil Baran Ray

We accord a warm welcome to Babu Anil Baran Ray, who has been released from prison after having been unjustly kept there without any trial or without even the formulation of any charge against him. We wish him a long and uninterrupted career of devoted service to the motherland.

Political Prisoners in Burma Jails.

Maulana Shaukat Ali has given a description of the condition of the political prisoners confined without trial in Insein and Mandalay jails which makes very painful reading. Like Babu Anil Baran Ray, they should all be released now.

The revelations made by Lieut.-Col. Mulvany before the Jail Commission and given out to the world recently by *Forward* and Babu Tulsī Charan Goswami have convinced the public that political prisoners are sometimes kept in solitary confinement under police orders even at the risk of their becoming insane and that superintendents of jails are sometimes compelled to write false reports regarding the treatment and condition of such prisoners. The Home Member's argument that all this refers to what happened 15 years ago is unconvincing. Why did such things happen even 15 years ago? And what guarantee is there that even worse things are not happening at present?

The Montgomery Jail Incident

Lala Bodh Raj, M. L. C., a non-official visitor to the Montgomery jail in the Panjab, was attacked in that jail by two prisoners who poured a pot of urine on his head, obviously at the instigation of some jail officials who did not like his visits to find out the actual state of things there. That the alien bureaucracy are not inclined to mete out condign punishment to the offenders even in such a disgraceful and wicked affair, will appear from the following extract from *The Tribune of Lahore* :—

The orders of the Punjab Government on the findings of the Jails Enquiry Committee in regard to the wicked attack on Lala Bodh Raj, M. L. C., in the Montgomery Jail in December last, which were announced by the Finance Member in the Punjab Legislative Council on Monday, add one more to the long list of cases in which an irresponsible bureaucracy has refused to do ordinary justice to a long-suffering public. "After consideration of the report," we are told, "the Government decided that the Superintendent and the Jailor failed in their duty. Major Trutter, officiating Superintendent, has been reverted from employment in the Jails Department; and Niyamat Ullah Khan, the Jailor, has been transferred to a small district jail." [Italics ours.] And this in the face of the definite and unequivocal finding of the Committee that "the assault was arranged by the jail officials and that the main motive for the assault was annoyance at the conduct of Lala Bodh Raj as a non-official visitor." [Italics ours.] The Committee,

while considering that there was not "sufficient" evidence to connect the Superintendent "directly" with the affair, state.

"At the same time we are not prepared to hold that there are no grounds of suspicion against him. He certainly had reasons, both personal and official, to be annoyed with Lala Bodh Raj."

As for the jailor's responsibility for the heinous offence, the committee hold, on the basis of the circumstances and the Jailor's own conduct, which they fully examine, that there was left "no doubt in our minds that the Jailor Niyamatulla Khan had a hand in the affair and instigated the offence which was committed by Budhia and Hussaina."

The lightest punishment which should have been inflicted on these jail officials for the wicked and disgusting offence is dismissal from service

"Lawless Laws"

"*Lawless Laws*", published recently by the Forward Publishing, Ltd., is an opportune and useful publication. It contains Regulation III of 1818, the Ordinance of 1924, and the Bengal Criminal Law (Amendment) Act, 1925, extracts from Lord Morley's *Recollections*, the opinions of public men on the Ordinance, the verdict of the Press (excluding the Modern Review), the protest of public bodies, a short history of the treatment of political prisoners from 1903 to 1926, suppressed questions and resolutions regarding detenus sent to the Bengal Council, extracts from Sir Surendranath Banerjea's *Reminiscences* and speech, and many other things. All public men and students of public affairs should have a copy of the book for purposes of ready reference.

Cooch Behar Affairs

We are afraid Cooch Behar may be heading for scandals worse than, though somewhat different from, those which have given Indore an unenviable notoriety. We have before us copies of representations and petitions submitted to the Governor of Bengal and the Viceroy which we are not inclined to publish in full. If Cooch Behar were an independent State, say, like Nepal, the Government of India would have no duty in the matter. But it is a State tributary to the British Government and enjoying its protection. Therefore, that Government is responsible for the education and future welfare of its minor Maharaja, for the welfare of

Cooch Beharis, and for the welfare and dignity of its ruling family. In the case of many Indian States, including Cooch Behar when the late Maharaja Nripendra Narayan Bhup Bahadur was a boy, Government have not hesitated to make arrangements for the upbringing of minor Maharajas independent of the influence of the mother and other female relatives. Therefore, in the present case, too, Government should intervene, if on inquiry that should prove to be necessary, as we think it is.

For the present, we shall content ourselves with supporting a representation made to the Governor of Bengal and a petition submitted to the same high authority on the 6th June, 1925, both by Rai Saheb Panchanan Varma, M.L.C. and a numerous signed petition submitted to the Viceroy by the Cooch Beharis, and making extracts therefrom. In his representation the Rai Saheb stated among other things—

The guardianship and the training of the minor Maharaja and of the minor prince and princesses demand careful consideration and handling for the interest of the minors as also for the welfare and dignity of the State. At present Nawab Khusru Jung Mahboob Ali Beg, is the guardian and Controller of the Household and another Muhammadan, the Secretary to Her Highness. Both are young Muhammadans of Western India and Her Highness is a Hindu woman, still not aged nor elderly but without the company of a respectable relative of hers either from Baroda or Cooch Behar.

It does not at all look normal nor is it permitted by ordinary Law of guardianship that the guardian of a Hindu Minor should be a Muhammadan, nor does it look well that young Muhammadans should control the Household affairs of a Hindu family, Royal or otherwise.

Bad rumours pierce through the ears and tears the Cooch-Beharee's hearts, and the poor Cooch-Beharees are in a very awkward position, as they can neither express nor suppress their feelings.

In his petition he asked on behalf of the Cooch Beharis.—

We the Cooch Beharees, seriously apprehensive of the present and future situation and the dignity of our State, beg humbly and most respectfully to pray that Your Excellency will graciously be pleased to direct enquiries being made to ascertain—

(a) If Nawab Khusru Jung, the tutor and guardian of the Maharaja and the Maharaj-Kumar and Kumaris, the controller of the household and as such the constant companion of Her Highness, herself a young woman, is the Prince Mahboob, the native Secretary of Raja Sir Hari Singh alluded to in the Midland Bank case.

(b) If so, our prayer is that Your Excellency will be graciously pleased—

to direct a sifting enquiry as to the circumstances under which Nawab Khusru Jung was

brought into the house hold staff and as to the circumstances under which he is being retained in the service of the State;

ii. to take such steps as seem proper for the removal of Nawab Khusru Jung from all connections with the State and the Royal family;

iii. to arrange for the proper guardianship, education and training of the minor Maharaja and the Maharaj-kumars and Kumaris with due consideration of the religion the family belongs to, to the high position they are to occupy and the functions they are to perform.

The petition of the Cooch Beharis contains similar prayers in greater detail, which we shall publish, if necessary.

It should be stated here in connection with the appointment of Nawab Khusru Jung on a monthly salary of Rs 1,500, all found, and that of Nawabzada Abdul Karim Khan on a salary of Rs 800 per mensem, that the Cooch Behar Gazette Extraordinary, dated May 23, 1923, which announced their appointment, also announced the compulsory retirement of five Hindu officers on the ground of "enforced retrenchment"! Nawab Khusru Jung, it is alleged in the petitions, has no educational or other qualifications which would entitle him to even half his emoluments. It is also alleged that Nawabzada Karim has no work to do, "the power of the Maharaja having been vested in the Regency Council."

The Holkar's Abdication

The ex-Maharaja Holkar abdicated, it is said, because on principle he could not submit to be tried by a commission. Not having read the treaties of the Indore State with the British Government, we cannot say what sovereign rights its ruler possesses in theory. But in practice we find that there is no ruling prince who has not sometime or other to put up with various restraints on their movements and activities and to carry out various mandates, written and unwritten. Therefore, when the ex-Maharaja is alleged to have stood on his rights as a sovereign prince only when he was, wrongly or rightly, suspected to have been privy to the Bowla murder, the position said to have been taken up by him on this occasion cannot convince impartial people of his innocence. Nor, on the other hand, can it be dogmatically asserted that he was guilty of aiding and abetting or instigating the murder. But of this one may be morally certain that if His Highness's character had been different from what it appeared to be from the evidence given in the Bowla-Mamtaz case, he

medium of instruction in high English schools in Bengal. But his community threw him overboard. Then he said that all educated Bengali Moslems were against the vernacular medium, insinuating that its Moslem supporters were not educated! He thinks that his community speak only a sort of Bengali, which is not the central or standard Bengali. But even the Hindus of east and north and west Bengal speak dialects which are different from the colloquial and literary Bengali found in books. And for that matter, in every country dialects prevail. *E. g.*, in Britain, there are Dorsetshire, Yorkshire, Scottish and other dialects. Does any Britisher for that reason object to standard English being used as the vehicle of instruction in British schools?

Sir Abdur Rahim would fain make Urdu the vernacular of Bengali Moslems. But in the old Bengali literature, ransacked by Dr. Dinesh Chandra Sen, Pandit Abdul Karim and others, there are hundreds of Bengali books written by Bengali Moslems. In modern Bengali also there are many such good books. How many, if any, Urdu books have been written by Bengali Moslems of past and present times?

Sir Abdur Rahim thinks that Bengali is unsuited to the genius of Islam, and implies that Urdu is suited. But the Quran and some other Islamic books were translated into Bengali about half a century ago by a Bengali Hindu. There have been subsequent translations of them by Bengali Musalmans too. All these have been appreciated by Sir Abdur's community. They are a great help to them.

Urdu, like Bengali, is a Sanskritic language with only a large admixture of Arabic, Persian and other foreign words. Such admixture is found in Bengali also. The characters in which a language is written do not alter its 'religious' genius. Persian is written in Arabic characters, but it is an Indo-European, not a Semitic tongue like Arabic. By the by, is the genius of English, which Sir Abdur would retain as the vehicle of instruction, particularly suited to Islam? If so, is it because Englishmen are in power?

Sir Abdur's diatribes against the Calcutta University have been fully answered. If Hindus have power and influence there, they have made heavy sacrifices and laboured for it;—Moslems have not. Not a single College in Bengal has been founded or maintained by Moslems. Only a very few recognised Schools out of about 900 owe their birth and

existence to them. Out of lakhs, verging on a crore, paid to the University as endowments and for prizes, medals, scholarships, etc., only a few thousand rupees have been donated by Musalmans.

Sir Abdur Rahim asserts that Musalmans have always been in the forefront of freedom's battle. Not Indian Musalmans. Here the fight was long carried on by non-Musalmans long before the Moslems arrived to claim a share in the "spoils." As regards foreign countries, certainly the Turks, the Riffs, the Persians, and the Arabs have been fighting freedom's battle. But when and in what form did Sir Abdur and his satellites ever show their sympathy with these soldiers of freedom?

As regards Moslems in general, we hope to be pardoned for pointing out that the glories of carving out large empires and of championing liberty cannot both be claimed by any race, sect, or nation. If Moslems or Christians are proud of the vast empires carved out by the Saracens or the Anglo-Saxons, for example, let them be. But they cannot at the same time pose as champions of liberty. For large empires are built up by extinguishing the liberty of many peoples and countries.

Emigration of Unskilled Labourers to British Guiana

The adoption without discussion by the Council of State of a resolution approving of the emigration of unskilled labourers to British Guiana cannot but be condemned. Whatever guarantees may now be given, they will be treated as mere scraps of paper when the white colonists want to get rid of these Indian labourers or their descendants. And then the Imperial British Government will assume a *non possumus* attitude. No; Indians must emigrate as free citizens or not at all. India should cease to be represented anywhere as a nursery and supplier of human cattle.

Reforms for the Frontier Province.

The resolution in favour of introducing dyarchy in the N.-W. F. Province has been carried by a majority. But the Government had made up its mind beforehand that the Reforms were not to be introduced there for a long time yet to come, if ever. Still it must

have enjoyed the importing of communal considerations into the discussion—that is a plank in the divide and rule platform.

Among Government members, Sir A. Muddiman, the Home Member, spoke against, and Sir Denys Bray enthusiastically for the resolution. That was rather curious.

Sir Sivaswami Iyer and Mr. Rangachariar spoke against the resolution, but not in the least on communal grounds. Not a single argument advanced by them could be refuted by the official members. In fact, Sir Denys Bray was driven to employ some rather funny arguments in trying to controvert them. For instance, said he :—

"I am told, how can you give Reforms to this deficit Frontier? I ask, who pays the mighty bill for the protection of the coast line of Madras? Does the British Navy dictate to him what form the reforms in Madras should take?"

How absurd! Madras is a part of India and if the British Navy protects the Indian coasts, it does so mainly in British interests in order to protect Britain's princely estate in Asia called India. Moreover, Britain gets £100,000 annually from India for this naval service. The indirect gains are enormous, and too numerous to mention in detail. They have been, in fact, the foundations of Britain's greatness. The next thing to be said is that the Parliament of Britain, the owner of the Navy, does claim to determine the stages and times of political advance, not only of Madras, but of the whole of India. Finally, India (including Madras) is able and willing to meet all the expenses of full self-rule, including defence. But the N-W F. Province is not in a position to pay all its present administrative expenses, which will increase if dyarchy be introduced. Nor is there any likelihood of its becoming self-supporting in future.

Indianisation with a Vengeance

The British Parliament's declared policy is to provide for "the increasing association of Indians in every branch of Indian administration." The sincerity and honesty of this declaration have been proved to demonstration, if such demonstration were ever needed at all, by some recent happenings. The large majority, 236 out of 292, of medical posts open to the I. M. S. hitherto without any racial distinctions, are henceforth to be reserved

on the civil side for Europeans. That means practically shutting the gates of the I. M. S. against Indian youth as a career. They must no longer aspire to the posts of Jail Superintendents, Professors of Medical Colleges, or Civil Surgeons in the big mofussil towns. But why give more details?

The large majority of I. M. S. men to be employed on the civil side must, it is said, be European in order to secure the attendance of European medical men on the European personnel of the all-India services and their families. But Sir Henry Lawrence, now officiating Governor of Bombay, said in the Bombay Legislative Council.

Living in a place where I had the choice of calling in a dozen English doctors for myself, my wife and child, for several years invariably I summoned an Indian doctor, for I had more confidence in his skill and experience than in the skill and experience of his English competitor.

Like the medical service the engineering service is also to be Indianised in a peculiar manner.

The Secretary of State for India in Council will in 1926 appoint nine Assistant Executive Engineers for this Service, including if possible one Burman who will be appointed to the India-recruited branch in Burma.

Except for this one appointment, every candidate must be a European British subject.

Sir Edward Sullivan was quite honest when he wrote in his *Letters on India*, published in 1858.—

"India opens out an almost exhaustless field for the educated labour of Great Britain, or, in other words, it maintains at a higher level than existing in any other country, the reward of the labour of educated men.

"... to men who weigh well the crowded condition of every outlet for educated labour in this country, and remember how dangerous to a State the want and desperation of the educated unemployed has always been, it will appear an ample reason for striving in the utmost to retain, if not all, at least a very sufficient portion of our Indian possessions. It is no use of hyperbole to say that the marked tranquility of England when all Europe was tottering, was owing not a little to the outlet, India had given to her educated men." *Letters on India*, p. 29.

"..... For fifty or sixty years India has been to the brains and intellect of this country what the Western States have been to the brawn and sinew of America—the safety-valve that has yearly afforded an escapement for the surplus energy or ambition of our educated population. There is no mob, however numerous and violent, half so dangerous as an educated middle class irritated with want, and conscious of deserving more than the crush and competition of the multitude enable them to acquire.

"If we consider the price that is paid for educated labour in India, we shall see that it is

at least twice as high as that existing in any other country." *Ibid*, pp 51-52

In the December (1925) number of *The Century Magazine* the American sociologist Professor Edward Alsworth Ross wrote of Britishers employed in India that "these men probably have twice the income they could command in England"

Such being the case, we ought not to expect honest Indianisation of the higher services so long as British ascendancy lasts. Our educated men must suffer from unemployment in their own country in order that British educated men may not become desperate owing to unemployment.

The Contempt of Court Bill

The Contempt of Court Bill, which has been passed, had been unanimously opposed and condemned by the Indian Press. In the course of the debate, Mr. K. C. Roy quoted in the Council of State the following opinion of Mr. Justice Lal Gopal Mukherji of the Allahabad High Court —

I approve of the Bill except as to the nature and amount of punishment. A contempt of court committed out of court (and not in the presence of it) is much milder in form and substance than a contempt committed in court itself. Yet the maximum sentence provided by section 229 I P C is 6 months' imprisonment and a fine of Rs. 1000 — a heavier sentence may result in gagging the public opinion. I would fix the maximum sentence at one month's simple imprisonment with a fine not exceeding Rs 500.

In the Bill as passed the maximum fine has been fixed at Rs 2000

International Labour Conference

The appointment of Lala Lajpat Rai to represent Indian labour at the eighth and ninth International Labour Conferences to be held at Geneva in May and June next is a good one in every respect. The interests of Indian labour will be safe in his hands so far as his voice may prevail. But the personnel of the delegation taken as a whole cannot be commended. At each conference the Government of India will have two delegates and the employers of labour one; but the employees are to have only one representative. So he will always be in a minority of one to three. Even if all the four delegates were Indians, the proportion would have been undesirable. But Europeans preponderate.

So, there is little chance of labour obtaining full justice at the hands of capitalism, racialism and imperialism combined.

The Indian Philosophical Congress in Calcutta

In our note on the Calcutta session of the Indian Philosophical Congress in the last January number we commented on what we then believed to be a fact, namely, that the teachers of philosophy in the post-graduate department in arts of the Calcutta University had not contributed any papers to the Congress. Two professors of the University have recently told us that a few papers had actually been contributed by their colleagues, and many others who could have done so did not contribute, because, owing to the time for reading papers and the number of pages of the report definitely assigned for the publication of papers being limited, it was thought desirable to give a chance to as many outsiders as possible. We are thankful to these two gentlemen for bringing these facts to our notice and regret that we were previously misinformed.

Nepal and Anglo-Russian Rivalry in Asia

Soviet Russia is at the back of Turkey to stiffen the stand of the latter on the Mosul question, and there is no doubt about the activity of Soviet agents who are aiding the Chinese to carry on anti-British propaganda and boycott. This Russian policy is bound to be followed as long as the Soviet authorities feel that the British Government is taking a leading part in bringing about "isolation of Soviet Russia."

If ever there be an actual conflict between Soviet Russia and Great Britain, Asia will be the principal battle-ground, and possibly all the important countries in Europe and Asia will be directly or indirectly involved in the struggle. Of course, India will be the object of Russian attack, and India will be the principal support in that struggle. For various reasons Great Britain can hardly expect any aid from Turkey, Persia and Afghanistan. As the international situation stands to-day, it is quite probable that Turkey, Persia and Afghanistan may join with Soviet Russia against Great Britain, or at best they will adopt the policy of armed

neutrality, as was the case with Afghanistan during the World War. China has not forgotten the Opium War and the British expedition in Tibet, and it is highly improbable that China will fight for Britain against Russia. China's best interests will be served by adopting the policy of strict neutrality, although the Soviet Government is straining all its nerves to win China over to its side. The first Anglo-Japanese alliance was made to serve the common interests of Britain and Japan against Russia. As a result of the renewal of this alliance it was agreed that Japan would aid Britain with Japanese forces in India, in case the Indian frontier were attacked by Russia. But the Anglo-Japanese Alliance had been abrogated through the British initiative after the successful conclusion of the Washington Conference. So Britain cannot expect any Japanese aid. To-day in Japan there is a school of politicians who, like the late Prince Ito, believe in Russo-Japanese understanding. The Soviet Government will never go to war with Great Britain without making it certain that at least Japan will remain neutral. The British Indian Government and the Imperial authorities fully realise this situation and expect that Australia will be able to send active forces to India to support the British Government, in case of any emergency, and that is the primary reason why Australian officers are being trained in India. The only Asiatic State from which Britain can reasonably expect support in case of an Anglo-Russian conflict is Nepal. It may be that the realisation of this fact was one of the causes of the recent Anglo-Nepalese treaty, which marks a new era in the international relations of Nepal.

Nepal has been for over a century a true friend of Great Britain. She has shown her sincerity in assuming the role of a friend and ally of Great Britain more than once during the most critical moments of the British Empire. Happily for Nepal, the rulers at the helm of the state of Nepal fully realise that the political, economic, cultural as well as religious life of the people of the country is tied up with India; and all responsible Indian statesmen are working for the freedom of India within the British Empire. To-day, as it was in the past, Anglo-Nepalese friendship is the key-stone of Nepal's foreign relations. To promote closer relations between Nepal and Britain, it is desirable that Nepal, like Afghanistan, should

establish a Nepalese Legation in London and adopt various other steps by which Nepalese scholars and statesmen may come in intimate and personal contact with British educators, scientists and statesmen.

Cannes, France.
Feb. 3, 1926.

TARAKNATH DAS.

Irish Free State's Attempt To Remove King's Prerogative

For about seven hundred years the British fought hard to keep Ireland in subjection and always contended that "the Irish were incapable of self-government." But as fate will have it, the Irish have not only established the Free state by a treaty with the British Government, but are working constitutionally to eliminate the British King's Prerogative. The following news-item will be of great interest to all students of constitutional law:—

DUBLIN, Feb. 4.

In Dail Eireann yesterday the Land Bill, 1926, was read for the second time, without a dissentient voice. The Bill is designed to prevent certain appeals to the King in Council from decisions under the Land Act of 1923.

In moving the second reading the Minister for Justice (Mr. Kevin O'Higgins) declared frankly that the Free State Government was opposed to what he termed 'the fiction of the King's prerogative—one of the many fictions of which the British Constitution is composed'. The treaty, he said, prevented 'this anachronism' from being deleted from the Free State constitution, but the Government was determined to make it as ineffective as possible.

The real value of this Bill is that the Free State asserts its independence in matters of justice, enthroning the Free State supreme court as the highest tribunal of justice for the Irish people. None can take exception to this, if one agrees that the Free State is entitled to regulate its own internal matters, particularly its Department of Justice. There is much merit in Mr Kevin O'Higgins's Bill from the standpoint of sovereignty of the Irish Free State.

In this connection I may remark that some time ago Dr Gour introduced a Bill to establish a Supreme Court for India, which did not receive adequate support from the Indian Nationalists. India should have a Supreme Court of her own. Indian constitutionalists can learn much from the experience of the Irish.

T. D.

Irish Agreement Goes To League.

Geneva, Feb. 9.—The Irish Free State's deposition with the League of Nations of the London agreement revising the Anglo-Irish Ulster boundary treaty has raised the question of whether or not agreements between component parts of the British Empire are subject to the League's jurisdiction. It is remembered that, after the original Anglo-Irish treaty was registered, London sent a note to the League, pointing out that England did not recognize the liability of such treaties or agreements for arbitration under the League. However, it is not expected that a similar announcement will be made by the foreign office, since the disputed question is purely hypothetical at present.

This is another instance of Ireland's attempt to establish a position of equality with independent nations.

An American Professor's Candid Views

On the American Attitude To Asia and South America.

We reproduce the following report printed in the *New York Times* of recent date —

"Professor Albert Bushnell Hart of Harvard University, speaking to-day in Agassiz Hall, Cambridge, before the League of Women Voters School of Politics, opposed the admission of Japanese, Chinese and Hindu immigrants, not on the ground that they are inferior, but because their descendants would for many generations be distinguished from Caucasians, thus causing endless difficulties, such as those which had arisen in connection with the negro problem. In his discussion of American Diplomacy—Treaties and Foreign Policy," he said.

"The League of Nations goes on the principle that the nations are all substantially equal before the law. Liberia, Siam and Paraguay are all on an equal footing in the League. Only the Council, the vital part of the League, recognizes race and color differences.

"I don't say the United States is right though I think it is for the peace of the nations that we do not allow Asiatic immigrants to plague our posterity. As to the United States, Pan-America and the Caribbean, the truth is that the twenty-one Latin American republics, so called, are independent only in theory, for the United States practically controls Panama, Nicaragua, Honduras, Cuba, Haiti and San Domingo."

The American professors and politicians are filling the minds of the women voters of America with a new spirit of American imperialism and race superiority. Prof. Hart does not say that the American attitude is right. So it seems that if a strong nation has power to enforce its will, then it is not necessary for it, to follow the path of righteousness! Might makes Right.

T. D.

Growing American Opposition to Filipino Independence.

Every Englishman, in the Far East is opposed to America's granting any further concession to the Filipinos leading to the independence of the Philippines. They hold this view, because Filipino independence may rouse the Indians to greater activity to secure their independence. But there are American Imperialists who regard the Philippines as the American outpost to extend American political and economic power in Asia. They are opposed to granting independence to the Filipino people. *The New York Herald Tribune* in an editorial, gives the following interesting view on the question:—

"It is probable that Congress has no constitutional right to grant independence to the Philippines. The chances of passing a constitutional amendment alienating the sovereignty of the American people are exceedingly remote. The sooner this legal situation is recognized and the problem dealt with candidly the better. Self-government should unquestionably be granted to the Filipinos as fast as any group of them become competent to govern themselves. After nearly three decades of colonial rule, independence has become a more remote possibility than ever, both from the point of view of Filipino self-interest and American development. To continue to deceive the Filipinos by partisan talk of independence is a particularly dangerous and unpatriotic kind of nonsense.

T. D.

A French Martyr to Science.

Paris, Feb. 3, 1926.

A posthumous award of the Cross of the Legion of Honour has been made to Andre Ribaud, a 26-years-old chemist, who has sacrificed his life to the cause of scientific research. Ribaud is cited as a young scientist who, engaged in delicate and important researches concerning the extraction of rare gases from the air, lost his life in one of the mysterious accidents which so often occur to those engaged in research work. Ribaud, a graduate from the School of Physics, had been engaged for two years as collaborator of M. Georges Claude, a savant who has already made many important discoveries in the sphere of chemistry and physics.

At the time of the accident he was experimenting in extraction of such rare gases as neon and krypton from the air. He was standing by a retort, in which the residues from the evaporation of liquid air were being distilled, when there was an explosion so violent that both his legs were torn off, and he died three hours later. M. Georges Claude has pointed out that this case ought to stimulate the support of scientific research work as providing a typical example of the enormous risks run by quiet workers in laboratories, who are seeking every day to add to the sum of human knowledge, for Ribaud knew well enough the risk he was running, though the most dangerous point

71 3 12

of the experiment had not been reached at the time of the accident.

Progress Of Science in Russia

An electric bulb giving 1,000,000,000 candle power without the aid of any reflectors or glasses has been constructed in Petrograd by Professors Gekkel, Bulzakov and Mitkevich. A test of the lamp in an electrotechnical experimental laboratory proves that with the help of glasses the bulb can give a light of several billion candle power.

—

Non-Burman Offenders' Expulsion Act

That the Non-Burman Offenders' Expulsion Act was meant especially for discriminating against Indians in Burma is quite clear. For, the Chinese in that province could already be dealt with under the Foreigners' Act, and Britishers and Anglo-Indians need not apprehend expulsion. That Indian politicals are aimed at is also obvious because of the inclusion of sec. 124A of the Indian Penal Code in the schedule of offences attached to the Burma Act. The Bengal Goonda Act is no precedent for the Burma Act, as the former is directed against hooligans and *budmashes* only. It is a constitutional enormity that one province of the Indian Empire should be allowed to pass a law discriminating against all the other provinces. The Viceroy should never have given his assent to such an unreasonable, unjust and unconstitutional Act. Those Burmese who have supported at all have not, were guilty of ingratitude, too; for Burma has long carried on her administration with India's pecuniary help. That some European members of the Legislative Assembly supported the motion that H. M. the King-Emperor should be advised to veto the Act was an encouraging sign. They know that in theory European offenders can be expelled from Burma, and it is not impossible for the theory to become a fact in certain circumstances. Lord Reading should not have sanctioned Burma's South African law.

Edmund Candler

The news of the death of Edmund Candler has been received with sorrow by journalistic and literary circles. His was a romantic figure in the literary world. Born in 1874, Candler spent a considerable part of his life

tramping and roughing it, now in Tibet, now in Siam and Cambodia, now in Central Asia, and now in South America or somewhere else. He received nine wounds at Tuna and served as war correspondent in France and Mesopotamia. He lost one hand owing to frost-bite. He was the author of many books, of which the following may be mentioned:—*The Unveiling of Lhasa*, *Mantle of the East*, *The Long Road to Baghdad*, *The Edge of the World*, *Year of Chivalry*, and *Youth and the East*. He was a versatile man and had more than an ordinary knowledge of several literatures and of history, archaeology, etc.

A.C.

Muslim Ladies' Conference

The conference of Muslim ladies held at Aligarh under the leadership of Atiya Begum was a sign of the times. We rejoice that there are such signs of awaking consciousness among women of all religious persuasions in India.

All is not well with the Locarno Pacts

Fourteen members of the British Labour Party voted against the ratification of the Locarno Pacts, in spite of the fact that the Rt. Hon. Ramsay MacDonald made arrangements with the Conservative Government leaders to support the Pacts.

The Rt. Hon. Col. Josiah Wedgewood, M. P. and Hon. George Lansbury, M. P., two members of the British Labor Party Executive, were among the fourteen who voted against the Pacts. These two gentlemen are not communists, neither are they dreamers. So far as we understand, they took the adverse attitude towards the Locarno Pacts, because they were convinced that isolation of Russia did not promise to be a peace measure. Mr. MacDonald and others wanted to censure these fourteen members of the Labor Party, but in a party meeting held in the House of Commons, Col. Wedgewood and Mr. Lansbury "condemned the action of Mr. MacDonald in settling the policy of the party on this important subject without consulting the rank and file. After a good deal of heated discussion, the motion of censure was withdrawn and disciplinary action postponed."

We are inclined to think that all is not well

with the Locarno Pacts as measures to promote World Peace.

T. D.

The Geneva Fiasco

Article 10 of the "Treaty of Mutual Guarantee between Germany, Belgium, France, Great Britain and Italy," initialled at Locarno on 16th October, 1925, contains its kernel. It provides that the said treaty "shall enter into force as soon as all the ratifications have been deposited and Germany has become a member of the League of Nations." But Germany has not been able to become a member. It has been decided at Geneva that the election of Germany to the membership of the League and to a permanent seat on the League Council—the primary purpose of the whole meeting—must be postponed until the next session of the League in September. The reason for this decision is that Brazil, which holds a temporary seat on the Council, insisted on vetoing the election of Germany unless she herself also received a permanent seat. Brazil's action is believed to have been due to the intrigues of some anti-German European powers.

Thus the Locarno Pacts have still to come into force. Not that they presaged any universal peace. They gave only a new form to the old theory of balance of power in Europe. Russia was sought to be isolated and weakened.

Permanent seats in the League Council for some powers and temporary seats for others savour of national superiority and inferiority. The Council should be reconstituted and all seats made elective.

"Broad Men" and Education

In his annual report as president of Columbia University, says *Scientific American*, Dr. Nicholas Murray Butler sets at the apex of the world's problems the disappearance of "broad men". "The plain fact is that early and intense specialization is at the bottom of the trouble," says he.

"Specialization is the parent of information and of a certain type of skill, but it is the foe of knowledge and the mortal enemy of wisdom. Not narrow men, however keen, but broad men sharpened to the point, are the ideal product of a sound system of school and college education."

An excellent statement in which we heartily

concur. The broad man must not shrink when his days within academic walls are over. He must keep up with the achievements of the leaders of thought and action, not only in his own narrow segment, but in the whole sphere of human action. He must know what is going on and what it is all about. Or, to carry on Dr. Butler's simile, the broad man's fine point must not be permitted to grow dull from lack of use. Constantly it must be whetted on the swiftly turning wheel of progress.

Wanted—A State to Adopt the Indian Citizens!

Referring to Dr. Abdur Rahman, leader of the South African Indian Deputation to India, *The Statesman* writes:—

"We are convinced," he declared, "that the Government of India are doing everything possible to prevent the anti-Asiatic Bill, passing into law." The responsibility is thus shifted to the shoulders of the Home Government, and Dr. Rahman calls upon it to take up the challenge of South Africa on penalty of breaking up the Empire. He considers that "no person should be compelled to belong to an Empire of which one member is being persecuted by another while the rest of the members and the Imperial Government are impotently looking on." We sympathize with his indignation, but surely there is no element of compulsion in the British Empire. Any citizen can leave it if he wants to, and can induce another State to adopt him.

The Statesman belongs to canny Scots, we believe. It is wideawake enough to know that owing to racialism and because of "the Indian's intelligence, industriousness and thrift, white men will not adopt him anywhere, nor will allow him to have foothold in any sparsely populated region where they are powerful and they are powerful in all such regions of the earth. So the paper must have written the above paragraph with its tongue in its cheek.

However, as it has permitted any Indian citizen to transfer his allegiance to any State outside the British Empire, it is to be hoped the paper will allow his properties also to be so transferred. And what is permissible for one citizen is surely permissible for a group of citizens, however large. So let us all negotiate with some non-British Power to transfer India and its people to it; for *The Statesman* permits it! Or is it its opinion that a few citizens may singly seek adoption elsewhere in a landless condition, but that if the whole group seek to do so with their country as their property, they must be declared an unlawful assembly?



ARJUNA

By the courtesy of the Artist Sreemati Santa Devi
Prabasi Press Calcutta

THE MODERN REVIEW

VOL. XL
NO 4

OCTOBER, 1926

WHOLE NO.
238

A NATIONAL LANGUAGE FOR CHINA

DR. JULES BLOCH

Professor of Sanskrit and Indian Languages at the Sorbonne, University of Paris, and at the State School of Living Oriental Languages, Paris.

[I]

A book on this subject has been published lately, written in French by a Chinese scholar for the degree of *docteur-es-lettres* of the Paris University. The author, Mr. Fu-liu, is a professor in the National University, Peking. The subject of one of his theses is 'An Experimental Study of Chinese Tones'; on that book Mr. Fu-liu had begun to work when in London, in 1920; he pursued and finished it in Paris under the guidance of the late Prof. Poirot, to whose memory it is dedicated. I mention these facts to show that Prof. Fu-liu is a true scholar, and approaches linguistic subjects with linguistic methods; so that his other thesis, to which I shall constantly refer here, may not appear the work of a mere political amateur. The title of it is 'Les Mouvements de la Langue Nationale en Chine' (the movements for the national language in China), Paris and Peking, 1925.

Now, the conditions the Chinese reformers are confronted with are well-known. Everybody knows that China proper (Turkistan, Mongolia and Manchuria excluded) is a huge country, bigger than India, and inhabited by some 400 millions of people. All this mass of humanity considers itself as belonging to the same stock, has traditions and interests in common, and speaks Chinese, one language, written everywhere with the same script. So that at first sight there can be no problem of linguistic unity and national language for China: a happy land, which is not subdivided into many countries, all entitled to assert their own independence; and where the central power is not induced, like that of the

Soviet, to give way to federalistic tendencies and to the nationalistic feeling by allowing all federated states to adopt the local vernacular as the official language, at the risk of making mutual comprehension more difficult.

So things appear at first sight: but the facts are very different. As regards language, in the first instance the comparative philologist can endorse the common view of the unity of the Chinese speech; but this unity fails to show itself in practice. Everywhere in China the word for "moon" is written with one and the same character; but it is pronounced in Peking as *yue*, in Canton as *ut*, in Foochow as *ngwoh*, and in Shanghai as *yi*. Think of a sentence, or a speech, in which each word would change in the same proportion according to the birth-place of the speaker: do you think people of different provinces are able to understand each other much better than if they spoke languages really different?

The case is not so bad in Northern China, where the language is comparatively homogeneous. Prof. Karlgren, one of the best authorities on the matter, in his delightful book 'Sound and Symbol in Chinese' (Oxford University Press, 1923) says: 'There certainly are considerable variations, but these are not so serious as to prevent the inhabitants of the Northern provinces from understanding each other, at least after a short term of experience' (This reminds us of the conditions prevalent among the Northern Indian vernaculars). But as we come to other parts of the country, especially along the South Coast, a traveller encounters an almost new language at every two or three miles, and the inhabitants of

neighbouring villages are often quite incapable of understanding each other'; so that in the extensive commerce which is carried on there, the Chinese themselves prefer to resort to English words than to take the trouble of mastering the local vernacular pronunciation of the words of the Standard Chinese speech; and hence the success of the so-called 'Pidgin-English'. In fact, the number of independent dialects is so great that the majority of them, says Prof. Karlgren, are unknown; so far is China from possessing a Linguistic Survey like the magnificent one India owes to Sir George Grierson.

There are indeed factors of unity. First, Peking has enjoyed for centuries the privilege of being the capital of China, and has remained the same under the Republic, so far as political troubles have not altered the normal state of things. The Pekinese dialect is spoken, with the reservations mentioned above, all over Northern China, and by what Prof. Fa-lin calculates to be the four-fifths of the whole population (he might exaggerate a bit; statistics in China are very bad) So that there is already a dialect on the basis of which unity could be realized, under favourable circumstances.

Secondly, there is in the structure of the language itself an important factor. One must remember that Chinese has no grammar in the sense we are used to understand it. Words are not altered according to the part they play in the sentence; verbs and nouns are not even distinguished as such; the whole grammar consists of the order of words, and this order is the same in all dialects. So that supposing all Chinese did learn Pekinese words or pronunciation (and the use of a few particles in Pekinese), the language would be united *ipso facto*. How easy this process looks, compared to the difficulty of mastering a foreign grammar!

Moreover, there is a capital instrument of unity, but not properly linguistic, as we shall see. That is the Chinese Script. Whatever be the differences in speech, a paper written in any part of the country will be understood everywhere else in China. This script is the symbol of a great civilization. It has not been altered for many centuries, so that an educated Chinaman can read the most archaic poetry as easily as the latest daily paper. And this factor of unity within China has been also a factor of influence of Chinese culture upon some other nations. I remember having seen in Hanoi two *pandits*, one Chinese and the other Annamite, unable to understand each other,

till they were put in front of a black-board, where they began to write alternately their questions and answers, each one thinking in a language essentially different from the other; but Annam has adopted Chinese characters for its own words.

Of course, if these Annamite and Chinese *literati* had spoken aloud what they were writing, they would have spoiled everything. The worst of it is that the case is the same in China itself. To understand that we must note the effects of the decay of old the Chinese pronunciation of words.

Chinese has no words, or, at least, no stem-words containing more than one syllable; now, as Prof. Karlgren remarks, 'the number of pronounceable syllables is not unlimited. The more words the language created, the more difficult it became to prevent two or more words from becoming similar, if not absolutely identical, in pronunciation. And this homophony was considerably increased by the fact that Chinese, in the course of its evolution, as far back as it can be traced, has always tended to sound-simplification'. As early as A. D. 500 (rather A. D. 200, according to my friend Prof. H. Maspero, who takes into account Buddhistic transcriptions of Indian names), the language tolerated no more than one consonant at the beginning of words; and there was a still greater monotony at the end of them. And of course, the situation has become worse with time: the mandarin dialect of Peking does not possess more than about 420 different syllables, and even so, many of them are puzzlingly like one another.' In our languages, there is a cure to that disease of the speech; that is, 'borrowing' of foreign words or obsolete words of the language (e. g. Latin *tatsamas* in French, Sanskrit *tatsamas* in the Indo-Aryan vernaculars). But the first method is excluded in China by the conservative character of the people and the exclusive character of their monosyllabic language; the second is impossible,—because it is impossible (except in the case of a few specialists whose discoveries have just begun, people like Pelliot, Maspero, or Karlgren for example) to know how the old words were pronounced. 'Borrowing' being excluded, the materials of the language themselves had to be re-shaped. By coupling words of similar meanings, by using 'classifiers' similar to those used for instance in Bengali (e. g. 'mouth' added to names of objects with a round opening, 'branch' to names of long objects, &c.), the spoken

language got over the difficulties which we have described.

In the meanwhile the written symbols remained unchanged. Of course, their constant use entails 'no loss of lucidity, but rather a gain in brevity and distinctness', as they are not encumbered with the new additions given to the words in the colloquial. But this clearness is exclusively intellectual, since the script does not correspond to the actually spoken language, does not even represent the language as it was spoken at a certain date. Nothing, here for instance, recalls certain Sanskrit *aksharas*, say, the *lsha* of the word *akshara* itself, which in current usage is read as *kha* or *chha* to-day, but is known to have really been uttered at *lsha* in old days. The Chinese characters are meant to represent, not what people utter or what they hear, but what they think. So that, even if it be admitted that at the start there had been some connection between the script and the actual speech, that connection has been obscured deliberately nineteen hundred years ago. And of course, as soon as the written language was recognized as different from the spoken one, it is but reasonable that the *literati* would consider it proper and fitting to widen the gap between the two. As soon as a Chinese person learns to write, he or she in reality learns a new language, full of quotations, of literary or historical allusions. Prof. Fu-lin says, 'A child may call his father *papa* in talking; but if he has to write a letter to him, he must employ *fu-chin* "dear father", if not a more ceremonious phrase, *fu-chin ta-jen* "the big person my dear father". If he was to write only *papa*, his "papa" might get cross; and there are very many fathers of that sort!' So to a Chinese, to write and to read amounts to translating and retranslating; and the distance between written and spoken speech, which exists unavoidably in any cultured language, has become an unfordable gap in Chinese.

There have been partial attempts, if not to cross, at least to diminish it. Prof. H. Maspero has shown that in some Buddhist works of the 9th century A. D., the conversations of the Masters of the Dhyana sect are given in the colloquial, whereas their preachings are given in the classical language. To the same period, or a little later, belong novels discovered by Prof. Pelliot in Tung Huang. Since that time, the language of the novels, and in the Mongol period, of the

dramas and of some official documents, was drawing nearer to the colloquial of the educated. But the novelists themselves, according to Prof. Fu-liu, ignore the real value of their work; they conform themselves to the opinion of those who despise them; and this is the reason why so many novels are anonymous. Buddhist authors made use of the colloquial exclusively for the sake of transcribing accurately the words of the Master; novelists, for the sake of being easily understood and agreeable to their readers. Moreover, it must be said that what is called 'colloquial' in those works is really a polished language, and that the difference from the classical style amounts only to some differences in the choice of words and phrases.

[II]

Such, then, is the situation; numerous vernaculars mutually unintelligible, at least in the Southern half of the country; on the other side, a 'written Esperanto,' a marvellous intellectual tie connecting all parts of the country, but independent from the actually spoken language, and this written language only a small part of the people are apt to get hold of.

Now, after the Sino-Japanese war had given an impetus to both the national spirit and the craving for western learning, the leaders of the new movement were confronted with the necessity, first of enabling the language to express all objects and ideas of modern civilization, and secondly, to get education spread among all sections of the people. But both objects cannot be pursued at the same time, so long as things remain as they are. In the 'Commercial Press' of Shanghai, which has in a few years become so flourishing, more than a hundred people are busy translating handbooks of all sciences. But to what amounts all that translating? Ideographical symbols are being combined, so as to convey to the mind the value of technical terms of arts and sciences. But how are these symbols read? And who will be able to read them? An intellectual aristocracy only, it seems.

At first it was thought by the reformers that writing the colloquial was the best way of making themselves understood by the people at large. Many periodicals, and a few books were published for the use of the grown-ups and of children. Articles in *pai-hua*, 'white language', i.e., vulgar style,

appeared in reviews and newspapers. A great philologist of the classical school, Mr. Chang P'ing-ling, who was a political refugee in Japan, wrote a good many of his articles against the Manchu dynasty in the same style. In the spring of 1919, the activities of the new school of writers, grouped mainly around the Peking University, raised the wrath of conservative people, who asked the Chancellor of the University to take action against them; he refused, and that was the signal for a big agitation, in which not only students but other people also, notably the tradesmen of Shanghai, took part, and to which Prof. Fu-liu attributes the introduction of the democratic spirit in the real life of China.

The writers of that period, like the novelists we spoke of above, did not in reality respect the colloquial to the same degree as the classical language. It was to them an additional language, appropriate to merely practical purposes. And although they used a current phraseology to a larger extent than the traditional writers, the difficulty of reading them remained the same. Prof. Granet, in his clever essay on 'Some Characteristics of Chinese Language and Thought' (in the *Revue Philosophique* for 1920) says 'In fact, the ideal of the *pai-hua* writers seems to be to enable the colloquial to express all that the written language can express. They do it by setting literary expressions in a sort of syntactical cement taken from the colloquial. They may by doing so diffuse their thoughts among a larger public; but the result will clearly be to bring the colloquial nearer to the written language; and instead of giving it more life and freedom, to make it more traditional.'

Things being so, says Prof. Fu-liu, the only way left was to reconsider the whole system of writing. If the signs are not simplified, books will never be within the reach of all, even if they be written in the colloquial. Hence to the 'Period of Periodicals in Colloquial' succeeds the 'Alphabetical Period.'

The simplest alphabet known is, of course, the Roman one. It has been applied with success, for instance, to Annamite. The question of adopting it for Chinese has been much discussed, with no result as yet. In a country where the same script has been in use for millenniums, it seems that the break would be too complete and too sudden with a very important element of national life, and, it must be remembered, with what is

perhaps the best symbol of national unity and culture. The discussions on the point are for the present mainly theoretical, and one has come to think that the problem must be solved by using the Chinese script itself.

Phonetical devices, applied to the Chinese script, have been thought of long ago. It is well-known that words pronounced in the same manner have been distinguished by additional significant characters, acting in a way much similar to the classifiers used in the spoken language to which we have referred above. So for instance, the old symbol for *fang* 'square' means *fang* 'district' when the character for 'earth' is added to it, and *fang* 'ask' when the character for 'talk' is added. But this system again has become antiquated as the pronunciation changed; and such absurdities have crept in with time as *t'ie* 'card' having as phonetical determinative a character meaning 'to divine' which is now read as *shan*.

The case is not much better with a more accurate system of phonetic script, invented according to Prof. Maspero, at the end of the 2nd century A. D., or a little later: in this system called in *fan-tse*, to a written word are added two other words containing sounds similar, respectively to the beginning and the end of the first one. For instance, *t'an* [*t'(ai)* (*shan*), or *t'uan* [*t'(ai)* (*puan*)] This system not only is very complicated, but gave readings corresponding to real sounds only for the period when it was invented: the result of which was that the old *fan-tse* had to be collected into dictionaries very soon—a sure sign of their having become antiquated—and reshaped from time to time.

At the beginning of the 20th century, efforts were made to plan a real alphabet. Two philologists, Mr. Wang-chao and Mr. Lan Nai-hsuan, who had been the first to study the sounds of the living dialects, imagined each a system of 62 signs, taken from words of the classical script, but much simplified, of those signs, fifty, the so-called 'mothers,' were appointed to designate the sounds of the first part of the words; the twelve left, gave the 'rhymes,' that is the final sounds of the words. The basis taken was the Pekinese colloquial; a few additional signs were chosen to express sounds peculiar to Nanking and other places.

Schools were founded at Nanking, Peking and Mukden, where this new alphabet was taught; a useful attempt for spreading

learning indeed, but as regards the script, the usual contradiction between script and speech was still there, only reversed. In the present case the script was to be adapted to the speech: that means it had to vary according to the provinces, so that the benefit due to the unity of writing was lost.

The next, and up to the present, the last solution of the problem, has been to devise an alphabet, not instead of, but in addition to the old script.

In February 1913, there was held under the control of the P. I. ministry, a Congress of 79 scholars, chosen by the minister or delegated by the Provinces, to choose a 'national pronunciation' for all words of the language and propose an alphabet, of which each sign would correspond to a simple sound. This was carried out: an alphabet of 39 signs was combined, and the correct pronunciation of 6,500 words fixed by vote. The basis taken was Pekinese: some special but very simple signs were added when there was a regular and important dialectic variation---in Cantonese, for instance as---regards 'obscure sounds' and final nasals. This is the 'national alphabet,' which was sanctioned five years later for the Government. Its use is only to transcribe the sounds; in current writing one has still to employ the traditional characters.

In October 1916, the manager of 'the Youth' a Shanghai review, who has since become Dean of the Faculty of Arts in Peking, received a letter from a young man, Mr Hu Shih, who was then a student in America and became later on a Professor in the Peking University. Mr Fu-liu says: 'A small letter of some fifty lines has started a new era in Chinese literature and immortalized its author'. We are not concerned here with the literary part of that programme, e.g. to stop copying old writers, to express actual thoughts, 'not to lament when not ill,' etc. The main point was to abolish the written language, and write in the colloquial which was not to be taken as an additional language, and only for current purposes, but as the only means of expressing all thoughts, referred and regular, abstract and practical. At that time, six men only accepted those ideas; to them the Chancellor of the University, as we have seen, lent the support of his authority. According to Prof Fu-liu the destinies of the colloquial and of the new alphabet are connected, and

this union will solve the problem of a national language.

Things did not stop with the Congress. There are permanent committees to pursue and revise its work. In the meanwhile there have been founded in Peking several private schools for teaching the *Kuo-yu* or 'national language' where public courses on the new alphabet and the newly settled pronunciation are given; there are two more schools at Shanghai. In 1918 the *Kuo-yu* was taught compulsorily in a secondary school, the 'Auguste Comte Lyceum.' Text books were redacted in it under the direction of Mr. Ch'ien Hsuan-t'ung, the Professor of Chinese Phonology at the Peking University. Special courses of *Kuo-yu* are given in all normal schools. All text-books for primary schools and for the two lower classes in the secondary schools are prepared in *Kuo-yu* only. Some dramatic companies have adopted it for the stage; and it is partially recognized by foreigners, as the Protestant missions use it in their numerous tracts and books since 1919.

'The national alphabet,' says Prof. Fu-hu, 'is a page of history itself; it is neither a cheap stuff fabricated in one day, nor a foreign imported article, but a result attained after a long set of experiments and revolutions'. Foreigners who are not in contact with actual life in China must not take upon themselves to discuss or criticize these views. It may, however, be recalled that Prof. Fu-hu is one of the six who endorsed at once Prof. Hu Shih's programme in 1916, and it may consequently be also suspected that his enthusiasm for reform and patriotic zeal has to a certain extent obscured his eyes to some difficulties, or he may have been induced to belittle them in a book which is not only a historical study but a also work of propaganda, political as well as educational.

Allusions are made in the book itself to polemics which were not settled in the Congress about the basis of *Kuo-yu*. It is on the whole Pekinese, and of course, Peking is normally the capital of China; but recent events show that this is not an universally accepted view. Many provincial governments are now fighting with each other. When will peace be settled? to whose benefit, and on what terms? Will China be reunited, or federated, or divided? No one knows for the present. Moreover, from the purely linguistic point of view, it is true that Pekinese is on the whole (allowance being made for a few necessary adaptations), the language of the

majority of the Chinese people, but there remains still a practical difficulty in the fact that *kuo-yu* in some points differs from real Pekinese, which is supposed to be its permanent model. In Pekinese some sounds are confounded which are distinguished in other parts of China, e. g., *ki*, *tsi* and *chi*; and *si*, *hi* and *hsi*. It was decided by the Congress that to avoid confusion the non-Pekinese pronunciation would be chosen. Whatever be the merits of each solution, polemics have not yet stopped on the point.

Another difficulty arises from the explicit doctrine that the new alphabet does not replace the old script, but is added to it, so as to represent the sounds in view of unifying the pronunciation. So that even if that alphabet proves useful and easy to learn it is still meant only for the small minority of educated people.

Lastly, Prof. Hu Shih in a set of articles written six years ago objected to reforms being introduced mainly through teaching in schools and writing text-books. He points out that the development of European vernaculars into national tongues has been due to works like those of Dante and Boccaccio, of Chaucer and Wycliff, of Luther; so that after all it is not on the government and the teachers, but on

the writers that the future of the national language depends. This argument is true, so far as it is not restricted to the literary aristocracy: A common language to be enforced must be considered by all both as necessary for daily transactions and as allowing them to partake of the prestige of the people on whose dialect it is based. Hence it is the work not of a few well-wishers, but of the entire people itself.

It is not within the scope of this article to predict how and when Chinese democrats will realize their programme. Our object has been to show how the problem of common speech presents itself to them. From what we have said it appears that although circumstances in China may seem more favourable to national unity than in many other countries, still there are many difficulties to that unity finding its expression in a common language. The grammar is everywhere the same: but words and pronunciation differ very much from place to place. Moreover, the problem of script is more perplexing here than elsewhere. The present unity of script, which is undoubtedly a great boon for China, runs the risk of being destroyed if one tries to adopt it to the common language or even to any actual language.

DENMARK'S CREATIVE WOMEN

By AGNES SMEDLEY

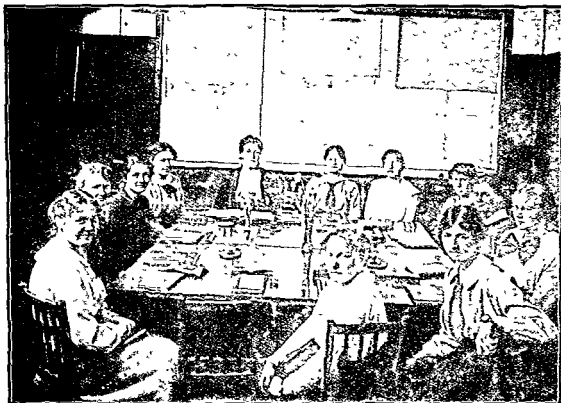
III. INGRID JESPERSEN

LESS than a century ago, the women of Denmark, like many of the women of India today, were supposed to be spiritual creatures and mothers only, and the cultivation of the mind either an unnecessary luxury, a dangerous experiment, or a worldly, fleshly desire that real ladies did not demand. But eventually, as in India, that "unwomanly" divine discontent entered the souls of women. They began to demand and to secure an education. At first this education trained them only for what men considered their womanly duties.

About half a century ago the educated Danish woman began to think and dream in

earnest. One of these thinkers and dreamers was Ingrid Jespersen, a young girl of a wealthy family who was trained by governesses at home. She was not more than twelve years of age when she began to draw plans for a school that she said she would one day build for girls. Her parents and governesses humoured her childish dreams and looked at her drawings; good they were—perhaps she would be a painter one day, they thought.

Time has passed and time has brought in its train the realisation of the dreams of the little girl of twelve. To-day in Copenhagen stands the famous Ingrid Jespersen School. The buildings are planned almost like the first drawings of that little girl



The Danish Literature class in the Ingrid Jespersen School. Miss Jespersen sits at the head of the table, counting the fifth person from the left

The head of the school is a quiet, capable woman of about fifty, a woman with a warm smile and a firm hand shake. She is, of course, Ingrid Jespersen, the little girl of the dreams and drawings.

The Ingrid Jespersen School was started thirty-one years ago with nineteen pupils, no money, and in a little rented hall. Today it has six hundred students, from the kindergarten to the last preparatory class for the University, and there is a waiting list of students that extends into 1931.

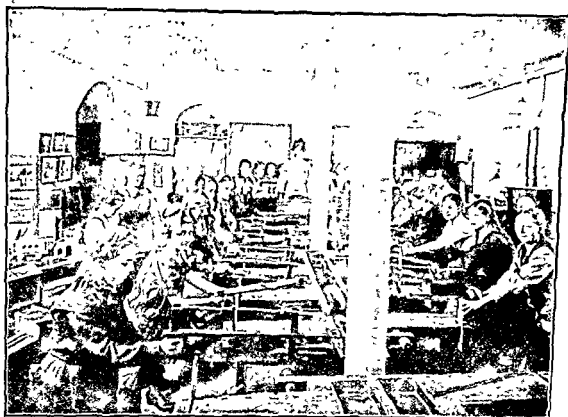
In some respects the school is perhaps not better than many other similar European schools for girls and women. But it is good enough to induce the royal house of Denmark to send the three royal princesses there for education; and to induce other well-known families—rich or poor though they be, to send their daughters there because of the methods of teaching and the personality of the directress.

Miss Jespersen herself is a psychologist, and education has been the great passion of

her life. Her first inspiration came from Spencer and John Stuart Mill, she says. After these she studied the great Continental educators and psychologists. As I listened to her relating the story of her remarkable creative life, she seemed, however, to have been more of an organizer than an educator. A single-minded educator, it seemed to me, could hardly have planned and built and directed a school such as hers.

After 1918 the Danish State tried to bring all private schools under State guidance, control, and support. Most other private schools were taken over. But Miss Jespersen resisted. For a number of reasons, she says. "First, I wanted to be a free woman in a free country; secondly, because for a quarter of a century I have worked to introduce certain methods and certain subjects not used or taught in the State schools; thirdly, I wanted to keep the Kindergarten."

She succeeded in her resistance, but induced the State instead to pay her half



The Wood-work class busily making furniture

the sum it pays for public school children that is, 450 Kr. (about £25) a year for each child, the parents of each child to pay her 250 Kr. a year extra.

In this school there are generally about fourteen children in one class there can be no more than twenty at most for Miss Jespersen does not believe in large classes. Children enter in the Kindergarten and continue until they are eighteen or nineteen years of age, i. e. until they are prepared for the University. In the public schools, on the contrary, they enter only at the age of six, study until ten, and then enter the upper schools.

This school differs from the State schools in other particulars as well. The study of foreign languages is begun in the public schools in the sixth form. Miss Jespersen believes that this is just the age when girls require a little more rest; she, therefore, starts German and English—the required foreign languages—in the third

form. In these subjects the teachers use only the direct method of teaching. And in contrast to the public schools they use no text-books at all in these or most other subjects up to the 5th form but teach only through lectures, discussions, stories, conversations and excursions. This is the method used in the new schools in America, Russia and Germany, and referred to as the "arbeit" or "work" schools.

Miss Jespersen's school was the first girls school to have a kitchen for training in scientific housekeeping; and the only one that taught chemistry, "had a chemical laboratory, that taught sexual science under a woman physician, and that introduced a work-shop for the making of furniture.

I visited many of the classes in session. One had been on an excursion outside of Copenhagen. From this excursion they were to learn many things; the history of a certain district; (for instance, in Denmark there are many ancient mounds from the



The girls learn to make their own clothing in the Ingrid Jespersen School. If they do not intend going on to the University, they may spend two years in the school learning the profession of dress-making

Stone Age) they were to write essays about the excursion; their drawing and painting lessons were to come from it also their natural science, geography, etc.

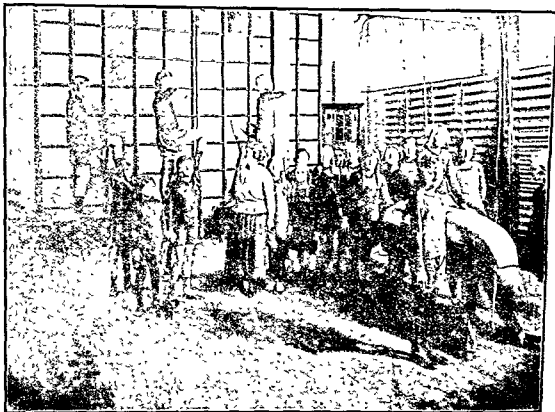
Then there were the gymnasium classes—not different it is true, from those in the public school, but something that India could, with profit, emulate. There were classes of girls in simple gymnastic suits going through most healthful, beautiful, graceful, physical exercises. Every part of the body was exercised in either gymnastic figures, in folk dances or in heavier drill exercises, and all in harmony with music. The girls walked with free steps, lightly, gracefully, easily as fairies, the princesses and the daughters of poor widows together. Every class, from the beginning to the end must go through these gymnastic courses.

There was also the big white-tiled kitchen where girls in white aprons, and caps binding their hair, prepared healthy, delicious food for the whole school. Food

combinations and the content of food are carefully studied.

I then visited a class of girls in the wood-work shop. The furniture they make is remarkably beautiful. They pay for their own wood (at cost price) and generally furnish their own rooms at home. They make book cases, chairs, desks, tables, all with their own hands. They saw, plane, sandpaper, carve, glue, hammer and altogether make an awful racket. Then they paint their creations and from their classes in drawing and painting decorate them artistically as their taste dictates. The entire office furniture of Miss Jespersen has been made by the wood-work classes. The little children make wooden playthings—animals, dolls, doll-houses, windmills, etc. And in an adjoining room they learn modelling from clay.

Next there was the class in Danish literature, the highest class being conducted by Miss Jespersen herself. In this,



A class of smaller girls at work in the gymnasium

each girl must, apart from her other work, do original work of some sort. She must deliver a lecture in the school, taking her turn as it comes throughout the year. Some of the lectures given by these young women were: "The Founding of Copenhagen", "The Modern Woman", "Artificial Lighting in all Ages", "The Education of Children", "The Ideal Home", "Modern Painters", "Greenland" "Themes in Modern Literature", and so on.

In the physics laboratory I saw a class at work. In a class in painting the teacher had read a fairy story and asked the children to illustrate it as their imagination dictated, in another a woman physician was teaching sexual science. This last-named subject is, however, not only taught in classes; the girls are free to consult the teacher or Miss Jespersen at all times. And from the very earliest age the questions of children in natural science classes in particular are answered openly, honestly and beautifully, in order that knowledge of such a subject may be clean and truthful and that children

may know that sex is a part of life like everything else. No mystery is made of it, no lies told, no fairy stories built around it for children later to see through in shame, disgust or distrust.

As to discipline, Miss Jespersen says she has not introduced self-discipline or student committees. She still has the ordinary system of discipline but she believes she has made great improvement in this respect. She and all the teachers treat the students as equals, as reasoning, honest human beings. If there are offences, they are discussed and every effort made to arrive at an adjustment. There is seldom punishment of any kind, and it is seldom that the teacher makes her supreme will felt. And of course, there is no such thing as corporal punishment.

It can be seen that as a modern school the Ingrid Jespersen School is in line with most of the advanced modern schools of Europe and America. It is not co-educational, it is true, like other modern schools. That is not because Miss Jespersen



The girls learn to be good cooks and managers of a home

does not believe in co-education. She does, and there are many such schools in Denmark. She herself has not admitted boys, she says, because of a peculiar psychology within herself. There is something foreign in her to the ways of boys. She does not understand them and she always felt she could never do justice to them. That is the reason she has not built her school along co-educational lines.

The school is not radically different from other schools. But it stands as the record

of a woman who dreamed and carried her dreams into reality. It is a record of a woman, begun in the days when a woman was supposed to be able to do nothing but keep house, be a wife and mother, perhaps write a nice little poem or two, paint a water-colour landscape, or write a lady-like little novel. Those days have passed. Denmark's women today stand as creators in every branch of life. And amongst these women, no one has the better right to be called a creator than Ingrid Jespersen.

THE GURUKULA SILVER JUBILEE

By D. R. SETHI M. A.



Shri Swami
Shraddhanand
Sanyasi the
Founder

1. "Our model is the great Universities of ancient India such as that of Taxilla. Swami Shraddhanand)

2. Gurukula is a truly national, self-governing and self-governed institution" (Mahatma Gandhi)

3. "This is my idea of an ideal University." (Lord Meston on his second visit to Gurukula).

the Ganges, about four miles from Haridwar, just under the shade of the Hills. It is away from the cities, and off the high-roads; neither within reach of the noise of the world's strife, nor under the shadow of the world's factory smoke. It is partly a public school and partly a Monastery. Its special feature is the open-air study in intimate touch with nature; in a corporate life which means the young from the home for initiation into the greater family of the academic corporation (*Gurukula*) and above all in the rule of *Brahmacharya*.



Principal
Ram Deva

THE Gurukula is an educational institution founded by the revered Swami Shraddhanand, (then Mahatma Munshi Ram) about a quarter of a century ago. It was started "with the aim of reviving the ancient institution of *Brahmacharya* (continence), of rejuvenating and resuscitating ancient Indian Philosophy and Literature, of conducting researches into the antiquities of India, and of building up a Hindi literature, incorporating into itself all that is best and assimilable in occidental thought." Its efforts have been equally directed towards producing preachers of Vedic Religion and national servants with the three great views—the vow of chastity, the vow of poverty, and the vow of service.

To realise these avowed objects, it is clear that the Gurukula could be no Government or semi-Government institution to turn good Indians into poor imitations of Englishmen, who would uproot their own sacred culture from their hearts and put nothing but weeds in its place. The boy who goes to the Gurukula is taught his own Indian Culture; education up to the highest standard in all subjects including the various sciences is imparted through Hindi Sanskrit is the classical language. The religion of the Vedas and Upanishads is the atmosphere in which he lives. English is taught as a secondary language to enable him to assimilate the learning of the West. Special care is taken to maintain a truly national atmosphere, not divorced from religion.

The Gurukula is located on the bank of

Herbert Spencer has said:—

"Education has for its chief object the formation of character. To curb restive propensities, to awaken dormant sentiments, to strengthen the perceptions and cultivate the tastes, to encourage this feeling and repress that, so as finally to develop the child into a man of well-proportioned and harmonious nature that is the aim of the parent and nature."

It is precisely this principle of Mr. Spencer which is claimed to be the justification of the Gurukula. Along with a high course of intellectual training ample provision is made for character building. "It is our endeavour", remarked an American professor, "to make the boys feel that the professors are fellow students." The Gurukula teaching staff tries in its own humble way to do the same. The students are brought in daily contact with men of sterling character and inspiring ideals of life—a band of professors who realise that their first duty is to seek to form and develop in their pupils' characters like their own. And this has been found by experience to be the best and certain method of character-building.

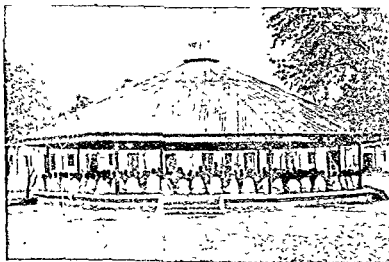
The Gurukula is now a full-fledged University. It has three colleges, viz., Divinity College, Arts College, and Medical (*Ayurvedic*) College. In the *Ayurvedic* College the *Ayurvedic* system of medicine is taught

supplemented by necessary additions from Alopahy,—specially surgery—in accordance with the scheme drafted by the renowned Kaviraj Gananth Sen M. A. L. M. S. of Calcutta. In the Divinity and Arts colleges, in addition to the study of the Vedas the Upanishads and the systems of Indian Philosophy, English is taught as a secondary language. Besides this, students have to choose one of the following subjects:— Western Philosophy, History, Chemistry, and Indian Economics. The Divinity college is further distinguished by the special stress it lays on the study of Sanskrit, and on a Comparative study of Religions.

The Gurukula University has 7 or 8 schools affiliated to it, including one in Gujerat, and another recently started in East Africa. The number of students in all exceeds 900. The annual expenses exceed Rupees one lakh and sixty thousand. On the occasion of the last anniversary Seth Jamana Lal Bazaz, after his personal observation of this institution was pleased to give a donation of Rs. 30,000 to endow a chair to be styled "Gandhi Chair of Indian Economics"; Besides this there are five more similar endowments including one



Brahmacharies killed this leopard with hockey-sticks



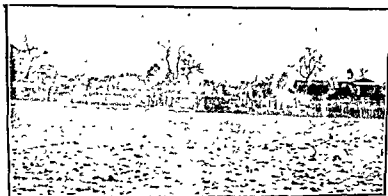
Yajna Shala (Brahmacharies performing Havan)

of Ancient Indian History by Dr. Mehta of Burma.

WHAT THE GURUKULA HAS DONE

Mr. M. H. Phelps an eminent American educationist, who stayed in Gurukula for about two months, in one of the articles then contributed by him to the *Pioneer*, Allahbad, remarked:

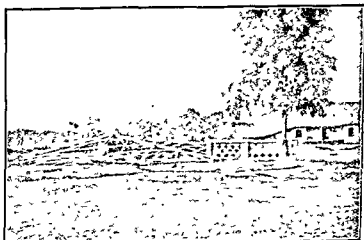
"No man can live in the atmosphere of Gurukula without feeling full confidence that the men who receive its training will be of genuine worth and integrity, whose work in the world is certain to advance the welfare of their country-men and of mankind."



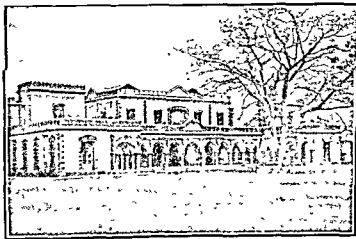
Brahmacharies erecting an embankment on the Ganges

Since then Gurukula has tried to come up to his expectations. Out of 130 graduates sent out by the Gurukula, 85 are devoting their lives to various spheres of public service. 65% graduates of a public institution dedicating their all to the service of the Mother-land in one form or another is surely no mean record. The fields of their activities include Education, Religious Propaganda, Removal of Untouchability, Social Reform, Journalism and Politics.

In the Literary field the contribution of the Gurukula Graduates cannot be brushed aside as insignificant. One



The College Hostel after the Floods

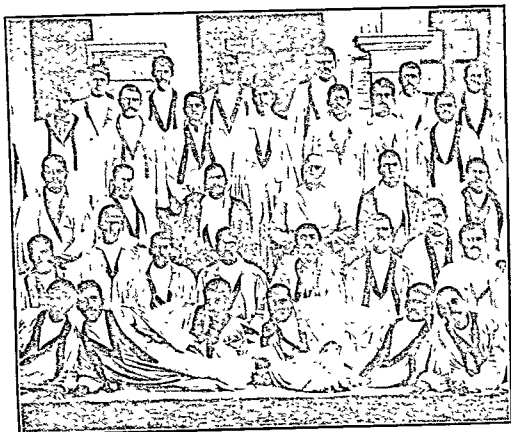


The College Building

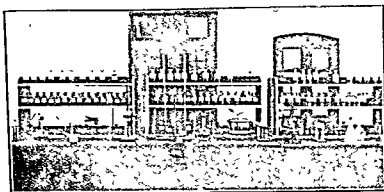
out of every seven is an author. Some of them have enriched the Hindi literature by writing standard and useful works on History, Economics, Finance, Politics, a few of which have been adopted as text-books by educational institutions. The research work on the Vedas, by the Versatile Scholar Pundit Viswanath Vidyalankar, the commentary on *Nirukta* by

Pundit Chandramani, the Dictionary of the Vedas, (*in the press*) recently completed by two of its graduates and other similar works have been widely appreciated by scholars in all parts of India. It may not be out of place to mention the name of Dr. Pran Nath Vidyalankar. A graduate of the Gurukula, he is now working as Asst. Librarian in the India Office, London, and preparing a thesis for the LL.D. Mr. Ramsay Macdonald (ex-Premier) on his visit to Gurukula in 1914 made no exaggeration when he made the remark

"Gurukula is the most momentous



A Group of Gurukula Graduates (Swami in the midst)



Chemical Laboratory (one portion)

thing in Indian education that has been done since Macaulay sat down to put his opinions into minute in 1835. Everywhere there is unhappy regarding the results of that minute but no one, so far as I have yet seen save the founders of the Gurukula, has translated his unhappiness into a new experiment."

FLOODS IN THE GURUKULA

Year before last the devastating floods in the Ganges wrought havoc in Gurukula, as elsewhere. Most of the buildings were washed away. Loss of food-stuffs and other materials was no less. Just on the eve of the celebration of the Silver Jubilee when it is going to take a stride in further development, this loss is really staggering. The Gurukula is practically going to take a new birth.

There was difficulty in acquiring a new site which has now been surmounted. New buildings will have to be erected on the newly purchased site. An up-to-date Medical college with a well equipped Indoor and Outdoor Hospital is to be provided

for. It is also under contemplation to start an Industrial college if funds permit.

The Gurukula will complete twenty-five years of its existence in March 1927. It has been decided by the authorities to celebrate its Silver Jubilee on that happy occasion. To

place the institution on a secure footing, and to ensure its sound working and steady progress, the authorities are raising a fund of 10 lakhs. With its record of achievements Gurukula authorities would not, it is hoped, find it difficult to raise this sum.

TWO POEMS ON THE BENGAL COUNTRY-SIDE

MORNING

And now the sun has brushed away the chill
And the fresh feel of morning ; the

country-side

Is *leisurely* astir, like a new bride

In her new home. Here work may never kill
The unbroken life of dream ; not any strife
For wealth or power, nor grim

set-purposed face

Where each one would be first as in a race,
Intent to bend the universal life

To individual purposes. Here man,

If he has failed, has failed for weakling trust

Reposed on That from which his life began,

Expecting It to let his being rust

In all found sweet, in Truth his fathers saw ;

In frozen bondage to an evolving Law.

AFTERNOON

On either side, a level, sunclad plain,

Beneath the vast clear spaces of the sky,

Against whose breast the far-off hillocks lie,

Like sleeping babes. A solitary crane

In silver splendour waves his wings overhead ;

Dear to the folk, small fields of mustard gleam,

And here and there, a silent outspent stream

Dreams, sunken, like an old man, in its bed.

A simple life is here, a simple folk,

Who, being poor, have honoured love and song,

And kept their faith in these beneath the yoke

Of kings hunger and flood ; and all the wrong

Of Death ; and Time's sure sapping hand ..

Impoverished, dream-crowned lovers of their land

Santiniketan, Jan. 1926

Jehangir Fakir.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

III

KARACHI MUNICIPALITY AND PORT TRUST

DURING the interval between my giving up the "Sind Times" and the appearance of the "Phoenix" I was invited to stand as a candidate for election to the Karachi Municipality under the new constitution given to that body by the Local self-Government scheme of Lord Ripon. It was decided that I should stand for the ward of which I was a resident. The sitting member was Mr. A. D. Hussenally, a formidable rival. Mr. Hussenally, besides being a lawyer with a lucrative practice, had considerable landed property in that ward and several of the voters were his tenants. However, my nomination paper was duly sent in and I went about among the electors, making it a point to see every voter personally. My agents were voluntary workers and they were unremitting in their exertions. Mr. Hussenally confined his visits to the European voters and others who were well off. At the poll and in the scrutiny that followed it was found that I had a majority of votes and was declared duly elected. The defeat at the poll did not keep Mr. Hussenally out of the Municipality for he was nominated by the Government, and his name appeared in the same Gazette that contained the names of the elected Municipal Commissioners. Nevertheless, Mr. Hussenally brought a suit in the Court of the District Judge of Karachi to set aside my election. The suit dragged on for some time, some evidence was taken but no irregularities were disclosed, and the Judge finally dismissed the suit holding that a sufficient inquiry had been made and as Mr. Hussenally had been nominated as a Municipal Commissioner by the Government it was not necessary to prolong the proceedings.

Three of us were the youngest members of the Municipality,—Tahilram Khemchand, Harchandrai Vishindas and myself. Of these Tahilram was the youngest. He was a native of Tatta settled at Karachi. He had just taken his degrees in Arts and Law with distinction. Harchandrai was slightly his

senior and about my age. The three of us worked together in the Municipality and out of it and were the closest of friends. Hardly a day passed that we did not meet and spend some hours together. Hiranand and Dayaram had left Karachi. Dayaram was somewhere in the Bombay Presidency and Hiranand was busy with his school at Hyderabad. As the three of us refused to be identified with any party in the Municipality the other Municipal Commissioners looked at us askance and we were severely let alone. We were almost always outvoted and found it impossible to carry any proposition brought forward by any of us. We were somewhat like the three Tailors of Tooley Street, for though we did not proclaim ourselves as the people of Karachi or of Sind, we honestly believed that our one aim was to promote the interests of the rate-payers without regard for any particular section or community, and we steadily declined to be led or influenced by any clique. I was not only the only Bengali in the Municipality but practically the only Bengali known to any one in Karachi or Sind. Some people went about saying, Bengalis were political firebrands and they were justified by the sharp criticisms that appeared in the "Sind Times", and later in the "Phoenix". Another trivial incident about this time brought me some notoriety. Hindu Municipal Commissioners were dubbed Rao Sahab and Mahomedans Khan Sahib by courtesy. As I did not consider that I owed my seat in the Municipality to the Government I objected to the courtesy or any other title. Instead, however, of making a fuss over such a small matter I merely used to cross out the title on all circular letters and covers issued by the Municipal office. The hint was at length taken and my courtesy title was dropped.

For about a year we were left in a minority of three abiding patiently the time when we could make ourselves felt and get some of our colleagues to come round to our views. Tahilram Khemchand distinguished himself early by his extraordi-

industry and capacity for work, his mastery of municipal procedure and powers of debate, and his equable and good temper. Harchandrai was a jolly good fellow, jovial, humorous, a loyal friend and an excellent comrade. His early success at the bar was a clear indication of his ability as a lawyer. After having served our apprenticeship for a year we found that the tide turned in our favour, and one by one our colleagues came over to our views and we had an assured majority in the Municipality. This caused a great deal of annoyance to our older friends in the Municipality and the local Anglo-Indian paper, whose editor was a nominated Municipal Commissioner and who had a grievance against me for giving up the "Sind Times," and bringing out a rival paper, bitterly assailed Tahiram and myself more than once and scoffed at us for our presumption in taking a leading part in municipal affairs. We were elected to various Committees. In the Garden Committee I found that the Secretary of the Sind Club, the exclusive European Club at Karachi, had in his capacity as a nominated Municipal Commissioner and Chairman of the Garden Committee, turned out the cows belonging to the club to graze in the Municipal Gardens. I objected to this and the cows had to be withdrawn from the gardens. There was a laughable incident in connection with these gardens. I found that a number of quails were being fattened in the gardens for the table of the Sind Club. On inquiry I found that the birds were for sale and I bought up the whole lot for my own table to which I invited my friends to share the plunder. The affair got abroad and created a good deal of merriment.

The Karachi Municipality had the right of electing two members on the Karachi Port Trust. When I had been about two years in the Municipality I was elected to the Port Trust, defeating Mr. Oodharam Mulchand, lawyer and Vice-President of the Municipality. The majority of my colleagues on the Port Trust were Europeans, but I got on very well with them. The Collector of Karachi was the chairman of the Port Trust *ex-officio*, but this has now been changed and the chairman is now a paid officer.

After I had left Karachi Tahiram was elected Vice-President of the Municipality and was afterwards appointed President. He was probably the ablest President of the Karachi Municipality. Pherozeshah Mehta

invited him to preside over a Provincial Conference in Bombay. I met Tahiram again at the Lahore Indian National Congress in 1893 and at the Calcutta Congress in 1901 when he stayed several days with me. Tahiram died quite young in 1903. Harchandrai subsequently became the President of the Karachi Municipality and the leader of the Karachi Bar. He is at present a member of the Indian Legislative Assembly and the leader of the Independent party in Sind.

EUROPEAN OFFICIALS AND NON-OFFICIALS

Throughout the forty years that I was connected with journalism I made it a rule—neither to seek nor shun European officials. Indian journalists are expected to present the Indian view of the questions with which they deal and it is their duty to keep in touch with Indian thought and opinion, but they are not concerned with official views and opinions. At the time of which I am writing the relations between Indian non-officials and European officials in the Bombay Presidency and at Karachi, if not elsewhere in Sind, were on the whole pleasant. In Bombay and Karachi the leading Indians are commercial men and people engaged in commerce are usually independent in thought and speech. They have not much to do with official Europeans and with non-official Europeans engaged in trade they are on terms of perfect equality. I found the social conditions in Karachi quite pleasant: for instance, as a pressman, I was invited to balls and social functions given by Europeans and I had many occasions of discussing commercial and other public questions with European merchants. The first European official I met was Dr. John Pollen of the Bombay Civil Service and at that time Assistant Commissioner in Sind. We used to take part in Public readings and recitations. Dr. Pollen was an excellent recitationist and I remember he once read out Tennyson's "Siege of Lucknow" with fine dramatic effect. Dr. Pollen was an Irishman and he had taken the LL.D. degree from an Irish University. He passed the Indian Civil Service Examination in the same year as R. C. Dutt, B. L. Gupta, and Surendranath Banerjee, and we became great friends at once. John Pollen appeared to have been particularly friendly with B. L. Gupta, about whom he made constant enquiries. One morning while I was working

in my room at my house Dr. Pollen came in smiling and remained chatting for some time. Such a signal disregard of the conventions created a stir, particularly because a high European official had gone out of his way to visit a political firebrand. I had, of course, to return the visit and we became warm friends. Shortly after, Dr. Pollen was appointed Collector of Hyderabad and we corresponded frequently. I used to write with the utmost freedom and frankness, and Dr Pollen used to send my letters to his uncle who was a clergyman in Ireland. Later on I met him once in Bombay and also saw him in the funeral procession of Sir John Woodburn in Calcutta. John Pollen was Commissioner of Abkari and salt Revenue in Bombay when he retired from the Bombay Civil Service. His death, which took place a short time ago in Ireland, was tragic for he was found drowned, though it could not be ascertained how he fell into the sea.

Mr. H. N. B. Erskine, who was Commissioner in Sind when I arrived at Karachi, was an official of a rare type. Quiet, efficient, courteous, he was a capable administrator who won public confidence and respect. He was a singularly shy and tongue-tied man in public; when a Darbar was held at Karachi on the occasion of Queen Victoria's Jubilee in 1887 Mr. Erskine, who presided, stood up to make a speech, but he remained mute for some time and it was with the greatest difficulty that he spoke haltingly a few sentences. In conversation he was acute and clear-sighted as I found at an evening party on the eve of his retirement from the service. Mr. Erskine was a thrifty Scotchman, a bachelor who lived a correct and blameless life. Of his shrewdness and powers of observation a somewhat noteworthy instance may be recalled. Charles Darwin, the great discoverer of the theory of Evolution and the author of the "Origin of Species" and the "Descent of Man" was then living. He was collecting data about baby language, his theory being that babies irrespective of their colour and land of birth had a language of their own before they acquired human speech and clear articulation. He was acquiring his materials from different countries. He had drawn up a questionnaire, a copy of which was sent by the Secretary of State for India to the Government of India for eliciting answers. The Government of India furnished copies to Local Governments, who circulated Government officers and well-known non-

officials on the subject. Copies of the circular and questions were sent to Sind. With the exception of Mr. Erskine, who being a bachelor had no children in his house, no one could give any information or answers to the questions drafted by Mr. Darwin. Mr. Erskine however, had observed and noted the babble of babies and he furnished interesting information in reply to Mr. Darwin's questions.

Mr Macpherson, another Scotchman, was Judicial Commissioner in Sind. He was by no means a very outstanding Judge as is apparent from the fact that he was never appointed a Judge of the Bombay High Court. The Judicial Commissionership in Sind used to be a stepping-stone to the Bench of the Bombay High Court as well-known Judges of the Bombay High Court like Messrs. Birdwood and Candy had held the office of Judicial Commissioner in Sind. On the bench Mr Macpherson was not an impressive personality. He had a droll habit of putting out his lips and drawing them in again and nodding his head constantly in an ominous fashion. In criminal cases it was positively dangerous to appeal to his court or apply for revision. In nine cases out of ten he would issue notice to show cause why the sentence passed by the lower court should not be enhanced and in many cases the sentences were actually enhanced. It was adventurous to have such a Judge presiding over the court of final appeal for a whole Province. Of the proverbial thriftiness of the Scotchman, Mr Macpherson had more than a normal share. Many stories were told of his closefistedness, his reluctance to part with old clothes and other habits of extreme parsimony. I was once an eye-witness to the zest with which Mr Macpherson drove a bargain. With a couple of friends I was about to enter a small shop in the Sadar Bazar of Karachi to buy some stationery when we discovered the Judicial Commissioner of Sind engaged in a fairly loud argument with the shopkeeper. One of my friends, who was a lawyer, pulled me by the sleeve and we halted and drew to one side of the door, and watched the scene inside the shop. Mr. Macpherson, who had his back towards us, was holding a small bottle of Stephen's ink in his hand and was angrily saying that he would not pay more than three annas and a half as the price. "Excuse me, saheb," replied the shopkeeper, "I cannot let you have it for less than four annas." "But I paid three annas and a half last time," insisted Mr. Macpherson. "Quite true," stolidly replied

the shopkeeper, "but the exchange has now gone up and I would be a loser if I were to let you have the bottle, at the old price". And it went on like this for three or four minutes, the shopkeeper remaining quite firm and Mr. Macpherson vainly trying to beat him down. Ultimately he went out in a huff taking the bottle of ink with him. We then entered the shop and asked the shopkeeper why he had not treated Mr. Macpherson with greater respect. The remark that the shopkeeper made would have amounted to gross contempt if repeated to Mr. Macpherson in court.

One of the men I remember with admiration and respect was Mr. Price, the Port Engineer. He was over fifty years of age. He was a cripple, the lower part of the body being paralysed. He had a fine, intellectual head, a handsome aquiline face and mild, benevolent eyes. He was an able Engineer and several works in the Karachi harbour bore testimony to his ability. He had a wheeled chair on which he used to wheel himself about in his house at Manora, an island from which the breakwater projects into the sea and which contains a light-house and a torpedo station. The offices and residences of the Port officer and Port Engineer are also at Manora. After my election as a Trustee of the Port of Karachi Mr. Price invited me to inspect the harbour and afterwards to have tea with him. I saw a diving bell used for laying charges of dynamite for blasting submarine rocks at work and then went by trolley to Mr. Price's house where we had tea and a long, friendly chat. Mr. Price retired shortly afterwards, and I pointed out at a meeting of the Port Trust Board the need for recording an appreciation of Mr. Price's services. Colonel Crawford, Collector of Karachi and Chairman of the Port Trust, asked me to draft a resolution which was duly recorded in the minutes of the Board. Some time later, I had the satisfaction of receiving a beautifully worded letter of thanks from Mr. Price from his house in Scotland.

Mr. James Grant, C.E., was the leader of the non-official Europeans at Karachi. He was the Agent of the Karachi branch of the Bank of Bombay, President of the Karachi Municipality, President of the Chamber of Commerce and also of the Sind Club. He was a florid, gay bachelor of middle age. He was an inveterate and reckless gambler, and lost heavily at the gambling

table. He was in the habit of withdrawing money from the reserve fund of the Bank to pay his gambling debts. When an inspecting officer came from Bombay, Grant, who was apprised of the visit by the head office, hurriedly borrowed money from somewhere and placed it in the safe so that the inspector went away quite satisfied. The money was then taken out again and used by Grant. Of these goings on neither the public nor the Government which had honoured him with a title and honorary offices had the remotest suspicion. But some employees of the Bank must have got wind of this systematic tampering with the funds of the Bank, and, alarmed for their own safety, some of these men must have anonymously informed the Bombay office of what was happening at Karachi. In the result, the Bombay office quietly arranged for a surprise visit to the Karachi branch. The officer selected came straight from the steamer to the Bank at Karachi, opened the safe in which the reserve fund was kept and found the amount short by Rs. 60,000. Grant, who had received no warning and was dumb-founded by the swiftness with which the Bombay representative had swooped down upon him, made a clean breast of everything. He was arrested and placed before the City Magistrate of Karachi. Grant being a British-born subject had the right to claim trial by jury before a court of session, which would have meant the Bombay High Court in his case, but he waived his right and pleaded guilty at once. He said pathetically that he had made his bed and must lie upon it. He was sentenced to simple imprisonment for six months. It was an absurdly inadequate sentence, for there was no reason for leniency. On the contrary, it was a case for an exemplary sentence considering the position of the accused and the way he had abused the trust placed in him. But in the case of "Jimmy Grant," as his friends called him, the apparently lenient sentence passed upon him proved in tragic fact his death sentence. Grant had not lived a clean life and he had no reserve of vitality to pull him through the shame and humiliation that fell upon him when the unerring feet of Nemesis overtook him. He died in prison after a short illness before the term of six months had been completed. He paid for his offence with his life, and surely there is no law and no punishment that can pursue a man beyond the portals of Death.

THE VEIL OF LIGHT

By SEETA DEVI

4

MY husband's progress went on very satisfactory. We had to go to Calcutta again and the time for our departure drew near. My brother-in-law had given up his daily visits. As we were getting into the carriage which were to take us to the station he made his appearance and said, "I too feel tempted to go with you. I have not been away from this blessed hole for a long time. A trip to Calcutta, would have been just fine."

My husband assented very warmly—"That's it. Come along. I too will feel more at ease, if you were with me."

"Then wait for ten minutes," his brother said, "while I pack up a few things"

He came with us, he could not give up the opportunity of enjoying such sport. He kept us lively the whole way with his jokes and stories. We reached Calcutta.

One does not easily expose to others a wound in one's own heart. But I cannot pass that day by, else this story will be utterly spoilt. So I write though my heart bleeds at the remembrance.

We called in that doctor again as soon as we reached Calcutta. He told us to hope for the best. New medicines were prescribed, an operation was undergone, then the doctor left telling us to keep his eyes bandaged for three days. On the fourth day the bandage was to be removed and we all hoped he would be able to see.

The fateful day dawned. From the morning, I had not entered his room. A trained nurse had been engaged, she looked after him very carefully. Any other time, I certainly would not have left him to the care of a professional nurse. But now? I had ceased to want to be of service to him.

Medini-mohun came in and asked, "Don't you want to go to him, sister? He had seen us all before. But you are a brand new thing to him."

I had never let him know that I had winced with pain at his words. But to-day the tears burst forth and my voice trembled as I said, "I don't know when and how I

have done you wrong, but you have treated me worse than your enemies"

Whenever he smiled, I don't know why, Medini reminded me of a wolf. With that smile on his face he went out of the room.

The nurse came in. "The bandages have been removed, Madam" she said, "and he can see quite well. He told me to ask you to come to him at once"

My legs shook under me. Was there no power in Heaven or earth who can save me now? Was I to go myself, to welcome the shaft, that carried death in it? But it was not my own danger alone that I was afraid of. I could have died with a smile on my lips, if thereby I could have saved my husband from suffering. But this was going to be such a disaster which would involve one and all.

My husband sent for me again. This time I went. I walked like the condemned wretches who have to walk up the scaffold themselves. I approached the door. I saw him seated with his face turned the other way. He was no longer the marble image of a god, he had become human, there was sight in his eyes. Before he could see me, I gazed my fill at him. I wished I could have gazed at him thus my whole life.

But he turned too soon. As he turned his eyes fell on me. Lord of the Heavens what was that, I saw in his eyes! I had read in a story book that the Gorgon's eyes turned everybody into stone whoever looked into them. My husband's eyes too seemed to turn me into stone, even my heart froze and became as a lump of ice.

I heard him scolding the nurse. "Did not I tell you to call my wife?"

"Don't you see, sir, that she is standing there?" She replied a bit angrily.

"Medini!" called out my husband angrily.

I did not stop any more there, with trembling steps I went down trying to steady myself by holding on to the bannisters. There was an empty room, by the side of the kitchen. I shut myself in that room.

I was a Hindu girl and had been hearing

always that eternal hell awaited the suicide. But I was already in the fires of hell and had no fear of any other hell. If I had anything at hand then, I doubt very much whether I could have resisted the temptation of killing myself. But the room was thoroughly empty, as nobody had ever lived there. The floor was damp and disgustingly dirty, yet I flung myself down on it. I cannot remember exactly how I spent that twelve hours. Like one in delirium, my memory has become hazy in spots as if a wave of mist has rolled over it. Or perhaps I am no longer the same person who had been rolling on the floor of that damp room in agony; so I do not remember clearly what happened to her.

There were constant knocking at the door, but I did not reply. Towards evening, the door burst open with a mighty noise, and half a dozen men stumbled into the room. The first among them was Medini.

Seeing me sitting there alive and well, they were struck dumb with amazement. The two servants and the clerks went out of the room with astonishment written large on their faces. Medini was in a fearful temper, "Are not you ashamed of yourself?" he stormed at me, "I never saw your like in my life. All day long we have been beating at your door, and you could not answer? We thought you had already gone to swell the rank of the heroines, who burn themselves to death in anger. So we had to break open your door, as the proper thing to do."

I did not reply. "Now get up," he went on, "and take something. You have gone without food the whole day. There had been other ugly brides too, in this family, but they were not driven away. They were given food and shelter, all right." As if I was dying with anxiety about my food and shelter!

I did not ask about my husband, neither did my brother-in-law mention him. As he went away, I too came out of the room. The servants were everywhere and I could do nothing before them. I was their master's wife and I had to behave with proper dignity in their presence.

My husband had not sent for me again.

As night advanced, I slowly came upstairs. I still wore a costly Dacca Sari, and jewels. I took them off and put on some simple clothing which I had brought from my father's house and which still rested at the bottom of my old trunk. I placed my keys on the dressing table and put everything in order.

Then slowly I went down and out of the house into the darkness of the night.

I had not considered where to go, and what to do. I only knew that I would not stay to see that look in my husband's eyes again. Everything else, every other disaster I was ready for.

What happened to me, afterwards would take a very large volume to relate. I sat on the stairs of the bathing ghat of the holy river Ganges, trying to make up my mind to go down two more steps. That would have ended all my troubles. But these two steps, I could not go down. I knew there were none to love or care for me, it would matter nothing to anybody if I died there and then, there were some, who might be glad even so. I determined to live to thwart their evil desires. My beloved brother-in-law, you might go on smiling your wolfish smile in the hope of seeing me dead, but I was not going to die. Perhaps I might go on living with my ugliness even after your handsome face had been reduced to ashes on the funeral pyre. But I was not going to think of the other, the person to whom I had dedicated my all. The god of stone, before whose altar I had burnt myself like incense. If I thought of him nothing could keep me alive. As long as the poor incense could serve him with fragrance, it has served. Now that nothing remained but ashes, he had forgotten. So let it too, forget itself.

A saintly man rescued me and took me away with him. I will never forget him in this life. Everybody else had seen my ugly outer self, but he saw the soul writhing with pain. So I found peace under his shelter.

He did not want to hear anything from me, perhaps he understood without my telling. My story must have been written large on my face. He stood by my side and said, "My child, don't destroy the life God gave you, because you are angry with Man. Come with me, I will lead you to the path of peace." I did not hesitate, but followed him with perfect faith.

His wife received me very kindly. There were no other persons in the house besides these two, no children, no servants. I liked the quiet; the wound in my heart began to heal gradually.

They never asked me anything about my past life. They were worthy in every way to shelter the homeless, to be friends of the friendless. I thank God, that he did not put me in the power of some persons who only

want to satisfy their curiosity under the pretext of befriending those in trouble. used to help the lady of the house in her household work. She accepted my help smilingly and never made me ashamed by making much of it. They did not know whence I had come, what kind of a person I was, yet they trusted me implicitly.

After I had recovered a little from my terrible shock, the gentleman came and said, "Do you want work of any kind? I think, I can find satisfactory work for you. You are educated, so you can serve as a teacher in some girls' school."

When I taught myself, I never for a moment thought that one day I might have to depend on it for a livelihood. I regarded my learning as an ornament, put on to please my husband. It was given to me by him, and I did not want to sell it for a livelihood. I had not brought with me any other keepsake, so I determined to treasure this within my heart.

"I don't want to be a teacher," I said, "I am a good nurse for the blind. If you can secure work for me in some home for the blind, it would suit me perfectly."

He did so. I became a paid nurse in a hospital for the blind. Among the sightless, I could forget my ugliness very easily.

The hospital was situated outside the town in the midst of a large open field. It seemed to me as if I had returned to my native village. The trees waved their leafy arms, the water of the rivulet sang, the birds twittered. The women from a neighbouring village gathered together by the side of the bank in the evenings. I used to hear their chattering and gossip. From the terrace one could see miles of paddy fields, mango-groves and bullock-carts wending their leisurely way across the village road. I felt as if I had been dreaming and had just woke up in the midst of my girlhood again. The home of my husband, he himself, the days full of bitter pain and pleasures seemed gradually to disappear like mist before sunrise. But the wound remained which told me it was not a dream. Still I wanted to forget.

I never looked at a newspaper for fear of coming across familiar names. I kept myself engaged the whole day with my patients so that I might not have time even for thinking.

Month after month passed on like this. The wound healed somewhat, the burning

pain ceased. I could have welcomed even Medini now.

One morning, I was sent for by the matron. "The big room on the first floor must be made ready for receiving a new patient. You are to take charge of him. They are very rich people and want to give him every convenience."

I made everything ready. The new patient arrived. As he was being taken down from the carriage, I looked at it. It was the ever old, ever new face. How did he come to lose the light which he had recovered after such trouble?

"What are you staring at?" Scolded the matron. "Lead him to his room."

I came back to myself as if from a swoon. I led the way silently and his attendant followed with him. This was a man, I had never seen before. He placed the patient on a chair and retired. As he was going out, I made one of the nurses ask him, "How long has he been in this condition?"

"Oh, many days," replied the man. "He recovered once, but accidentally a wrong medicine was dropped into his eyes, and he lost his sight for ever."

I wished, I could have throttled myself then and there. Why did I leave him helpless in the midst of demons? Because I could not bear looks of derision he had to lose his sight for ever. But never more would I leave him. I must expiate my sin.

In the evening I carried in his dinner. As I was about to place it ready before him he suddenly caught one of my hands in both his own and called, "Malina!"

The plate dropped from my hand with a clatter. The tears burst forth from my eyes and I flung myself down at his feet, crying, "How could you know me?"

"In the way, I did before," he answered. "I know your footsteps, I could sense your presence from another room. Did you think I would fail even when you stood before me? The sight of the blind never fails, my darling."

I sat silent for a while. Then asked, "Have you forgiven me?"

He smiled. He placed his hand on my head and said, "Yes, I have. You did right by coming away. It was by losing you, that I could know your true value. You were far more precious to me than my own sight. My sight could not comfort me. I don't want it. We came together in the dark, let us remain in the dark. We are not

fit for light. You will remain for ever the incarnation of heavenly beauty to me in any darkness. The sight that insulted you won't return again."

So there we remained. But a thorn remained woven together for ever with my

rose. He gave his sight for me and this disaster gave me back the greatest treasure of my life. It was like the proverbial jewel in a cobra's head. The poison embittered my whole existence, yet the radiance of the jewel made me forget this great evil.

Concluded

INDIAN DELEGATIONS TO THE LEAGUE OF NATIONS

By JOYTISWARUP GUPTA

THE Assembly which is the parliament of the League is composed of not more than three delegates from each member state of the League. The three delegates from each state, however, command only one vote. From the very birth of the League the Indian delegation has always consisted of the Secretary of State for India or a retired British Government official, an Indian prince and an official or non-official Indian on whom the Government of India happened to fix its fancy for the time being. Thus all the three members from India have entirely different training, equipment, mental and political outlook. They must needs have widely divergent views on the many questions which may come up before them, on all of which they must needs jointly deliberate and choose a line of action which may be in the best interests of their country. These three members might co-operate and co-ordinate their activities in the most perfect manner but from the nature of their heterogeneous composition they cannot be expected to so closely scrutinise, examine and study the various questions and then present their own views, as the views of the entire delegation with all the force and weight of expert knowledge and emphatic arguments as the delegations from other countries all the members of which are already fellow-workers in the political work of their country and are imbued with common aims and ideals. The Indian princes living in an atmosphere oversaturated with the worst form of aristocracy and autocracy or the sun-dried bureaucrat, who owes his official position in spite of, the Indian Nation, can never be a match for the prime minister or any other member of the Government of any

country who owes the position he has in his own country not to the incidence of birth or office but to the confidence he has been able to gain for himself from his nation by virtue of his education, ability, enthusiasm and devotion to duty after passing successfully through a very careful test of a long record of selfless service to the cause of his country. When three such *true* representatives of their country sit together in an International body they will, indeed, be able to *truly and most efficiently* represent their countries especially when all technical and expert knowledge is made available to them by a body of substitute delegates and trained experts attached to them. Thus the Indian delegation, if it is to truly and adequately represent India must consist of members who are not poles asunder from each other and who may not belong to such widely divergent species as the autocratic Indian prince, bureaucratic government official and an irresponsible Indian, all three of them owing allegiance not to the Indian nation but to an alien bureaucracy. The Indian delegates must be elected by the elected representatives of the Indian legislature. If it is necessary to have a Government official let the elected members of the Assembly be called upon to elect anyone of the several ministers in the provinces.

It is difficult to understand as to how and why an Indian prince is always nominated as one out of three delegates from India. It is as clear as daylight that for all political purposes British India and each Indian State are entirely different political units or "States." An entirely different system of Government prevails in British India and Indian states.

The inhabitants and the several departments of British India are busy in solving entirely different problems from those which are engaging the subjects and departments of each Indian State. Though the inhabitants of British India watch with keen interest the events in sister Indian states and want to help each other just as European states do between themselves, yet there is nothing common in the home or foreign policies of British India and Indian states just as there is nothing in common between the different political states of Europe. How then can an Indian prince represent British India or the officials and statesmen of British India represent the Indian states? They can certainly not do so in the ordinary accepted or dictionary meaning of the word "represent," but they have been doing so for all these six years according to the Indian bureaucratic vocabulary. The constitution of the League of Nations does not provide for the consolidated representation of several political states acting together and the sending of a joint delegation from British India and the several states combined is thoroughly illegal and violates both the letter and spirit of the constitution of the League. The Indian delegation itself is reduced to the position of a farce, sham and nullity. If the Indian states or any one of them are anxious for their representation on the League, let them by all means qualify themselves for its membership, apply for it and, if their application is accepted pay for their membership and sit on the Assembly of the League as fully statured men and not as mere dummies of the Indian Government by its grace and as its show boys.

It is certain that the inclusion of an Indian prince in the Indian delegation does no good either to his state individually or all the Indian states put together. The nomination tickles the fancy of the prince who happens

to be selected. He spends fabulous sums during his sojourn abroad and inevitably all that money goes to the pockets of Europeans. The British Government has got to play a farce in sending an Indian delegation and it does not very much concern her as to who the actors are as long as they are prepared automatically to repeat "his master's voice." Perhaps the Indian princes take their nomination as a reward of their services during the war and the British Government does not mind, as long as it does not cost her anything, to give this alimony for the very happy consummation which resulted in the success of the allies and the bleeding white of India.

One thing more which the Indian princes will do well to consider before they agree to attend the League of Nations. No member state of the League whatever—whether monarchical or republican—has ever been represented by its king or president. Why should then an Indian prince of all rulers and kings of the world personally go down—and that not at his own wish or pleasure, but at the direction of another Government—when none others have ever personally attended even one single session of the League. Just think what the statesmen from the whole world will think of our princes. Surely nothing better than the torch-bearers of the might of the British Government and the dignity of the Emperor of India. The princes should certainly not allow their position and status to be compromised in this way. Let the chamber of princes protest against the treatment meted out to the dignity of its members. If the Indian states must needs be represented let an enlightened prime minister be sent who would be able to rub shoulders with the greatest statesmen of the world.

THE POET AS'VAGHOSA AND HIS SCHOOL

By DR. M. WINTERNITZ

UP to the year 1892 when the French scholar Sylvain Lévi published the first chapter of the *Buddhacarita*,¹ hardly anything more than the name of As'vaghosa was known in Europe. Today he is known to us as one of the greatest poets of the Sanskrit literature, as the predecessor of

Kalidasa and as the producer of epic, dramatic and lyric poems. We know as yet little about his life. All traditions concur only in one point, that he was a contemporary of King Kaniska (about 100 A. D.) and that he is to be regarded as one of the leading personages connected with the Mahayana

system, it not as one of its founders. It is quite certain that he was born in a Brahmana family and had received a thorough Brahmanical education before he went over to Buddhism. As a Buddhist he probably attached himself at first to the Sarvastivada school, but he laid great stress on Buddha-bhakti and thus prepared himself for the Mahayana system. Saketa (i. e., Ayodhya, modern Oudh) is most frequently assigned as the place of his birth and native land, but Patna and Benares too are sometimes mentioned in this connection. His mother was named Suvamasi. The Tibetan biographer of As'vaghosa says of him: "There was no problem which he had not solved, not a single opposition which he did not overcome. He defeated his adversaries as frequently as a strong wind brings down rotten trees." From the same source of information we learn that he was also a distinguished musician who himself composed musical pieces and wandered about in the markets with a troop of singers. There he played and sang with his choir melancholy songs about the futility of existence, and people stood still around, attracted by the beautiful melodies. In this manner he gained a great deal for his religion. The Chinese pilgrim I-tsing who travelled in India in 671-695 A.D., speaks of the learned monks who successfully combat the heretics, further the cause of the religion of the Buddha, and are for that reason esteemed in the world higher than gods and men, and says that in every generation there are but few such men,—men like Nagarjuna, Deva and As'vaghosa of antiquity. The same I-tsing also says that in his time, among others, a selection of holy texts prepared by As'vaghosa was read before the holy places of the Buddhists. Moreover, he knows him as the author of songs and the Buddha-Carita and the Sutralankara.

I-tsing says of the Buddha-Carita that it is an extensive poem which describes the life and work and the Buddha from the time when he still lived in the royal palace up to his last hour in the grove of Sala trees. He adds, "It is widely read throughout the five divisions of India and in the lands of the Southern Sea." He robes diverse thoughts and ideas in a few words which gladden the heart of the reader so much that he is never tired of reading the poem. Moreover, it should be considered meritorious to read this poem because it contains the noble doctrines given in a concise form." It appears from these words that I-tsing saw the Buddhacarita in that form which it possesses in the Chinese version, in which the poem consists of 23 cantos and the narrative is carried up to the Nirvana of the Buddha. As the Tibetan version too contains 23 cantos, we can surely take it for granted that in our Sanskrit text which consists of 17 cantos and ends with the conversions effected in Benares, only a torso of the poem has been preserved for us. Indeed, it is a torso by all means, because even of those 17 cantos only 13 are old and authentic. A certain Amrtananda who was active as a copyist in the beginning of the nineteenth century, composed the concluding portion because (as he himself has confessed) he could not find a single complete manuscript.

But what the Chinese pilgrim says in praise of the Buddhacarita, we can but fully corroborate judging by the torso that is left to us. Here in fact, we have for the first time, a proper Buddhacarita composed by a real poet,—a poet, who, filled

with sincere love and veneration for the exalted figure of the Buddha and deeply impressed by the truth of his doctrines, knows how to represent the life and the teachings of the master in a noble and artistic but not artificial language. The Buddhacarita is technically called a Mahakavya or "great poem" i. e., artistic court epic and is written in the so-called Kavya-style, the beginnings of which have been traced already in the Ramayana. Valmiki and his immediate followers were the predecessors of As'vaghosa as he himself was the predecessor of Kalidasa. All the three great poets however, have this in common that they are still modest in the use of Alamkaras or "ornamentations." As'vaghosa is restrained even in delineating the miracles of the Buddha-legend as well as in his style and language. He always avoids such exaggerations as we find, for instance, in the Lalitavistara. Instead of the chaotic disorder of the texts like Mahavastu and Lalitavistara, we find in the Buddhacarita a well-judged and artistic arrangement of the contents. Although the poet is quite familiar with the ancient holy texts, he still differs from them with a certain freedom. Not that he had changed anything of the traditions, but he understood how to robe the legends known from antiquity in a poetic garment and to give original wording to the well-known doctrines of the Buddhist Sutras. As'vaghosa is always,—at least in the Buddhacarita—more a poet than a monk. How different, for instance, is the poetical description of the excursions of the young prince in the third and the fourth cantos from that in the Lalitavistara!

There is first of all described in a beautiful manner how on receiving the news that the prince has come out, the ladies of the city hurry eagerly from their chambers to the roofs of the mansions and to the windows. Hindered by the strings of girdles which had slipped down they rush forward urging and pushing one another in great hurry, frightening the birds on the roofs by the clatter of their girdles and anklets. The lotus-like faces of the ladies looking out of the windows gave the impression as if the walls of the houses were decorated with real flowers. Then the meeting with the old man sent by the gods is beautifully described. The prince is shocked and asks:

"Who is the man that comes here, O charioteer, with white hair, the eyes deep in their holes, bending down on his stick, the limbs hanging loose? Is it a change produced by nature or is it due to chance?"

To this the charioteer answers:

"It is age that has broken him—age, the ravisher of beauty and the humbler of strength, the cause of sorrow and the end of delights, enemy to the sense and bane of memories.

"He too was suckled in his mother's breast as a child has learnt to walk in course of time, gradually he grew to be a vigorous youth, gradually has age overtaken him."

After the prince learnt about age, illness and death in three excursions, he can no more find any peace. In vain the family priest, on the advice of the King, summons the ladies and girls of the palace to have recourse to all the artifices of love in order to ensnare the prince and draw him away from his gloomy thoughts,—he remains unscathed by all these sweet allurements. He only wonders at the lively activity of the ladies and cries out (IV, 60) :

"How bereft of sense the man appears to be who has seen his neighbor ill and old and dead and still remains unmoved and unaffected, just as a tree, robbed of its blossoms and fruits, is cut down and felled and none of the neighbouring trees grieves for it."

The representation of love-scenes is indispensable to artistic court-poetry. Our poet fulfils this condition inasmuch as he describes the amorous sports of the beautiful ladies by which they try to entice the prince to themselves (IV, 24-53), just as he reveals his knowledge of critics in the magnificent description of the night-scene in the ladies' hall which causes the prince to fly from the palace. A court-poet must also be familiar with the principles of Nitiśāstra or politics. These principles are expounded to the prince by the family priest (IV, 62-82) to divert him from his meditations. Finally the representation of battle-scenes too is a feature of the court-poetry. Our poet meets also this requirement inasmuch as in the XIII canto he presents a vivid description of the battle between the Buddha and Mara with his army.

The second poetical work of As'vaghosa, the *Saundaranandakāvya*,⁴ also belongs to this same class of artistic court-poetry. This is likewise connected with the life and history of the Buddha, but in it he represents especially those scenes and episodes which were slightly touched or not at all mentioned in the *Buddhacarita*. Thus in the first canto the story of the foundation of Kapilavastu is elaborately described. The real substance of the poem however is formed by the story of the enamoured Nanda, the half-brother of the Buddha whom he made a monk against his will.

As Sundarī the beautiful wife of Nanda mourned and grieved for her husband, so Nanda too longed for his beloved. Fruitless were the efforts of the brethren of the order to console him. Even the words of the Buddha⁵ could not change his mind. Then the master took him by the hand and rose to heaven with him. On the road they saw in the Himalayas an ugly and one-eyed ape and the Buddha asked him if Sundarī was fairer than her, to which question Nanda of course answered in the positive. Soon afterwards they saw the Apsarases in heaven and Nanda found that the difference between them and his wife was as great as that between the latter and the ape. From that moment he contracted a passionate desire for these heavenly nymphs, and coming back to the earth he devoted himself zealously to ascetic practices in order to attain heaven. Then Ananda taught him that even the joys of heaven are vain and transitory. Nanda at last is convinced and goes to the Buddha to say that he has no more any desire for the Apsarases. The Buddha is highly pleased and preaches to him (in several cantos) the principles of his doctrine. Now Nanda went back to the forest and practised the four great meditations and became an Arhat. In his thankfulness he repaired to the Buddha and signified his veneration for him, but the master full of sympathy for all, desired him, now that he had reached his goal, to preach to others of salvation and lead them to deliverance.

Not a single Mahayana doctrine is found in the *Buddhacarita*, but the concluding portion of the *Saundaranandakāvya* already exhibits a leaning for the Mahayana doctrine. It is not sufficient that Nanda should be a saint who has attained Nirvana, but he must also be an apostle. The third great

work of As'vaghosa, — the *Sutralankara*, is known to us as yet only from a French translation of its Chinese version dating from about 405 A.D.⁶ This too contains many stories absolutely of the Hinayana type. The *Sutralankara* or the *Sutra-niṣṭhāna* is a collection of religious legends of the Jatakas and the Avadanas which are narrated in prose or verses of the style of artistic poetry. Many of the legends are old and well-known, for instance, those of Dirghayaṇa (prince Longlife) and King Śibi. Others indeed exhibit more of the spirit of the Mahayana or at least Buddhahākti which is more and more Mahayanistic. No. 57 is an example of this sort and at the same, one of the finest stories of the collection:

A man came to the monastery with the desire of getting admitted into the order. The disciple Sariputra examined him and found that in none of his existences through the aeons he had produced a single meritorious act and declared him unworthy of being admitted into the order. The man left the convent in tears when he was met by the exalted Buddha himself, whose heart was full of pity and who was desirous of converting that human being "as a mother who loves her child." He placed his hands on the head of the expelled person and asked "Why dost thou cry?" He answered that Sariputra had refused him admittance. Then the Buddha consoled him "in a voice like the distant thunder" and declared that Sariputra was not omniscient. The exalted one brought the man back to the monastery himself and before all the monks he spoke about the Karmaṇ and the meritorious act by which the man had earned for himself a right to deliverance. In a former birth he had been a poor man and was once wandering about in wooden hills to collect wood when a tiger fell upon him. Full of anguish he cried out "Reverence to Buddha". For this word the man would be entitled to deliverance. The Buddha himself ordained him monk and soon he became an Arhat.

That the *Sutralankara* is of later origin than the *Buddhacarita* appears from the fact that the latter is quoted in the former.⁷ As King Kaniska appears in two of the narratives of the *Sutralankara* very probably at the time of composing this work. As'vaghosa was an old man living in the court of that king. It is, however, very much to be deplored that as yet we know only the Chinese version of the *Sutralankara*. Not only is it in itself an important literary work whose merits (as Sylvain Levi rightly observes) are still perceptible through two translations, but it is of no inconsiderable importance for the history of ancient Indian literature and culture on account of references to the epics Mahābhārata and Rāmāyana, and the contest between the philosophical doctrines of the Sāṃkhya and the Vaiśeṣika systems as well as to the religious ideas of the Brahmins and the Jains and on account of all sorts of allusions to writing, art and painting contained in it.

Still more deplorable is the fact that with regard to some other works of As'vaghosa, a just doubt is entertained as to whether they at all were composed by him or not. This is the case particularly with the *Vajrasūci* or "diamond-needle," a work, highly interesting at all events, in which the Brahmanical caste-system has been sharply criticised. Indeed, the author takes the standpoint of the Brahmins (which is certainly very effective) and wishes to prove by quotations, from

the vedas, the Mahabharata and the law-book of Manu, how iniquitous are the claims of the Brahmin caste. As H. H. Hodgson published a translation of the text already in the year 1829 and J. Wilkinson in 1833 edited the text, they were charmed by the quite European and democratic spirit in which here the equality of all classes of men has been defended, "as in joy and sorrow, life, intelligence and general behaviour, death and birth, love and fear, they are all similar." Also on account of the quotations from Brahmanical texts it would have been of great importance for the literary history if we could be sure about the author and the age of the work. In favour of the authorship of As'vaghosa it would be said that in the *Butralankara* (No. 77) Brahmanical views are contested in the same way as in the *Vajrasuci* by means of quotations out of the law-book of Manu. On the other hand, the *Vajrasuci* is mentioned neither in the Tibetan *Tanjur* nor by I-tsing among the works of As'vaghosa. A *Vajrasuci*—"Relation of the four Vedas," ascribed to Dharmakirti, which was translated into Chinese between 973 and 981, is said to be included in the Chinese *Tiupaaka* catalogues.

It is quite uncertain whether the works ascribed to Asvaghosa by the Chinese, Japanese and the Tibetans are actually composed by him. As'vaghosa's fame as a Mahayana-teacher rests on the *Mahayanasaddhotpada* (*The origin of the Mahayana faith*), a philosophical work which is studied in the convents of Japan as the basis of the Mahayana system. "The poet of the *Buddhacarita*" says Levi "appears here as a deep metaphysician and the bold renovator of a doctrine which may be said to have regenerated Buddhism." It is, however, anything but certain, even highly improbable that it should actually be the work of the poet As'vaghosa, for it contains doctrines which belong to a later time. So long as however we do not get the Sanskrit text of the work, any final decision about the time of its composition and author is out of the question.¹⁰

The *Satanpasasatikamastotra*, or "the Song of praise in 150 verses" is ascribed to As'vaghosa in the *Tanjur*, although according to I-tsing it is a work of the poet Matrceta. I-tsing is never tired of praising this Matrceta, who at all events, belongs to the school of As'vaghosa and for that reason is confused with him. "It is charming," he says, to hear the monk in the congregation recite Matrceta's hymn in 150 verses or "that in 400 verses." "These charming poems resemble heavenly flowers in beauty and the exalted principles laid down in them rival the grandeur of the lofty peaks of a mountain. As he is regarded as the father of literature, every poet in India who composes hymns, imitates his style. Even men like the Bodhisattvas Asanga and Vasubandhu have greatly admired him. Everywhere in India, a monk, as soon as he is able to recite the five or the ten precepts learns the hymns of Matrceta." According to a legend, in a former birth, he was a nightingale singing lovely melodies in praise of the Buddha. I-tsing himself has translated the "hymn in 150 verses" into Chinese. Now the fragments of the Sanskrit original too of the hymns of Matrceta have been found in central Asia and W. Siegling has succeeded in restoring about two-thirds of the text from the fragments of manuscripts from Turfan. They are composed in verses of artistic but not exaggerated Kavya style.

Sura or Aryasura, probably of the same school although a poet of a much later period, is better known, and his *Jatakamala* closely resembles the *Butralankara* in style. *Jatakamala* or "the garland of Jatakas," is however only a generic name. Various authors have written *Jatakamalas*, i.e. they have freely reproduced a selected number of Jatakas in artistic and poetical language. Aryasura too has not fabricated any new stories either; he only reproduced ancient legends in artistic and elegant language. The style of the prose as well as the poetry, is the Kavyastyle, but of a noble and superior quality, more artistic than artificial. Just like the Jatakas, the *Jatakamala* too was intended to be used by the monks in their sermons. Yet the poet who perhaps himself was the court-preacher, has, at all events, only the monks in view, who held their sermons in high circles, in which the Sanskrit poetry was understood and adored. The work contains 31 Jatakas which like the 35 Jatakas of the *Cariyapitaka*, illustrate "paramitas" or "perfections" of a Bodhisattva. Among the few stories that cannot be found in the *Paliyataka* collection is the first in which is related how the Bodhisattva saw a hungry tigress about to devour her own whelps and killed himself and offered his own body to her as food. This highly characteristic story is reproduced here in extracts:—

"Even in former births, the Lord showed His innate disinterested and immense love towards all creatures and identified himself with all beings. For this reason we ought to have the utmost faith in Buddha the Lord. This will be instanced by the following great performance of the Lord in a previous birth which has been celebrated by my guru, a venerator of the three jewels, on authority because of his thorough study of virtue of his religious practices.

In the time that the Bodhisattva who afterwards became our Lord, benefited the world by manifold outpourings of his compassion, gifts, kind words, succour and similar blameless deeds of a wisdom-cultivating mind quite in accordance with the engagements to which he had bound himself, he took his birth in a most eminent and mighty family of Brahmins distinguished by the purity of their conduct owing to their attachment to their religious duties." He grew up and soon obtained complete mastery over all sciences and arts. A large store of wealth and fame fell to his share, but he took no delight in worldly life and soon retired into the solitude and lived as a holy settler in the forest. One day he was wandering about with only one disciple in the mountain where he saw a young tigress in a cavern, exhausted with hunger, regarding her own offspring as food, who thirsting for the milk of her udder, had come near her, trusting and fearless.

"On seeing her, the Bodhisattva, though composed in mind, was shaken with compassion by the suffering of his fellow-creature as the lord of the mountains by an earthquake. It is a wonder how the compassionate, be their constancy ever so evident in the greatest suffering, of their own, are touched by the grief, however small, of others."

Then he sent away his disciple to fetch flesh,—but it was only a pretext to be alone. He had already made up his mind to cast himself into the precipice and to become food for the tigress. He strengthens his resolution by the thought that this

futile earthly body has only one quality,—that of being sacrificed for another. Besides he would thereby leave behind an encouraging example for those who in the world wish to do good and shame the selfish would point out the way to heaven to the charitable and would himself ere long obtain complete enlightenment.

He wishes for nothing else:—

"Verily, as surely as this determination does not proceed for ambition, nor from glory, nor is a means of gaining heaven or royal dignity, as surely as I do not care even for supreme and ever-lasting bliss for myself, but for securing the benefit of others: as surely may I gain for it the power of taking away and imparting for ever at the same time, the world's sorrow and the world's happiness, just as the sun takes away darkness and imparts light."

With these words he flings himself down into the career. The tigress is attracted by the sound, desists from slaughtering her whelps and falls upon the corpse of the Bodhisattva to devour it. When the disciple came back and saw the

spectacle he was deeply stirred by emotion and uttered a few verses full of veneration for his exalted master. Men, demi-gods and gods expressed their admiration for the Lord by throwing garlands, jewels, clothes and sandal powder over the remaining bones. The infinite kindness of the Bodhisattva is magnified in most of the other stories.

I-tsing praises the Jatakamala (or Jatakamalas) among the works which in his time were highly valued and most read. Among the frescoes of the caves of Ajanta pictures of the Jatakamala with strophes of Arvasura in inscriptions are still preserved. Palaeographically the inscriptions may be dated in the sixth century. Now as another work of Arvasura was translated into Chinese already in the year 431 A.D., the poet very probably lived in the fourth century A.D.

[Translated from the original German of Dr. Wintermeyer's Geschichte der Indischen Litteratur, Band. II.—By BHAKTISIVA GHOSH.]

1. Sylvain Levi, *Le Buddhavanta d'Asvaghosa*, J. A. 1892, Serie S, tome XIX, pp. 201 ff. J. A. 1903 S. 10, t. XII, pp. 57 ff. That Asvaghosa also composed dramas is proved by the discovery of the Samputraprakarana, a drama of Asvaghosa by H. Linders, Sitzungsberichte der Berliner Akademie der Wissenschaften 1911, page 383ff.

2. A Schuefner in *Abhandl. der Preuss. Akademie des Wis. phil.-hist. kl.* 1859, page 239ff.

3. The Malaya archipelago (Sumatra, Java and the neighbouring islands) is meant. See I-tsing, Record transl. by Takakusu page XXXIX.

4. Also a MS. discovered by Haraprasad Sastri ends in the middle of the XIV Canto (J. A. S. B. N. S. Vol. V, 1900, p. 47 ff.).

5. Kalidasa has imitated this description of Asvaghosa (*Buddhacarita* III, 13-24) in the *Raghuvamsha* (VIII, 5-12).

6. The lucky discoverer and Editor of this poem is Haraprasad Sastri (*Bibl. Ind.* No. 1251, Calcutta 1910). Cf. A. Baston J. A. 1912 S. 10 t. XIX, p. 79 ff. and F. W. Thomas J. R. A. S. 1911 p. 1125 f.

7. *Sutralankara* traduit en français sur la version Chinoise de Kumarajiva par Ed. Huber, Paris 1903. Fragments of the Sanskrit original in ancient palm-leaf MSS have been discovered by Linders from Turfan (Bruchstücke buddhistischer Drama, Berlin 1911, p. 63).

8. *Sutralankara* trad. Huber, pp. 192, 222.

9. Biayin Nanjo, catalogue of the Chinese Trans. of the Buddhist Tripitaka, No. 1303.

10. It was translated into Chinese first in 551 and then in 710 A. D. Teitaro Suzuki has rendered into English the second Chinese translation, (Asvaghosa's discourse on the awakening of the faith in the Mahayana, Chicago 1900). Suzuki takes Asvaghosa to be the author and declares him to be the real founder of the Mahayana on the ground of the Mahayana's *saddhotpada*. My friend Prof. Takakusu who does not believe in the authorship of Asvaghosa, has communicated to me that in a more ancient catalogue of Chinese Texts, the name of Asvaghosa does not appear as that of the author.

11. According to the historian Taranatha, Matrreeta is only another name of Asvaghosa.

CHRISTIANITY AS BHAKTI MARGA *

(A REVIEW)

By MAHESHCANDRA GHOSH

THERE was a time when Christian missionaries tried to convert Hindus by vilifying their religion. But that method has not proved successful and they are adopting new methods to make Christianity acceptable to Hindus. They now say

—whatever good there is in Hinduism, is found in a better and more congenial form in Christianity. Christianity is, according to them, the crown of Hinduism and should therefore be accepted by Hindus. But does India require Christianity for its salvation? Let Dean Inge answer.

DEAN INGE

We quote the following from the *Inquirer* of June 12, 1926.

"Dean Inge gave one of his thoughtful and

* CHRISTIANITY AS BHAKTI MARGA. By A. J. Appasamy, M. A. (Harvard), D. Phil. (Oxon), English Editor, The Christian Literature Society for India, Madras. Pp. viii+232. Price Re. 1- (paper); Rs. 1-8 (cloth).

challenging addresses last week at St. Anne's Gresham Street, London, when he discussed the relations of Asiatics to Christianity. He does not believe that Asia is calling to Europe for "more light", rather it recoils from Western thought and policy. As concerns religion, the Dean thinks there is a common ethical and religious ideal influencing the whole civilized world, and each people tries to find it in its own religion and does find it there. The other religions venerate the character of Jesus although they think myths have gathered round his name; yet none is quite satisfied with Christianity even apart from the myths.

Then the "Inquirer" quotes the following passage from the Dean's address—"If Asiatics become Christians they will develop a Christianity of their own, and although some may think that we have the divine promise that Christianity will ultimately be victorious everywhere, I think on the whole that it is likely that they will prefer to Christianize their own religion. After all, is not that mainly a matter for them? Supposing they worship a being with the same attributes. It does not very much matter whether they call him Buddha or Christ. We must look to things rather than words."

Nothing can be truer, and we draw the attention of Christian missionaries to what the Dean says.

position. His object is to prove that Christianity is also *Bhakti marga*. Indian *Bhakti* corresponds to Christian Love. As the Fourth Evangelist is the only Biblical writer who has given prominence to Love, our author has been compelled to appeal specially to him, while expounding the *Bhakti* doctrine.

But the author says that 'it is mainly for lack of space' that he has not constantly referred to the other writers (p. 196)

BHAKTI IN THE GOSPELS

Bhakti is the highest form of Love and Love is expounded in John's writings. But what is called the highest Love in his writings is really a very narrow and sectarian love.

The author has in one place raised the question—'who are the people whom we should love?' Then he says—"To this John replies: 'whosoever shall confess that Jesus is the son of God, God abideth in him and he in God' (1. John 4, 15)

Then the author comments—"In the Fourth Gospel this love is strictly confined to the brethren, the members of the Christian Church. John's devotion to Christ is so exclusive that his love naturally extends only to those who like him are devoted to him and not to others." (p. 94)

The author understands that this is not what it should be. Hence the apologetic expression—"yet there is in the Johannine writings a strain of universal love as well as particular love" (94-95).

He thinks that love in other Gospels is universal. He writes, "In the synoptic Gospels Jesus commands us to love all men, Samaritan Schismatics, the military officers of an alien government, publicans and sinners (p. 94)

By no stress of imagination, by no manipulation of texts, by no tricks of interpretation can this God be made an object of love. He may be feared but never loved.

WHAT IS BHAKTI

In this book the word 'Bhakti' has been freely used but it has been shorn of all its grandeur and even of its essential characteristics. According to him true *Bhakti* is nothing but 'action', loving action, and sometimes he has 'identified it with reflective knowledge'. 'Gushing emotion' or 'rapturous feeling' or ecstatic communion has been eliminated from ideal *Bhakti*. This reminds us of the story of the medicine-man of Mr. Well's *Country of the Blind* and the two-eyed man who unfortunately found an access there.

"I have examined Bogota," said the medicine-man, "and the case is clear to me. I think very probably he might be cured."

"This is what I have always hoped," said old Jacob, (one of the elders of the country).

"His brain is affected," said the blind doctor. The elders murmured assent. "Now, what affects it?"

"Ah!" said old Jacob, "This," said the doctor, answering his own question. "Those queer things that are called the eyes and which exist to make an agreeable soft depression in the face, are diseased in the case of Bogota, in such a way as to affect his brain. They are greatly distended, he has eye-lashes, and his eye-lids move, and consequently his brain is in a state of constant irritation and distraction." "Yes," said old Jacob. "Yes?"

"And I think I may say with reasonable certainty that in order to cure him completely, all that we need do is a simple and easy surgical operation—namely, to remove those irritant bodies."

"And then he will be sane?" "Then he will be perfectly sane and a quite admirable citizen."

"Thank Heaven for Science!" said Jacob. The two-eyed man saved his eyes by making his escape from the country. But our Oxonian Doctor has succeeded in making a surgical operation and removing the heart of *Bhakti*. The throbbing was at the root of all evils. It is now all right, it does not throb. Will Hindu *Bhaktas* be satisfied with a *Bhakti* that does not throb?

BHAKTI AND LOVE

In *Bhakti* literature prominence is given to *Bhakti* and in the Gospels, to Love. The word 'Love' is in English used in a good as well as in a bad sense. Love may be carnal. But that did not deter the translators of the N. T. from using the word in the spiritual sense.

In Greek, there are three words to denote "love," viz—

(i) *agape* (*agapao*—I love);

(ii) *phileo* (*phileo*—I love);

(iii) *eros* (*eramai*—I love).

Agape depends upon choice, it can be commanded and countermanded. It is akin to esteem, reverence. *Philia* is natural and spontaneous love; it is personal and is characterised by warmth. Compared with it, *agape* is cold. Like the English word 'love', *eros* may be used in a good as well as in a bad sense. It is primarily soulful and indomitable love. It is gushing, rushing, and torrential. To this type belong the love of *Psyche* and *Cupid* of the Greek legend and the love of *Radha* and *Krishna* of the Hindu legend. Plato uses it in the purest

and most elevated sense (Vide *Symposium*, 211). His meaning is 'the longing and yearning desire after that unseen but eternal Beauty' (Trench: *Synonyms of the N. T.*, Section XII).

In the N. T. *eros* is never used, *phileo* is used 26 times and *agapao* 311 times in different parts of speech. The highest commandment in the Gospels is—"Thou shalt love (*agapeseis*) the Lord (*Kurion*) thy God" (Matt. XXII, 37, Mk. XII 30; Lk. X. 27). The love here is *agape* and it is directed towards the Lord (*Kurion*). Necessarily this love is not instinctive or spontaneous, nor is it personal and warm. The Lord is to be loved by the force of will.

Bhakti has three stages of development, namely (i) *infra-rational*, (ii) *rational* and (iii) *supra-rational*. At the *infra-rational* stage the *Bhakti* has no clear idea of the nature and object of *Bhakti*, he follows the traditional path, mechanically without any reflective thought. Then comes the second stage at which *Bhakti* springs from, and is supported and guided by *Jnana* (Knowledge). This *Bhakti* has been in the *Bhakti* literature called, *Jnanamaya Bhakti* (*Chaitanya-chaitanrita Midhyaksha*, 8th Chapter). It lives to the region of 'why' and 'because' (=by cause). Here *Jnana* has its fullest play, it withholds nothing from *Bhakti* and contributes to it everything that it can call its own. Then comes the third stage at which *Jnana* keeps itself at the background. Whatever it can do, it has done at the second stage and now at the third stage it can render no more help directly. *Rational Bhakti* has now become *Supra-rational*. This does not mean that Reason has vanished and given place to un-Reason. It has only retired into the sub-conscious Region and is there keeping watch according to the Laws of that Region. It keeps itself ever ready for active service and can be invoked at any moment. The dog sleepeth: yet sleeping sleepeth not, *Jnana* is that watch-dog.

Bhakti in its three stages of development may be compared to a three-storeyed building, the *infra-rational* stage being the first storey, the *rational* stage the second storey and *supra-rational* the third-storey. The *supra-rational Bhakti* is never irrational, it is built upon and is higher than the rational. At this stage the human self flows into the Divine Self, one penetrates into the other, the human into the Divine and the Divine into the human. This commingling of the human and the Divine is the characteristic feature of the *supra-rational Bhakti*. This *Bhakti* is, in the language of *Bhakti Sastras* called *ahankrit*, that is 'uncaused', without any cause'. It flows naturally and spontaneously uninfluenced by what people call pleasure and pain, prosperity and adversity. It has arrived here at the plane of *Pure Intuition* (Readers may note here Bergson's distinction between *Intuition* and *Intellect*).

The 'agape' of the Gospels approaches the second stage, but the *Bhakti* of the third stage has no parallel in the Bible or in the Biblical literature and is therefore pooh-poohed by Christian writers. Its nearest approach is the *Eros* of Plato. It may be reminded here that Platonic *Eros* is *Pure Love*.—Love purged of all the grossnesses inherent in love popularly so-called. It has also the characteristics of *philia* being natural and spontaneous, personal and warm.

THE RELIGION OF JESUS

The religion of Jesus consists, entirely in prayer and work. Communion has no place in it and in

fact an absentee God cannot be commenced with. God lives in heaven in the midst of angels. The angels can see him but they see him as we see an ox from a distance. Jesus had no idea that God can be seen in the soul and can be felt at the self of ourselves. In such a religion meditation means the contemplation of the power and glory of an absentee God. Our author "reverently conjectures" (181) that prayer means also "fellowship" and "communion." It is simply a conjecture and cannot be supported by any teaching of Jesus. Our author uses the phrase "prayer as communion." It is a meaningless expression. The English word 'prayer' never means fellowship or communion. It means simply 'asking,' and the Greek words which have been translated by the words 'prayer' or 'to pray' mean the same thing. The words which are used in the N. T. to express that idea are (1) *deoma*, *erotao*, *euchomai* para *kaleo*, *pros-euchomai* (as verbs), (ii) *deesis*, *enteuxis*, *euche* and *pros-euche*. There is not a single word here which can directly or indirectly mean fellowship or communion. The words have been idiomatically translated in the English Bible by (1) praying, (2) beseeching, (3) requesting, (4) asking, (5) desiring, (6) entreating, (7) wishing, (8) interceding. So we may confidently conclude without fear of contradiction that 'prayer' means 'prayer' and not communion or fellowship. But it is a laudable attempt to elevate the meaning of the word 'prayer.' It may be an internal growth of Christian consciousness or it may be an attempt at indianizing Christianity. Whatever it may be, there is no denying the fact that the religion of Jesus, as embodied in the Gospels, is nothing but prayer and work. Christians, therefore, following their master have attached importance to these two only and have generally ignored other aspects of religious consciousness. Semetic and European temperament is active and cannot appreciate the value of meditation and communion. These may be tolerated but are not felt as a necessity. Hindu saints and Bhaktas, on the other hand, consider these to be primary and 'prayer and work' to be secondary.

BHAKTI AND KARMA

We can therefore understand why Christians including our author complain that Hindu Bhaktas do not attach much importance to Karma. This complaint is both true and false. They allow *Sakama Karma* (work done with desire for fruits) but it belongs to a lower stage of culture. From the time of the *Gita* to the present time the Bhakti literature has always enjoined *niskama Karma* (work done without desire for fruits). The doctrine of the *Gita* is well-known. We quote below a Sutra from the *Narada Bhakti Sutra*—a standard work on Bhakti doctrine—"In the development of Bhakti the duties of the world must not be neglected, on the contrary, these also should be attended to but without any desire for fruits (*lit* With Surrender of fruits) (*Sutra* 62.)

The question is often asked—Is work compatible with the highest form of Bhakti? Our answer is—It is not only compatible but it is a necessary result. When the human self becomes united with the Divine self, he catches the nature of the Divine and becomes a god, as it were. If God loves and serves the world, he too, partaking of the nature of God, will necessarily love and serve the world. When God is not indifferent, he too cannot be indifferent. When God is active, he cannot be

inactive. He looks upon the world with the eyes of God, he loves the world with the heart of God, he works in the world with the hand of God. He becomes, as it were, the eyes, the heart, and the hand of God. When he is thus possessed by God, he cannot but do what would otherwise have been done directly by God himself. And in fact, what is applicable to God is applicable to the Bhakta also, though in a finite degree.

From the nature of Bhakti-Union also we thus see that Bhakta's love must be manifested in the service of God's creatures.

JESUS AS BHAKTA

In one place our author writes—"An Indian Bhakta cannot but recognise in Jesus a perfect expression of Bhakti" (p. 165).

Certainly Jesus is a perfect Bhakta according to the Christian ideal. But Christians should not complain if the Hindu ideal be different. Let us consider an important point in the eighth chapter our author has quoted and expounded what is usually called the "High-priestly Prayer" (John xvii 1-26). According to him "this prayer in the Gospel of St. John stands far apart from all the prayers which have been prayed by the best of men" and "it reveals him in one of his exalted moments" (182). This prayer is usually divided into three parts—for Jesus himself (verses 1-v), for disciples (6-19), for future believers (20-26).

The first petition is—"Glorify thy son, that the son may glorify thee (1). I glorified thee on the earth (4). And now, O Father, glorify me with thine ownself with the glory which I had with thee before the world began" (5).

Jesus wants self-glorification. But the Hindu ideal is altogether different. Bhaktas can never idealise after self-glorification. They do not want the sovereignty of the earth nor the power of the heavenly regions, nor even the power of Brahma (the creator) (Vide *Bhagavat*, vi, 11.25; *Brahma* (the creator), Fraser's *Tukaram*, *abhangas* no 3153) x 16.17 etc. There are according to Hindu Sastras, four stages of Beatitude, viz (i) *Salokya* (i.e. living in the same world with the Lord), (ii) *Samparya* (i.e. living near the Lord), (iii) *Sarupya* (i.e. to be like the Lord in form) and (iv) *Sayujya* (i.e. Union with the Lord). But the Bhaktas do not hanker even after these (*Bhagavat*, ix, 4.67; *Tukaram*, 622). To them Bhakti is superior even to these four states of blessedness. Bhaktas too will for sometimes, pray, but their prayer is for *ahatiki Bhakti* (uncaused, spontaneous *ahatiki Bhakti*) (we may here translate the well-known Bhakti). We may here translate the well-known prayer of *Chaitanya*—I crave not for wealth, nor for men, nor for a beautiful wife, nor for poetic inspiration, O Lord of the world. May mine be *ahatiki Bhakti* (Spontaneous Bhakti) towards thee in my birth after birth (*Chaitanya-Chaitanyamrita antya-lila* Chapter 20).

The second petition in the High priestly Prayer is for the welfare of his apostles and Jesus solemnly declares there that he is not praying for the unbelievers but only for the believers. He says the unbelievers but only for the believers. He says *erotao ego* (I pray *erotao* (concerning them) *erotao ego* (I pray) *on* (not) *peri tou kosmou* (concerning the world) *erotao* (I pray), *alla* (but) *peri hōn* (concerning whom) *dedokas* (thou hast given) *moi* (to me), (John XVII. 9).

The translation given in the R. V. is—"I pray for them, I pray not for the world, but for those whom thou hast given me."

Weiss paraphrases thus:—

"That it is not the world hostile to God for which Jesus prays, but it is for those whom God Himself has given him, because they are the property of God, is plain from the tenor of this petition of Jesus according to which God must have the greatest interest in the salvation of the disciples. (Comm. Vol. II. p. 381).

M. Clymont writes—

"In the Johannine writings the world (of unbelievers) is regarded as self-excluded from his favor (The Century Bible, John, Comm.)

In the Protestant commentary of Schmidt and Holzendorff we find the following notes.—"The world is that part of humanity which has shown itself and will show itself incapable of receiving the divine salvation in opposition to those whom God has given to the son and who are not of the world" (Vol. I. p. 243).

Following Augustine and Theophylact.—Wordsworth writes

"I pray not for those who live according to the lusts and vanities of the world (Aug. Theoph.) (Greek Testament Vol. I. p. 348) Melanethone's commentary on the passages is—

"Vide horrendum Judicium Christi de mundo. cum necat se orare pro mundo damnataque quicquid est mundi quantumvis sperosum" (quoted in the Expositor's Greek Testament)

We give below the literal translation of the passage—

"See how dreadful is Christ's Judgment of the world when he refuses to pray for the world and condemns whatever is of the world howsoever splendid"

Jesus prayed for himself for his apostles and for his future disciples. But at the same time he affirms that he is not praying for the unbelievers. What does this mean? Suppose the father is going to distribute alms His well-beloved son and adviser comes forward and says, "Father, give alms to this man and to that man. But I do not request you to give alms to the man yonder." Does it not mean that the father should not give alms to the third man? In the Biblical passage Jesus' denial to pray for the unbelievers must therefore mean that God should not favour them and that they should ever remain in their unbelief and wickedness and that they should be condemned to eternal hell. This desire of Jesus is monstrous. The mildest interpretation is that Jesus will not pray for the welfare of those who have not accepted him. Even this interpretation makes him vindictive.

According to the Indian ideal such a man is not regarded as a true bhakta.

(6) Now we shall discuss the fourth petition of the Lord's Prayer which was taught by Jesus himself. The true translation is—

"Give us to-day our bread for to-morrow" (Matt. VI). The whole I. P. has been fully discussed in the Vedic Magazine, 1925 (Vide also the Modern Review, December 1924). The disciples were taught this prayer by Jesus himself who considered this to be an ideal form of prayer. Jesus and his immediate followers left their home and their father, mother, brother, sister and other worldly relations. They were *Sannyasins*. Jesus, a *Sannyasin*, asks his disciples who also were *Sannyasins*, to pray to-day for tomorrow's bread. Every day the prayer was to be for 'bread

for the morrow'. The prayer is quite innocent and unobjectionable. But it is not the prayer of a Bhakta. By way of contrast we cite here an Indian example. One day Chaitanya was served with a portion of *haritaki* (myrobalan) by Govinda Ghosh. Chaitanya asked him where he got the *haritaki*. Govinda said that it was the remainder of the *haritaki* used the day before. Then Chaitanya said—'you store things for the morrow! You cannot remain my follower go home and live as the worldly men do.'

What a contrast!

(c) Let us now consider another scene. Jesus was at first a village preacher but afterwards he went to Jerusalem, the metropolis of Judaism to proclaim the Gospel. But he could do nothing there and he felt that he failed in Jerusalem. He made there powerful enemies and he felt that they were conspiring against his life. He feared arrest by the authorities and the fear of death was upon him. He went away to a garden called Gethsemane. He parted from his disciples and took with him only Peter, James and John. According to Mark "he began to be greatly amazed and sore troubled" (began to show signs of great dismay and deep distress)—"Twenty-first century N.T.) And he said unto them, 'My soul is exceedingly sorrowful even unto death' (MK. XIV. 33-34). He made arrangement for armed resistance (Lk. XVII. 36, 38). Great terror was upon him and he prayed, "Abba, Father, all things are possible unto thee remove this cup from me" (MK. XIV. 36). This prayer is followed by the following words—"How be it not what I will but what thou wilt" many competent authorities consider this portion to be an addition by the Evangelist who could not think that a prayer of the Messiah could be refused or that the Messiah need plead to God like a child appealing to its parents.

Then, according to Luke (XXII. 43, 44) there appeared unto him an angel from heaven strengthening him and being in an agony he prayed more earnestly and his sweat became as it were great drops of blood falling down upon the ground."

We honour the agony and the prayer of Jesus. We can enter into his innermost soul and almost feel what he felt. The prayer was human and heart-rendering, but still it is unworthy of one who declared himself to be the Messiah. In the Bhakta world this agony and prayer belong to a lower level. A Bhakta never clings to life and is never afraid of death. If he dies, what of that? That also will be the fulfilling of the will of his Beloved. The removal of a bitter cup? No, no cup is bitter to him. Sweet is the gift of the Beloved. This is the ideal of a Bhakta.

Here also we find a contrast between the Christian and the Hindu ideal.

(d) There is another prayer found both in Mark and Matthew. While on the cross, Jesus cried in agony—

"My God, my God,

Why hast thou forsaken me?"

If a true Bhakta is killed, even then his union with his Beloved remains unbroken. To him 'death is no evil'.

Here also we find a striking contrast. (e) We had no mind to refer to other undesirable aspects of the life of Jesus.

But as the author has himself quoted a particular passage with a view to cataloguing Jesus, we are compelled to refer to and comment on that passage. He is to prove that 'Christ is from above.' In this connection he quotes the following saying which Jesus addressed to unbelievers:—

"Ye are of your father the devil" (John VIII. 11).

Can a man who treats unbelievers in this way be called a Bhakta? It is unworthy even of a gentleman.

From this passage as well as from his prayers we are led to the conclusion that Jesus falls far short of the ideal of a Bhakta.

If Christianity is to be transformed into a Bhakti religion, some of its principles are to be changed.

(i) Jesus should be regarded not as God, nor a Vice-regent of God but a torch-bearer, a teacher, a reformer, a prophet. Peter and other disciples did not place him above Moses or Elijah (Mtt.

XVII, 1; Mk. IX, 5; Lk IX, 33) To them he was a *didaskalos* which means a teacher.

(ii) The theory of final Judgment and eternal damnation of non-believers and un-believers must be abandoned.

(iii) The relation between God and man must be regarded as direct and not mediate; and God must be regarded as the indwelling Spirit and Self of our self.

(iv) The meaning of the word "neighbour" (ho ptesion) must be widened. Our neighbour is not only he who helps us as in Luke X, 29-37, but all men, irrespective of creed or nationality.

(v) Make the Fatherhood of God, the Brotherhood of man, the Sisterhood of woman and kindness to all creatures the fundamental principles of Religion.

Unless and until these are done, Christianity can never be developed into a Bhakti religion.

SANNYASI REBELLION IN BENGAL

(Based on Unpublished Records)

By BRAJENDRANATH BANERJI

II

1 ENGLISH DEFENSIVE ARRANGEMENTS AND ENCOUNTERS WITH SANNYASIS, 1773

IN order to repress the Sannyasis effectively, the English authorities sent several detachments against them. Capt Jones was ordered to march through the districts infested by the Sannyasis on his way to Cooch Bihar. Capt. Edwards, with his force of Pargana Sepoys, was sent to Chilmari. Capt. Stuart, commanding the 19th battalion of sepoys, was directed by the Collector of Rangpur to adopt the following plan against these marauders:—

'The Governor having informed me, that he has given you orders to march to Dinypur for the protection of that and the Rangpur districts from the ravages of the Sannyasis, and having likewise directed me to communicate my sentiments for your proceeding; I therefore now inform you that the very body of Sannyasis who cut off Capt Thomas and his party, and whose numbers are increased to 5,000 have taken possession of a fort at Santoshganj within the district of [Cooch] Bihar, the common name of which is Rahimganj. As the Governor expresses a strong inclination to retrieve our military reputation, as well as to punish as effectually as possible any set of armed men entering our districts in so riotous a manner, I am of opinion that you should not march directly

to this fort but that you should proceed on the west side of the Tista, until you arrive at a place called Jalpaiguri which is on the skirts of the Baikunthpur district. I mean by this, that you should endeavour by every means to stop their retreat to the westward, they having come in from the Morang Hills. You must inform yourself of all their motions for this purpose. Though my intelligences say, that you have no enemy whatever to cope with, but these Sannyasis who are actually in the pay of the Baikunthpur Rajah against whom an expedition is now on foot after the reduction of Bihar. I would recommend your being constantly on your guard against a surprise, the Sannyasis having great confidence in their numbers and having for some time past given it out that they were coming to this place.

"I shall be obliged to you if you will give me constant information by harlarahs across the country, of both of your own and the Sannyasis' motions, that in case your blocking up their retreat to the westward should oblige them to go towards the Brahmaputra, Capt. Jones may be able to act against them from hence" (Dated 20th Jan'y, 1773)*

Warren Hastings ordered up a second battalion from Berhampur to co-operate with Capt Stuart, but to act separately, so as to

* Letter from Mr Chas. Purling, Collector of Rangpur, to Capt Stuart, dated Bihar 20 January 1773—*Committer of Circuit Procdgs.*, pp. 916-18 (Bengal Govt. Records).

have the better chance of falling in with them. At the same time he ordered yet another battalion to march from the Dinapur station, through Tirhut, and by the northern frontier of the Purnea district, following the track usually taken by the Sannyasis, in order to intercept them, in case they marched that way. This battalion, after acting against the enemy, if occasion offered, was directed to pursue their march to Cooch Bihar, where they were to join Capt. Jones, and assist in the reduction of that country*.

We get much information about the encounters which these various detachments of the Company's troops had with the Sannyasis.

Capt. Jones came up with the Sannyasis, who had been joined by some of Darpader's people, at 11 o'clock on 28th January 1773, near Shibganj. The enemy, emboldened by their vast numbers, immediately advanced and tried to surround the British force at a distance. The Captain detached parties on the flanks and rear which defeated the enemy's tactics and forced them to retire, so as to be beyond the range of the English firelocks. The Company's sepoys with great steadiness kept their ranks and advanced without firing a musket, though the Sannyasis rockets killed one and severely wounded four of them. Finally the round-shot of the English had effect and the enemy broke and fled over the country, taking refuge in a fort 8 miles northwards, in Bhutan territory. The English, deeming a pursuit with their small forces to be dangerous, encamped at Shibganj. Next day, all the Sannyasis crossed the Tista river, sank the boats they had used, and thus escaped beyond the reach of the English. On 31st January Jones took possession of the fort of Rahimganj, as a safe base for further operations. His plan was to cross the Tista to Jalpaiguri, then "a principal fort of Darpader, where the latter was reported to be inciting the faqirs to make another stand."†

Capt. Stuart was desired by the Committee of Circuit (27 Jany. 1773) to march towards Baikunthpur where the Sannyasis had proceeded with a view to join Darpader, the zamindar of that place‡. He encountered the army of the allies, and the action which followed is vividly described in the following letter:—

"At eight this morning [2 Feby.] I had the unexpected happiness to find myself within gunshot of the united army of the Sannyasis and Mirap Deo, Rajah of the Baikunthpur country, which I was fortunate enough to rout without firing a shot till after their flight commenced. They were strongly posted behind a bank and presented me with a very extended front imagining, I suppose, that I would according to custom make my attack upon their centre. But perceiving their intention to close me in, I altered my first disposition and marched briskly up to their left flank which seemed to be their greatest dependence, as their musketry, jingals, matchlocks and banns [rockets] played very briskly from that part. My resolve to attack their left proved very lucky and for there the whole Sannyasis, who were the enemies I wanted to meet, and the only ones I had to fear, were posted. They, confiding in their numbers and elated by their former success, showed a boldness that would have done them credit had their subsequent behaviour corresponded with it: indeed, their station was very secure and it was impossible to make any impression on them with my musketry till I carried the bank that covered their front. Perceiving this and determined not to expend a cartridge till I could present it to their breasts on the points of my bayonets, I ordered the battalion to march briskly up with shouldered arms till we were within a very small distance of the bank, when I gave orders for the whole to recover. This motion, together with our observed steadiness and resolution, had the desired effect, and the enemy took to flight with the utmost precipitation: we pursued with the greatest briskness but they used a speed in their flight much superior to our pursuit. We killed fourteen of the enemy upon the field and had only two sepoys wounded. Easien Marshall was slightly grazed by a musket-shot upon the right arm. Had the enemy made but one minute's longer stand, we must have made a prodigious slaughter and if I had been aided but by one hundred cavalry, I would have cut off or taken prisoners the Baikunthpur Rajah, and the whole Sannyasi band. In their flight the enemy threw away many of their arms. I have got five of the muskets taken from Capt. Thomas's detachment, as likewise several cartridge pouches and bundles of English ammunition.

At two in the afternoon I made a second march and took possession, in the name of the Company, of Jalpaiguri, the fortress and capital of the Baikunthpur country, which the Rajah, in the height of his consternation evacuated." (Jalpaiguri 2 Feby. 1773).*

Early in February 1773 a considerable number of the Sannyasis, about four thousand, again entered Silberis and continued their ravages in that district, particularly in the parganas of Atia, Kagmar and Barabaju where they plundered upwards of ten thousand Rupees.† Their appearance at Kagmar caused alarm to the inhabitants of Dacca, and

* Hastings to Sir George Colebrooke, 31 March 1773; *Secret Procdys.* 11 March 1773, pp. 201-2.

† *Secret Consultations* 17 Feby. 1773, Nos. 6-7.

§ *C. C. P.* 2 Feby. 1773, p. 1002.

* *Secret Consultation* 15 Feby. 1773, No. 5.

† Letter from Archd. Staples, Actg. Collector of Dinajpur, to the Committee of Circuit, dated 9 Feby. 1773—*C. C. P.* O. C. 15 Feby. 1773, No. 4 (Bengal Govt. Records).

the people of the neighbouring village of Demra fled away from their homes, in fear of their approach.* Capt. Edwards with his detachment set out in pursuit. But owing to the superiority of the enemy's number he and Captains Jones and Stuart were directed to take effective measures, either separately or in conjunction, to expel them. Capt. Edwards fell in with a party of these robbers, and in the engagement that ensued the Pargana Sepoys, who seemed to have behaved ill,† gave way, and the Captain lost his life in endeavouring to cross a nullah.†† About this reverse Mr. Hatch, the Collector of Bogra, writes---

"I have this instant received the unwelcome news of Capt. Edwards and his detachment being all cut off excepting twelve sepoy, two of which brought me this news and that yesterday morning they overtook the enemy who are about 3000 in the Pargana Barabaju" (2 March 1773) §

II SANNYASI RAVAGES IN EASTERN BENGAL

In this year the Sannyasis appeared unexpectedly in several bands of two or three thousands in different parts of Bengal, in spite of the British Government having issued strict orders and threatened the severest penalties to the inhabitants, should they fail to give intelligence of the approach of the brigands. In fact, the whole of Bengal was infested by these pests, and Hastings has truly remarked in one of his letters that in 1773 the Company's provinces wore something of a warlike appearance. The following extracts** from letters of Mr Grueber, Collector of Dacca, clearly describe the situation created by these outlaws in the very large parganas of Alapsingh and Mymensingh, while the Dacca district itself was threatened --

* Collector of Dacca to Hastings, dated 4 Feby. 1773. *Secret Con* 10 March 1773, No 5.

† "Immediately on the receipt of this letter you will be pleased to direct Capt. Forbes to confine Jiram, subadar of the 14th battalion of sepoy, who commanded the detachment of that battalion which joined Capt. Edwards, and was present at his defeat by the Sannyasis, and you will order Jiram, subadar, immediately to be sent under a guard to the presidency to stand his trial before a sepoy general court-martial for having deserted his post in the face of the enemy."—Hastings to Samuel Lewis, Collector at Midnapur, dated 22 June 1773.

†† Hastings to Sir Geo. Colebrooke, 31 March 1773.—Gier's *Memoirs of Warren Hastings*, i. 296-98.

§ *Secret Procdgs.* 10 March 1773, No. 21.

** *Secret Procdgs.* 10 March, 1773, Nos 2, 4-7, 9, pp. 150-1.

"I have this day received a letter of the 6th of Magh from Krishna Roy the zamindar of the pargana of Mymensingh, advising that a body of 5000 Sannyasis had entered the pargana of Safarshahi, confined the zamindar's naib of that pargana, and did not release him without extorting from him to the amount of about Rupees 1600. They afterwards marched to Modepur, from whence they purposed to direct their course to the pargana of Alapsingh and then to Mymensingh, the inhabitants of which pargana were greatly terrified at their approach, inasmuch as to begin to desert the villages. The person who heads this body of Sannyasis is named Darseangir.

The aforementioned letter further advises that another body of this race of people to the number of 6000, headed by Motegir are marching towards the same part of the country and it is not unlikely with a view to join the former. This is the body that determined the fate of Capt. Thomas and overthrew his detachment: therefore, it is not improbable but that they may, elated with success, continue their route into the heart of this province, raising contributions and committing depredations through every place they pass; and indeed they may even march to Dacca should they be well-informed of the insufficiency of our force" (26 Jan'y. 1773).

"I have received advice from the zamindar of 4 annas of Alapsingh, that a body of 3500 Sannyasis have plundered the house of Hinhur Sircar, gomastah to the zamindar of 12 annas of the above pargana, and also Ramprasad Roy's and other houses and further that the two zamindars' naibs were under a necessity of sending a wakil to negotiate with them and, in order to withhold their lands from committing further outrages, paid them the sum of Rupees 3500. By the same channel I am given to understand that they purposed entering the pargana of Mymensingh and expect to be joined by another body of 7,000 men.—I have likewise intelligence from the sirdar of Sherpur that a great number of Sannyasis are about Chulman and that Jurawalgar, one of their leaders, is arrived there at the head of fifteen boats of these people through dread of whom the zamindar, his family, and many of the inhabitants have fled into the jungles.

About a month ago I sent twelve sepoy to Sherpur with a view of preventing as much as possible the incursions of small bodies of Sannyasis in those districts but they have no doubt found themselves unable to cope with so great a number. I have not hitherto heard from the Jamadar that commanded the above party. I beg leave to observe that there are a great number of this vagrant race in this city who carry on some trade and it is not impossible that many of them act as spies, therefore, I could wish to be favoured with your advice how I should act towards them, though I should think it would be imprudent, and answer no good purpose to expel them the city, unless we had a force sufficient to rid the province of them, as they are here more immediately under our eye and consequently less able to do mischief." (29 Jan'y. 1773).

"The Sannyasis have marched to Pattigola and have crossed the river Bangshi near the hulla, which situation lies convenient either for returning to their own country or continuing their course

this way. Small parties of them approached within six kos of us, but dispersed yesterday in consequence, I imagine, of their having heard of the preparations that were made here to receive them. The news of their approach very much alarmed the inhabitants inasmuch that many of them deserted their houses, although I gave them every assurance of protection. I have received accounts of very large contributions that have been levied by these people in Alapsingh, Chulmari, Atri, Kagmar, etc. and of very considerable sums they have plundered from merchants." (6 Feby. 1773).

"By a letter from Paccolsi dated 28th March at 5 o'clock in the afternoon I am advised that Hanumant-gir at the head of a considerable body of Sannyasis arrived at that place the 25th of that month from Atri. On the 26th they reached Chandrah, and seized Ram Lochan Bose, a gomastah belonging to some gentleman at Dinapur, from whom they took to the amount of 4,200 Rupees. They also seized the zamindar's vakil and insisted upon his showing them the way to Dacca. They came on the same day to Banzshihatt from whence, discovering they had a jungle country to pass and likewise hearing of our force at this place, they turned back to Kanchanpur on their way to Patigola and on the 27th marched towards the hills." (10 Feby. 1773).

"The Sannyasis are for the most part retired from this province. There are still, however, about eight or nine hundred on the Bhawal side and another body of the like number about three or four days march from hence. These no doubt will quickly disperse and therefore supposing your force would admit of it, I should imagine it would be now unnecessary to send a detachment to the enemy." (20 Feby. 1773).*

In the early part of March 1773 we find a body of Sannyasis, about 1500 in number, encamped within four kos of Kumarkhal. Harkarais brought the intelligence that they were part of those who had overthrown Capt Thomas and had afterwards crossed the great river {Padma ?}; they were reported to be on their route through the Mahmudshahi district towards Jessore and to have plundered all the villages they had passed through †.

III. W HASTINGS'S CAREFUL WATCH AND NEW ORGANIZATION.

However disquieting the reports might have been, Hastings worked on with grim determination. In order to free the Company's possessions from the Sannyasi plunderers he proposed to adopt further combative measures, as can be seen from the following minute of his —

'The President reports to the Board that he

* From the Actg. Chief at Dacca to the Actg. Chief at Chittagong.—Bengal Dist. Records.—Chittagong. I. 74-75.

† Letter from Wm. Wynne, Collector, to the Hon'ble Warren Hastings, dated Comorcolly 11th March 1773.—Secret Procdgs. 22 March 1773, No. 1.

yesterday received advice in a letter from the Collector of Nadia, dated the 13th instant, and confirmed by the reports of the dak harkarais that a body of Sannyasis consisting of about one thousand men were seen near Agraddip to which place they were going, this being the season of the annual pilgrimage to the Pandas of that town,—that they were armed and committed great depredations in their route. As it seems probable they may continue at Agraddip during the usual period of their devotions there, which will last about 10 days longer, the President sent orders to Lt. Col. (Gallier), commanding the troops at Berhampur, to consult with Mr Middleton on the most effectual means of destroying or dispersing these plunderers and either to employ the whole, or part of the battalion lately ordered to reinforce Capt Stuart at Dinypur on this service, if they shall judge it expedient. That the 12th battalion ordered to replace the 9th at Berhampur will be ready to march [on] the 17th and may also be employed on the same service should the Sannyasis still remain in this part of the province. *

The Board approved these measures, and each Collector was asked to issue the most express and positive orders to the zamindars and farmers of his district to watch for and send in to him immediate intelligence of the movements of any body of Sannyasis or dacoits which might appear within their limits, with particular information of the routes pursued by them, and the Collector was to signify to the zamindars that they were to attend to this order under pain of the displeasure of the Board, and to the farmers that they would be severely punished for neglect of it. †

IV SANNYASIS IN MIDNAPUR AND WESTERN BENGAL.

Reports of the presence of the Sannyasis in other districts also continued to reach the Governor in swift succession. An interesting account of their movements in Midnapur is given by Price in his *Notes on the History of Midnapore*, compiled from the records preserved in the local Collector's office (pp. 118-20).

On 3rd February, 1773, some seven to eight thousand of these plunderers reached the neighbourhood of Khirpai. The Calcutta Government immediately ordered the Resident at Midnapur to detach from the battalion of sepoy in that district all the men not absolutely necessary for the defence of his factory and send them against the Sannyasis, with strict orders not to waste their ammunition, nor to enter into any parley with the robbers, but to preserve the strictest

* Secret Procdgs 15 March 1773. No. 1.

† Ibid.

discipline and exterminate the brigands* The Sannyasis, however, were clever enough not to stay long in one place, and when the English detachment reached Khirpai, they found that the robbers (about 4000 strong) had gone off towards Cuttack without committing any disturbance, further than alarming the inhabitants. Their movements were so very rapid and their appearance so unexpected that Mr. Cotes at Khirpai, when asked to inform the Board by what means these people had come into his district and what route they had taken, could give no reply, even after making very strict enquiries.†

Early in March it was reported‡ that a body of 3000 Sannyasis had gone into Bishnupur with the intention of passing through the Midnapur jungles. A day or two later § information was received that they were at Raipur, a pargana lying to the eastward of Amainagar and northward of Ramgarh and Jhatibunn, and that they intended apparently to march that way. Captain Forbes was directed to go after them, and to use every means in his power to drive them entirely out of the Company's districts. The local zamindars were directed to assist Captain Forbes with what forces they could collect. Eventually** they proceeded from Raipur to Phulksma, from there to Silda, and thence to Alampur, and thence to Gopiballabpur, bordering on the Nagpur Bhonsle's territory.

The raids were renewed at the end of the rainy season. In October §§ it was discovered that there were two bodies of the Sannyasis within two days' march of Balasore, who evidently intended to come along the Jellasore road. Lieut. Hearsey, commanding at Jellasore, promised to do all in his power to send them back at once, but he also thought that if a gun and a few grape-shot were sent him, they would prove serviceable.

The Resident wrote in reply *** "I have agreeably to your request, ordered a supply

of ammunition. As I think it is very probable the Sannyasis may take the Jellasore road, I have ordered a reinforcement of half a company, which will, I hope, enable you to give a good account of them should they make their appearance in that quarter."

In November 1773 intelligence was received* from the thanahdar of Jaipur that the Sannyasis had arrived at a place called Kantipur, in the Mayurbhanj district, and that they intended passing through the province by the Jaipur road. Captain Thompson was ordered to get the battalion ready immediately and proceed to intercept them. Leaving one company at Midnapur as guard, he took with himself three companies and two field-pieces. In the same month the sepoys came up with a small body of Sannyasis, who had evidently divided their forces, near Haldipukhar, and halted within three miles of them.** The Sannyasi camp was pitched in a small village in the Maratha districts, upon which two small sepoy picquets were advanced, but the enemy marched away to the hills. They consisted chiefly of women and children, their rear not amounting to more than 1,500, who had not attempted to commit any hostilities. The object of their journey had only been to bathe at the conflux of the two rivers at Allahabad. Similarly, the robber bands against which Lieut. Hearsey and Capt. Thompson had been detached eluded the troops and went away elsewhere.

Treating of a subject akin to the foregoing, is the following extract from a letter†† from Mr. Alleyne at Cuttack ---

"I am informed by Kirparam Mullick Sircar, of 1,700 Gossains and 300 faquirs leaving this place (Cuttack), yesterday, destined for Benzal; they travel as beggars, and are gone to rob in their way if they can.

Accordingly, Mr. Lewis §§ wrote to the head of the Government apprising him of what he had heard. "I have, therefore, sent orders," he added, "to the different detachments out from hence to prevent their

* From J. Stewart, Secretary, to Edward Baber, Resident at Midnapur, dated Fort William, 4 Feb'y. 1773.

† Secret Proceeds 10 March 1773, Nos 10-11

‡ From Charles Stuart to the Resident at Midnapur, dated Burdwan, 17 March 1773.

§ From the Resident to Capt. Forbes, dated Midnapur, 19 March 1773.

¶ From the Resident to the Hon'ble Charles Stuart, dated Midnapur, 20 March 1773.

** From A. W. Hearsey to Samuel Lewis, Chief of Midnapur, dated Jellasore, 28 October 1773.

*** From Samuel Lewis to Lt. Hearsey, dated Midnapur, 30th October 1773.

* From Samuel Lewis to Warren Hastings, dated Midnapur 5th November 1773.

† From Samuel Lewis to Capt. Thompson, dated Midnapur, 5th November 1773.

§ From Samuel Lewis to Warren Hastings, dated Midnapur, 5th November 1773.

** From R. Hiskith to Samuel Lewis, dated Haldipukhar, 14th November 1773.

†† From Samuel Lewis to John Bathoe at Burdwan, and John Sumner, at Birbhum, dated Midnapur, 20th October, 1773.

§§ From Samuel Lewis to Warren Hastings, dated Midnapur, 20th October, 1773.

entering the Company's territories by this road, and have acquainted the gentlemen at Bardwan and Birbhūm of such a party being on their route."

Hastings, as usual, took prompt measures against these also. He wrote* to the Resident at Midnapur:—

"As I have reason to suspect some bodies of Sannyasis, faqirs, will attempt passing your districts, you will please, immediately upon receipt of this letter, to send information to all the zamindars on the several parts of your frontier that if any faqirs are suffered to enter the Company's territories through their respective possessions, or even to approach them, without timely information being given to Government, the persons who have been guilty of this omission shall meet with the severest punishment, even to a dispossession of their lands, if found to have wilfully offended.

P.S.—Since writing this I have received your letter on the same subject. I can only add my desire that you will collect the battalion together and order it to march against the faqirs, and to seize or destroy them if they make opposition."

Mr. Lewis also wrote to Lt. Hawkins at Haldipukhar, Lt. Dunn at Manbhūm, and Lt. Hearsey at Jellalore,† "to keep a watchful eye that they do not enter by this province. Should they appear near where you are stationed," he said, "you will send a man to acquaint them that no collective body of men, either troops or beggars, are permitted to enter these districts, and to desire they will take some other route. Should this have no effect, you will take such measures as you may deem necessary for their dispersion."

V. SANNYASIS EFFECTIVELY CHECKED, END OF 1773

The effect of the vigorous measures adopted and so long persevered in by the English Government at last began to be felt. We next come across the Sannyasis on 25th November 1773, when two thousand of them with three pieces of cannon on camels, appeared in the Noonī Pargana but were obliged to turn off towards Mulati, on being refused a passage by the thanahdars.‡ This band ultimately made its way to Shibganj

* Warren Hastings to Samuel Lewis, Collector of Midnapur, dated Calcutta, 27 October 1773.

† Samuel Lewis to Messrs. Hawkins, Dunn, and Hearsey, dated Midnapur, 26th October 1773.

‡ Letter from the Asst. Collector of Birbhūm to the Resident at Durrar, dated 25th November 1773.—*Letter Copy Books of the Resident at Durrar*, ii. 195, letter No. 112.

"A harkarah belonging to me just returned from Shibganj, brings me an account of the arrival there of a body of Sannyasis well armed, in number about three thousand. He says each man carries a matchlock, spear, two swords, and a rocket, and that they have with them two camels and ten horses laden with ammunition, rockets etc. This he assures me he saw himself, and learnt by enquiry that they came from Birbhūm, had crossed the great river at Sadiganj, and were proceeding with expedition towards the Brahmaputra, that they had not committed any great acts of violence, but levied small contributions from the zamindars officers and took provisions and necessities from the ryots. This account of them, their arrival, and their conduct is confirmed to me by a letter under yesterday's date from a gomastah I have at Shibganj. Mr. Middleton happening to be here I have acquainted him of this intelligence and he has in consequence sent intimation to Capt. Thompson who is, I hear, now at Godagari on his march towards Rangpur" (Dated 5 Decr 1773).*

Similar information was also received by Hastings in a private letter from Mr. Pattle, on the receipt of which he immediately wrote to Capt. Thompson ordering him to conform to the information and desire of Mr. Middleton, and to make what enquiries he could after the Sannyasis and attack them. He also gave orders for this purpose to Capt. Crawford, then stationed with his battalion at Birbhūm, and to Capt. Forbes at Midnapur, and likewise wrote to the Collectors of Bardwan, Birbhūm, and Midnapur to afford these officers every assistance in their power. Reinforcements were also held ready at Berhampur to join them if needed†

On 16th December 1773, the Governor asked Chait Singh, the Rajah of Benares, to supply 500 horse (each *sauar* receiving Rs 20 a month), to assist the Company in driving away the Sannyasis from Bengal. Capt. Toone, Aid-de-camp to the Governor, was placed at their head, and on 18th December *paricanas* were issued to the faujdars of Bengal and Bihar, directing them to give all possible help to the Captain who was going to punish the plunderers‡

* Letter from T. Pattle, Collector of Lushkorpore, to the Hon'ble Warren Hastings, dated Bauleah 5th Decr. 1773—*Secret Procds.* 9 Decr. 1773, No. 2.

† *Secret Procds.* 9 December 1773, No. 2.
‡ *Calendar of Persian Corr.* iv. 129, Nos. 703, 706-7.

"The troops of horse appointed for my [the Governor's] bodyguard in 1773 was raised, formed and disciplined by him [Toone], but did not immediately perform the duty assigned to it by its institution, being first employed on service against the Sannyasis, who then infested the provinces in vast multitudes, committing the most alarming depredations."—*Forrest's Selections from State-papers preserved in the Foreign Dept.* iii. 11324

Hastings left no stone unturned to suppress the Sannyasis. He had dissolved the Pargana Sepoys owing to their unreliability and stationed small detachments of brigade sepoy at proper posts. The banditti, however, paid little regard to the sepoy, having the advantage of speed, on which they entirely relied for their safety, they would not stand an engagement, and had neither camp equipage, nor even clothes, to retard their flight. A party of horse was, therefore, employed to pursue them. The Governor showed a strong determination to proceed more effectually against the ravagers by expelling them from the fixed residences which they had established in the north-eastern quarter of the province, and by making severe examples of the zamindars who had afforded them protection or assistance.*

Towards the close of 1773 a party consisting of four companies of sepoy commanded by Lt. Williams fell in with a large body of these people at Dinajpur and totally defeated and dispersed them with great slaughter.† A large force of the banditti next appeared in Purnea, but prompt measures were taken to expel them ‡

The Sannyasis could no longer continue their depredations with impunity. Ringed round as they were by the Company's forces, they began to evacuate the English possessions, and from 1774 onwards their incursions became sporadic. In 1775, we find, they devised new tactics and made another attempt to enter Bengal, but without success. Moving from the west, armed with matchlocks and swords they began to assemble at Allahabad in large numbers, giving out that they were going on a religious pilgrimage, and in order to pass the military station of Chunar unsuspected, they divided themselves into small bodies of less than 50 each. But the Commanding Officer at Chunar was vigilant and could not be thus imposed upon. He wrote to Genl Claverling:—

"I am now to inform you Sir, that by comparing the former intelligence I had of their intentions with the advice I have this morning

received of their present route, gives grounds of suspecting that their pilgrimage portends no good: they have for some weeks past given out that their design was to bend their route directly homewards from Allahabad, whereas I have this instant most positive advice of their being now in motion to the eastward, and in order to pass this station in the most private manner, they have divided themselves into small bodies not exceeding 50 whereas report makes them out, when assembled, near 20,000." (20th March 1775).*

The Commanding Officer, however, did not think himself sufficiently authorized to send any detachment from his garrison against the Sannyasis without application being first made to him by Chait Singh, the Rajah of Benares, for assistance. The Governor-General, therefore, desired the Rajah to compel the Sannyasis to disband and return from whence they had come, and informed him that should he require help in this direction, the Commanding Officer at Chunar would afford it.† The Sannyasis were frustrated in their object, as can be seen from the following letter from Chunar (9th April, 1775)

"I now have the satisfaction to inform you that the plan I had adopted has had the desired effect, for upon their being acquainted with my resolution and my having stationed harkarahs, who had actually stopped the first party amounting to 40 foot and 10 horse, in consequence of which the main body, although they had crossed the Ganges at Allahabad and had begun their march downwards, yet they thought it most prudent, to alter their first intention, and I now have information of their having separated in small bodies, and are bending their route homewards. Your instructions to Rajah Chait Singh must be productive of good effects."§

The determined and unwearyed efforts of Warren Hastings were in the end crowned with success. He was thus able to save the country from the depredations of the Sannyasis, and secure the public revenue which had formerly suffered very much from their ravages, particularly in the northern districts. The suppression of the Sannyasis was an achievement of which the great statesman might well be proud, though it has been scarcely noticed by the historians

* Col. Murr, the Commanding Officer at Chunar, wrote to Lt. Genl Claverling.—*Secret Procdg.*, 30 March 1775, No. 4.

† Letter to Rajah Chait Singh, dated 3 April 1775.—*Pers. Corr.* iv, 233, No. 1674.

§ Letter from G. Murr, Lt. Col. Commandg to the Hon'ble Warren Hastings, Governor-General.—*Secret Procdg.* 20 April 1775, No. 2.

* Hastings to Laurence Sullivan, 20 March 1774.
† Bengal Secret letter to the Court of Directors dated Fort William, 30th December 1773.
§ Letter Copy Books of the Resident at Durbur, in letter No 159.

THE MASAI

By CHAMUPATI, M.A.

THE Masai is the name of a Negro tribe living at a short distance from Nairobi, within what is called "Masai Reserve". This tract has been marked out for them by the Government, who look upon their free movement in other parts as unsafe for public peace.

Both physically and morally the Masai appears to be a fine specimen of chivalrous humanity. Shortly after my arrival in East Africa certain characteristics of these people were highly prized to me I have since verified the accounts given of them and found them in some respects even more civilised than the so-called "civilised" nations of the world. For civilisation, I think, if it be genuine, is a mental and moral trait, and has very little to do with appearance and manner of dress alone.

Mr Sidney Langford Hinde, sometime Collector in East Africa, who in consequence of his service duties in the Masai region, had, as he says, unprecedented opportunities of coming in contact with the Masai, writes at page 34 of his work "The Last of the Masai".—"As a race they are intelligent and truthful and a grown-up Masai will never lie or cheat. He may refuse to answer a question, but once given, his word can be depended on." Of how many other communities can a similar remark be made by an unprejudiced critic? The comment of Mr. Hinde reminded me of Megasthenes writing on the morals of the Indians during the time of Chandragupta.

The punishment for theft, if the crime is ever committed, is very severe. It increases every time the offence is repeated. Writes Hinde—"If a man is convicted for the third time of theft, the palms of his hands and the flexor surface of his knee-joints are burnt with a red-hot stick" (page 107).

The Masai divide their life into three

periods. During childhood the male Masai is treated as a menial servant. His duty is to be at the beck and call of his elders, whom he may not even address, unless spoken to. The second stage is that of a warrior, which it is the highest ambition of the Masai to be allowed to enter. Warriors are the flower of the Masai community. They own neither home nor property. Lance in hand they roam about and whatever village they honour with their visit, it becomes the pleasant privilege of the dames living there to supply them with food. The Masai have



The Masai Warriors

a code of war which may bear comparison with the codes of any of the most valiant peoples of the by-gone chivalrous ages. Mr. Hinde, from whose book I have already quoted passages, says—"There is no such thing as treachery and stabbing from behind, and it is said that an instance is not known of a Masai running away in battle." And further, "The Masai invariably warn their enemies before making an attack, and they employ no underhand methods in their warfare." At another place the same writer has—"Though the Masai understand the use of poison, they consider the practice beneath them, their code being that unless they can kill an enemy hand to hand, they are so inefficient that they are only fit to be exter-

minated" (page 85). A couple of them can easily fight and kill a lion. If in the night time a lion attacks a Masai settlement and eats away cattle, the Masai women will next morning refuse to talk to Masai youths, saying they are more manly than their male brethren.

It is in the third stage that the Masai is allowed to marry. He may take as many wives as he has the means to procure. During his career as warrior he was formally celibate, though company with girls was not prohibited him. After marriage, girls are required to be rigidly chaste. Adultery without the husband's permission is punishable with death. A few rules of married life among the Masai may be copied over by the so-called cultured nations of to-day. They appear to be an echo of the institutes of Manu. In this connection I shall again quote Hinde, to whose testimony I may add the weight of my own verification. The learned Collector says -- "During pregnancy the women rarely touch meat, they consume quantities of butter and milk, the oil contained in which is held to render delivery easier" (page 72).

As regards inheritance there are several alternate rules. One is that "the eldest male child inherits everything, but it devolves upon him to look after and support the dead man's wives and all the other children (Hinde, page 51). This is what may be called the Masai law of primogeniture. Compare with it Manu IX, 105. "The eldest son should get the whole property of his father; the rest will depend for their maintenance on him as on their father."

Another custom is that "the eldest (son) takes half (the property) and the remainder divide the other half equally. If a man leaves two sons only, the elder takes two-thirds and the younger one-third" (Hinde page 105). Compare Manu IX, 117. -- "The eldest is entitled to an additional half share."

Provision is made also for the illegitimate issue of a Masai wife. If born before marriage, a son so begotten may either remain with the parents of his mother, or be accepted by the husband with the bride. The same alternative is open to the husband in case of an illegal birth taking place during married life. Such a son, by whomsoever

accepted, is not accorded full rights of inheritance, which his legitimate brother enjoys. The rules of Manu and Yajñavalkya as regards the provision for what they call *Kanina* and *Gurha* sons, are roughly speaking, similar to the custom prevalent among the Masai.

Widows are not allowed to remarry. "On the death of her husband a widow returns to her mother." If necessary, she "may raise seed to her deceased husband", through whom alone she may inherit the late Masai's property (p. 105). "This last variety of inheritor is the same as the *Kshetraraja* allowed in Manu IX, 142:-- "The son raised by the wife permitted to do so is heir in the same degree as one begotten by the husband."

The 'Elder,' i. e., the man in the third stage of life is exempted from hard work. His is the age to take rest and smoke and drink. This last vice, by the way, is forbidden to the warrior. The administration of the village is carried on by 'the Elders', one of whom is the Chief. This stage may in the terminology of Manu be styled "The Masai *grhastha*" which is strangely ordained to fall in the declining years of a man's life. Before entering it the retiring warrior has to obtain the permission of those that are already "Elders," as did the Brahmachari of old when returning from his *Garukula*.

The affinity found among the customs of the Masai with the social rules of the Aryans has deeply struck me. It is with profound melancholy interest that I view their present gradual extinction amidst conditions that suit not the old chivalrous spirit that is in them and which they find it impossible to-day to conquer. In their recent struggles with an enemy equipped with up-to-date war-weapons they have been literally decimated. Their confinement within the Masai Reserve is working additional havoc among them. They find little water and little fodder with which to feed their cattle, which alone is the means of their subsistence. A mention of the old Masai land, from which they lately migrated draws tears to the eyes of the Masai elder with whom even a stranger will weep in company.

Arya Samaj, Nairobi,

23rd. Sept. 1925.

BUDDHIST ART IN CENTRAL ASIA

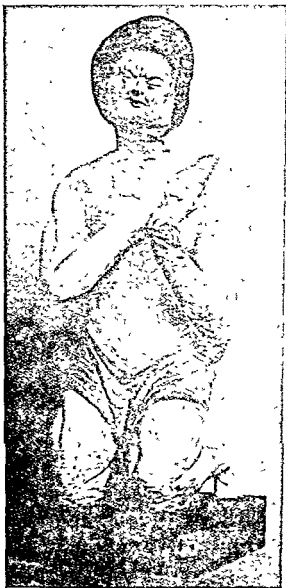
By PROFESSOR M. WINTERNITZ

IN the April number of the *Modern Review* 1925 (p. 416 ff.) I have drawn attention to Professor *Aron Le Coq's* monumental work on Central Asian Art. The fifth and last volume of this work has just been published*. It contains again a large number of magnificent plates, excellent reproductions in heliotype, some of them coloured, of a choice selection from the art treasures that have been found in Turfan, and are now stored in the Ethnographical Museum at Berlin. In the introduction the author has given, as in the former volumes, accurate and detailed descriptions of the pictures, with accounts of the circumstances under which they were found and their probable age. The volume contains reproductions both of sculptures and of paintings.

The first six plates represent plastics. Plate 2 reproduces a little clay figure of a man, bearing a heavy burden. It was found, buried under a rubbish heap, in one of the small temples at Qyzil. When the members of the expedition saw this figure, they named it at once the "dhobi." The pained expression in the face of the man who is kneeling down for a rest, is very striking. Plates 5 and 6 represent plaster-casts of two very fantastic heads, the one of a horse, the other of an elephant. The latter figure proves, as the author says, that the artist had never seen a living elephant. Representations of animals, which occur in Turkistan, are generally very true to nature.

The other twenty plates are reproductions of paintings. Plate F is a coloured reproduction of three Buddha figures painted on wooden tablets. They were found in a ruined cave at Qyzil, and are ascribed by Dr *Aron Le Coq* to the seventh century A. D. One of the figures bears an inscription in Brahmi characters and Tokharian language, which gives *Sanketara* as the name of the painter. In these pictures the right hand of the Buddha is raised (in preaching attitude)

and shows very distinctly the "webbed" fingers, while on the left hand holding the



Clay figure of a man bearing a heavy burden.
From *A. von Le Coq, Die buddhistische Spätantike in Mittelasien Part I, Plate 2*

* *A. von Le Coq, Buddhistische Spätantike in Mittelasien Teil V. Neue Bildwerke* Publishers Dietrich Reimer in Berlin, Sw. 43, 1925. Size 33x45 cm.



Ceiling-piece (mountain scenery) of a cave at Qyzil (Turfan, Central Asia)
[From A. Von Le Coq, *Die buddhistische Spätantike in Mittelasien*, Part I, Plate 9]

bowl no such webs or membranes between the fingers are seen. This is well explained by Dr. von Le Coq (But see also A. Foucher, *L'art Gréco-bouddhique du Gandhara*, t. II, Paris 1918, p. 30F ff.) The webs of hands and feet, which belong to the thirty-two signs of the Buddha, rest on a misunderstanding of a device of the Gandhara sculptors. As the stone available for the statues in Gandhara was slate, a very brittle material, the Gandhara artists used to leave thin stone bridges between the fingers of the outstretched hand, in order to prevent their breaking-off. When the Buddha holds the bowl, it was not necessary to leave such stone-bridges between the fingers, as they could not break off so easily. In a similar way the Ushnisha or protuberance on the Buddha's head, also a well-known sign of a Buddha, owes its origin to a misunderstanding. Originally the Ushnisha was only the tied-up roll of hair, which the Gandhara artists formed after the model of the Apollo-statues. When it was remembered that the Buddha

ought to have a shaven head, this was, by later artists and in legendary literature, taken to be a protuberance on the head, the first of the thirty-two signs. (Compare also Foucher, l. c., p. 284 ff.)

One of the finest paintings is that reproduced on Plate 9, a ceiling-piece of a cave at Qyzil, representing a mountain scenery. We see an archer shooting at a white elephant, a Devaputra playing the Vina, a Buddhist monk sitting in meditation, another monk flying through the air, a Brahman ascetic, and all kinds of birds and trees. Unfortunately the piece could not be reproduced in colours. Below it there is a frieze showing various aquatic animals.

Other plates show representations of Jataka stories; two beautiful heads in colours, preserved from an otherwise destroyed wall-painting; the sun-god on his carriage of which only the wheels remain; and two finely drawn flying ducks in red colours. Ducks are favourite subjects of Sassanian art. From Persia this ornament

has found its way into many paintings found in Turkistan. Plate 17 shows fragments of an animal frieze, Plate 18 a noble Buddha from a ceiling-piece in which Buddhas were represented floating on clouds, Plate 21 reproduces a wooden panel in beautiful bright colours. Fragments of two votive pictures in fine colours, showing Buddha figures, and the donors with their families as worshippers, are reproduced on Plate 23. The names of the persons are given in Uighur inscriptions. A group of Devatas (Plate 23), a lady donor with high head-gear (Plate 25), and a group

of lady donors (Plate 26) deserve also to be mentioned.

An appendix gives descriptions and plan sketches of the Avalokiteśvara Stupa near Qum-Aryq to the east of Kucha, and of the ruins of Tunshuq, with many illustrations in the text.

Like the four preceding volumes this volume, too, is a master-piece of German art of reproduction, and will be of the greatest interest to artists, students of the history of art, archaeologists, and to all lovers of the East and of Eastern art.

FOREIGN STUDENTS IN U.S.A.

By A. K. SIDDHANTA, M.A., STM (Harvard)

THERE are many who look at America with a pessimistic eye. To them, the United States form a country where the color problem is one of the acutest and therefore persons who have no white skin should better avoid that country. We cannot deny that there is a color problem in America just as we cannot deny its presence in greater or lesser degree in South Africa, Australia, Fiji, Canada and even in the British Isles. Of all countries in the globe, U. S. A. has the biggest negro population (twelve millions) and in spite of the problems arising therefrom the American negro will never leave his country because he knows that at least theoretically and legally he is equal to the white man.

This is not the place to compare the American color question with the South African color bar. We cannot discuss here even the opinion of some of my English friends who think that the South African situation is a much graver one. Let us confine ourselves to U. S. A. alone.

The foreign student when coming to U. S. A. would do well to bear in mind (especially if he happens to possess a non-white skin) that as a student he would be accepted as a guest and treated much better than one is treated in many other lands.

Various recent happenings point to the fact that the American public opinion is gradually rising to the occasion and is trying

to minimise the acuteness of the situation specially in the south of U. S. A. The most important factor which is leading that country towards the right goal is the sober educational policy of the government. Such a policy has helped to make the American negro at least six times more literate than the British Indians and that policy extended in other details to maturer students in the colleges and universities is forming a very democratic public opinion amongst the college alumni. The modern American students (there are hundreds of thousands of them in that country) trained in the best-equipped universities are becoming well-fitted to liberate the country from the conspiracy of an autocratic minority. And in this noble struggle of the American students about 10,000 foreign students are playing their own part as fellow idealists.

Perhaps there is no country in the whole world to-day which is so great a student-centre as America is. Like all other countries U. S. A. may not be perfect in all details and yet these thousands of students coming from all parts of the globe find the country very happy in most details. With the enforcement of the new Immigration laws, the foreign student may find his entrance into that country rather difficult but there are obvious reasons for it. Only bona-fide students going to approved colleges are allowed to enter: pseudo students are automatically barred.

The newcomer, immediately after he reaches his destination, is taken care of by student-organisations of his own country; and where such organisations are not found the college organisations take charge. For information, it may be said here that the organisation for Indian students, together with many others, is well placed in International House, New York City. These organisations are all mainly cultural in their ideal and according to the regulations of the House, politics cannot be confused with cultural attempts. No wonder then that sixty nationalities are happily accommodated under the same roof (at 500 Riverside Drive, New York City). This International House, perhaps the first of its kind in the world, has been instituted through a magnificent donation of Mr. Rockefeller. All university centres of America are expecting to have one International House of its own.

When a foreign student goes to a University where no such Houses exist, beside the college-organisations, the local Y.M.C.A. Foreign-Students Secretary renders all assistance. Every foreign student is very grateful to these selfless Y.M.C.A. workers.

From the applications that reach these student-organisations it often transpires that many a foreign student does not clearly know the function of these Associations. They are cultural and social organisations sustained by subscriptions from students and friends; they are not in a position to do everything possible for the applicant; the applicant will receive all the help and co-operation they can possibly offer and pecuniary help is what they are not yet

in a position to offer. A newcomer has to compete in all details with those who are already there in the college or the University and this fact, when remembered, will save many a catastrophe. To become a self-supporting student from the very beginning is thus an impossibility. The bona-fide foreign student can never be wholly self-supporting—unless he is either a scholar or a fellow—because his college duties as well as the immigration regulations stand in the way. The Immigration authorities for obvious reasons do not allow a student to spend his whole time as a worker. A duly enrolled student doing regular college work can however legally work part time if he can secure just that type of job at all seasons. In summer-time, he can however work full time and then most of the American students and a few foreigners as well earn most of their year's expenses.

An American University fully recognises the value of self-help and it does its level best to give the needy students the available jobs. Here students are not manufactured into 'perfect gentlemen' but they are given opportunity to become 'real men'. An American college is FOR the students and in many details is managed by them. Let me sum up by asserting that America is the great student country of the future because (i) its universities are well-equipped to meet all individual needs, (ii) its educational system is psychologically and socially well adapted, and finally, (iii) the student is recognised here as an asset to the University life. Hence the influx of students from all over the world to America will go on increasingly.

VICTIMS OF IMPERIALISM

By PROF. N. N. GHOSH, M.A.

OF the greatest powers of to-day, England in the West and Japan in the East, are rightly suspected of Imperialism. England has the greatest Colonial Empire and has a larger number of subject peoples under her than any other power can claim to possess. The little island kingdom of the West is the greatest naval power in the world,

and her flag flies over Ireland, Canada, Australia, New Zealand, a large portion of Africa, Hongkong, Egypt, Ceylon, and India across the seas. Force of circumstances compelled England to grant autonomy to Canada, South Africa, Australia and very recently to Ireland. In all cases the gift of self-government has not been a free gift, but

has been wrested out of unwilling hands. Loss of America was an eye-opener to British statesmen, and they did not like to repeat the mistake. In the case of their oversea colonies similarity of race also played an important part in the matter of granting autonomy. The slogan of 'unfitness' could not be pleaded against their own kith and kin any more than it can be pleaded against themselves. The British occupation of Egypt, parts of China and India, is the result of British Imperialism, the aggression of a powerful nation against weaker peoples. As such, it cannot be condoned by international morality and justice, but the pity is, while national penal laws and prisons can easily punish an individual aggressor, against his neighbour, to which he belongs, international penal laws and prisons are not yet strong enough to punish the aggression of a powerful nation over her weaker neighbours. The principle of self-determination for all nations, great or small, strong or weak, propounded by the great American Woodrow Wilson and accepted as a code of conduct by the League of Nations has yet remained a pious hope and nothing more so far as India, Egypt, Africa, China and Korea are concerned.

II

EGYPT

England persists in her control of Egyptian affairs on the plea of strategic importance of Egypt for the defence of her Empire. But is that a justification worth any weight? What fear is there that communication between England and the Eastern seas for commercial purposes will be affected any more than that of France or Germany who do not control Egypt? At best the Suez Canal may be demilitarised for any particular nation and made free for international traffic subject to the control of the League of Nations. The Suez Canal question, therefore, cannot be a stumbling block in the way of giving the Egyptians their due, namely complete independence with full sovereignty in domestic and foreign affairs.

The history of the foreign occupation of Egypt is scandalous. It is a graphic illustration of peaceful penetration into foreign lands in the guise of innocent merchants or friends. This unasked-for friendship in almost all cases and specially in the case of Egypt has proved fatally inconvenient to those on whom

this friendship has been forced. In the year 1875, the conservative Prime-Minister of England, Beaconsfield, bought the Khedive's share amounting to nearly half the capital in the Suez Canal which had been built by French engineers in 1869, in order to shorten the sea journey between Europe and India by opening up a navigable way from the Mediterranean to the Red Sea. Two years later on the plea of bankruptcy in the country through the extravagance of the Khedive, Beaconsfield joined with France in setting up a *dual control* in Egypt avowedly to set the finances of the country in order. In 1878, a commission was appointed with power to examine the *whole* of the Egyptian administration. It met with the strongest opposition from the Khedive until in the next year means were found to bring about his abdication by the Act of the Sultan.

A puppet of a Khedive was set up in the person of the late Sultan's son, Tweeki. He had joined the Europeans in the intrigue against his father and was rewarded with the *Gaddi*. He left the purse in the hands of the foreigners. The power that holds the purse strings counts for much in the political world, as also elsewhere, and the Dual Power began to control the Egyptian purse without the responsibility for the well-being of the Egyptian people. They looked after the interest of the European bond-holders first. "About half of the Egyptian revenue, then £9,229,000, had to be diverted to the payment of interest. As a result many industries suffered from the lack of due support for even in the silt-beds formed by the Nile (and they are the real Egypt) there is need of capital to bring about due results"* This high-handedness on the part of the two Western powers caused a rising led by the great patriot Arabi Pasha to free the country from European supremacy. Concurrently with the rising in Egypt, the Egyptian province of the Sudan, the region of the upper Nile, also rose in revolt under a Mohammedan prophet called the *Mehdi*. The dual control broke down before the double crisis. France, whether moved by a sense of justice or by other considerations, withdrew from Egypt.† But England did not. The strategic importance of Egypt as a

* Quoted from the Development of European Nations, 1870-1900 by J. H. Rose, pp. 412-43.

† H. Holland Rose says, "Prudence, fear of the newly formed Triple Alliance or jealousy of England drew France away."

high road connecting England with her Eastern Empire was an important factor for which England could not withdraw. Independence of Egypt had to be sacrificed as a victim of English Imperialism. Troops were sent in 1882 under General Wol-eley who finally defeated Arabi at Tel-el-kabir on September, 13. The Khedive passed under English rule. The Sudan which enjoyed the short span of independent rule under the *Mehdi* and his successor the *Khalifa* was conquered by a mixed force of English and Egyptian troops in 1898. Thus the English became the masters of both the lower and the upper regions of the Nile. The French and Russia made a half-hearted protest against British high-handedness in Egypt. But it resulted in nothing. The whole Nile valley was declared "within the British sphere of influence" by a treaty signed in 1894.

Naturally the patriotic Egyptians resented this Imperialistic high-handedness on the part of England. The Egyptian nationalists led by the patriotic Jaglul Pasha have been agitating for nearly a quarter of a century to free the country from British 'friendship'. During the crisis of the Great War the Egyptians were promised independence as a price of their loyalty to the British. The Egyptians scrupulously kept their side of the bargain. They not only did not join Turkey to whom they were bound by ties of race and religion, but they fought for the British against their co-religionists, and when the British were asked to keep their side of the bargain they shirked it. The Egyptians were given their 'independence', but an independence ticked with so many conditions that it has become a misnomer. The British have kept their extra-territorial jurisdiction on Egyptian soil. Diplomatic relations between Egypt and other countries are under British control. The Sudan which forms a vital part of Egypt, and which was conquered in 1898 avowedly for Egypt with the help of Egyptian troops and money willingly given has not been returned to Egypt as was the understanding. The British occupying the Sudan and controlling the waters of the upper Nile, Egyptian agriculture is under the tender mercy of the British and it is not too much to say that the Egyptians have real cause of fear for their agricultural industry in the lower Nile region, when large schemes of irrigating the Sudan for growing cotton are in contemplation. Therefore, the independence which has

been granted to Egypt recently as a fulfilment of the promise made during the War, devoid of full sovereign rights internally and externally, did not satisfy Egyptians. The Imperialistic England is helpless in this matter. Until and unless England can be purged of her Imperialistic designs, England cannot do justice to Egypt. The fact is that Egypt had long been marked out as a place that England wanted because of its being vitally important on the way to India. Kinglake, the historian, writing some three quarters of a century ago, long before the Suez Canal was built, prophesied that Egypt would someday be English. In chapter XX of 'Eothen' he writes.

"And we, we shall die, and Islam will wither away, and the Englishman, having for ever to hold his loved India, (*Italics ours*) will plant a firm foot in the banks of the Nile, and sit in the seats of the Faithful, and still that sleepless rock will be watching, and watching the works of the new, busy race, with those same sad, earnest eyes, and the same tranquil mien everlasting."

Hartley Withers in his book "International Finance", says that the building of the Canal, the command of the short cut to India made Egypt still more important. England bought shares in the Canal. "So using finance as a means to political object it did so still more effectively when it used the Egyptian default and the claims of English bond-holders as an excuse for taking its seat in Egypt and sitting there ever since. The bond-holders were certainly benefited, but it is my belief that they might have whistled for their money until the crack of doom if it had not been that their claims chimed in with Imperial policy. It may have been wicked of us to take Egypt, but if so, let us lay the blame on the right door-step and not abuse the poor bond-holder and financier who only wanted their money and were used as a stalking horse by the Machiavellis of Downing Street. Mr. Brailsford's own account of the matter, indeed, shows very clearly that policy, and not finance, ruled the whole transaction."

Taking the above-mentioned evidence into consideration it becomes clear that it is not force of circumstances which necessitated the occupation of Egypt. On the other hand, Egypt fell a victim to deliberate and long

* International Finance by Hartley Withers, pp-101-2.

standing calculation of Imperialistic designs of England*

* Reference 1. The Development of the European Nations, 1870-1900 by J. Holland Rose
Litt. D 2. Egypt in Nineteenth Century by A.

Cameron. 3. Egypt and Egyptian Question by Sir D. Mackenzie. 4. England and Egypt, by Sir Alfred Milner. 5. Life of Gladstone by Morley. 6. Bismarck: Some Secret Pages of His History. 7. Parliamentary Papers, Egypt, 1882 (Conference on Egyptian Question) 8. History of the Campaign in Egypt, by Col. J. F. Maurice.

SIR J. C. BOSE IN EUROPE

By R K DAS, M. A., M. SC., PH. D

REALISATION OF IDEAL

IT was over thirty years ago that Sir Jagadis Chandra Bose was inspired by the vision of unity of life between plants and animals. Besides the general recognition that plants were living organisms, there existed a good deal of misconception regarding plant physiology. The movement of sap, for instance, was regarded as a physical process. Sir Jagadis maintained that the plant was a throbbing organism, the incessant movement of which had hitherto escaped human perception. In order to reveal the inner nature of plant, he had to invent instruments of very high magnification and after constant researches and experiments for over a generation, has succeeded in solving the mystery of plant life and in establishing the principle that life mechanism is the same in the plant as in the animal.

CONTRIBUTION TO SCIENCE

The number of fine instruments which Sir Jagadis has invented for his investigations are themselves great contributions to science. But these are insignificant in comparison with his great discoveries in biological principles, namely, circulation and sensation in plant life.

Sir Jagadis has proved that the plant has a heart, and like an animal's heart, it depends on stores of energy provided from outside. Like animals, plants are depressed by bromide and excited by stimulants. The mimosa, for instance, responds immediately to an injection of strychnia, which increases the pumping activities of the heart.

Sir Jagadis has not only proved that the plant has a nervous system similar to that

in the animal, but also shown it to have reached a high degree of perfection, as marked by the reflex arc in which a sensory impulse becomes transferred into a motor impulse. He has been able to localise the plant nerve by two independent methods, namely, electric probe and selective staining. He has shown that the mimosa can be excited by an electric shock one tenth of the intensity that evokes human sensation. In a thin leaf stalk the velocity of the impulse is as high as four hundred millimetres per second, which is higher than the velocity in the lower animals, though not as high as that in the higher animals. The nervous impulse is about four hundred times quicker than the movement of the sap. Sir Jagadis has also been able to produce artificial paralysis in the plant nerve and has invented a special apparatus to prove that there is also sleep or periodical insensibility among plants. *Mimosa*, for instance, falls asleep in the early hours of the day.

PRACTICAL SIGNIFICANCE

Besides the establishment of the biological principles, there are also several practical aspects of his discoveries. The fact that drugs have identical effect upon plants and animals is of great significance upon the advancement of medical science. For instance, Sir Jagadis has made the discovery that a minute dose of cobra venom would restore the life of a dying plant. This discovery has opened up new vistas to medical experiments and researches. To a certain extent, animal vivisection may be eliminated in physiological experiments.

Not the least important is the effect of his

experiments upon agricultural science. The very fact that the growth of plants can be retarded or accelerated at will is of great importance in controlling many diseases of plants and in producing fruits and flowers for desired time and market.

RECOGNITION BY SCIENTISTS

As early as 1901, Sir Jagadis was able to show before the Royal Institute in London that every plant was excitable by electricity. Since then he has lectured on his discoveries before practically all well-known science associations in Europe and America. At first his discoveries were received with scepticism, but now they have been universally accepted as biological principles of great scientific value. Some have called him the "Darwin of Botany", while others have acclaimed him as one of the greatest living scientists.

Among his audience are to be found the greatest scientists of the world. Professor Einstein, who was present, the other day at his demonstration in the University of Geneva, said that any one of his inventions and discoveries would win him a statue at the capital of the League of Nations.

ADMIRATION BY THE PUBLIC

Sir Jagadis is a recognised figure in the world to-day. He has expounded the princi-

ples of his discoveries to a large public in universities and learned societies in Asia, Europe and America. His instruments and experiments have commanded admiration everywhere and his discourses and demonstrations have been heard and observed with rapt attention, loud applause and high appreciation. All leading periodicals and journals in Europe and America, including those which once ridiculed him as an Oriental dreamer and Indian mystic, have published his lectures and demonstrations, expounded his discoveries and their principles and recognised their scientific value and practical significance.

His contribution to science has brought home to many that science is not the property of any one race or nation. It is neither of the East nor of the West, but the common achievement of civilisation to which all nations are more or less contributors. Others have found in him the scientific culmination of thirty centuries of spiritual culture of the Hindus. He is both a mystic and a scientist. He dreams of oneness of life in the diversity of forms, yet records his vision to the millionth of an inch. It is this which has led many to find in Sir Jagadis Chandra Bose a combination of an Eastern philosopher and a Western scientist.

Geneva August, 1926

A RESUME OF THE RIFFIAN STRUGGLE

By PRABHAT SANYAL

WITH the unconditional surrender of Sidi Mohamed Abd-el-Krim, on May 26, the last vestige of Moroccan independence has vanished. The gallant leader of the Rif is now a prisoner.

The courageous struggle of the Rif against overwhelming odds was an event of world importance. The Rifian war was begun in 1919 when evacuation of the Rif territory was demanded by Abd-el-Krim the ruler of the tribe of Beni Warragel. In the first phase of the war—which might properly be termed as the Spanish phase—military operations on a large scale began to develop (1921) Krim's repeated victories over the

Spanish army shortly raised him to the position of a leader of a vast movement of dissident tribes and enabled him to style himself as the Sultan of Morocco.

But Abd-el-Krim's military prestige was really founded on a crushing defeat inflicted by him upon the Spanish forces at Melilla with the help of a small band of Rifians consisting of about 6000 men. The reported Spanish losses in the said battle were 7000 killed and 20,000 prisoners of war and the capture of a large store of munitions. It was the decisive victory of Melilla that made Krim's small force into a rallying centre for the Rifian movement.

This was followed by a period of guerrilla warfare. In 1923, Abd-el-Krim proclaimed a holy war and started a general offensive which compelled the Spanish forces to retreat towards the coast. These military successes spurred Krim's victory at Sheshuan, disclosed the utter incompetence of the Spanish commanders in charge of the military operations and resulted in the establishment of Primo de Rivera's dictatorship.



Abd-el-Krim

Large reinforcements were sent against the Rif in 1924 and Primo de Rivera himself took command of the Spanish army in Morocco. But again the Spanish forces suffered a heavy defeat at the hands of Krim at Anual losing about 20000 prisoners and a large store of military supplies. General de Rivera then pursued a new policy by which he ordered withdrawal of Spanish garrisons from the advanced zone and established a series of 'strong bases' on the coast. But this policy was ineffective and the retreating Spanish armies were constantly harassed along the whole front, from Sheshuan to Tetuan, suffering heavy losses in men and munitions. In December 1924 the Spanish outpost at Alcazar-Seguir on the Strait of Gibraltar was captured. Spain's offer of peace at this stage broke off as Abd-el-Krim demanded a war indemnity of

20,090,000 Pesetas and the evacuation of the entire Spanish Zone except the two extreme points of Ceuta and Melilla.

These events, up to the end of 1924, concluded the Spanish phase of the struggle and Krim's success was further increased by the capture of Raisuli in January 1925. Raisuli was counted upon by Spain as a counterpoise to Krim's influence in Morocco.

At this juncture Abd-el-Krim committed a grave blunder. Before he had quite finished with Spain he flung himself against France. All on a sudden the Riffian forces raided the French Zone in April 1925 and attacked certain tribes which had been allies of France. This marked the second phase—the French phase—of the war. The reason for hostilities against France may be attributed

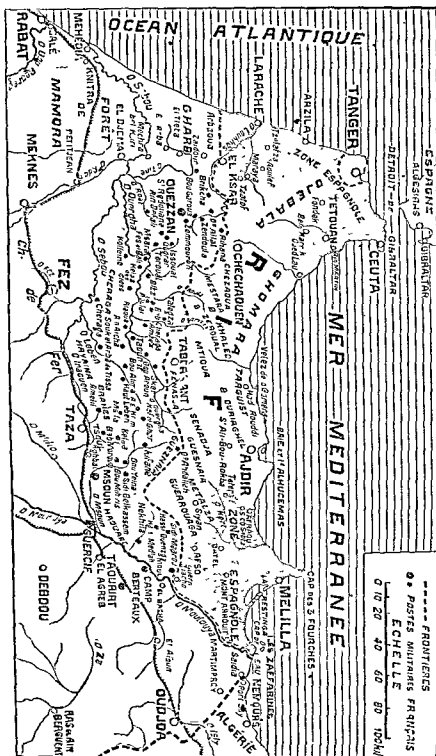


A Bone Of Contention

to the occupation of the Ouergha Zone by the French forces in 1924 which resulted in the cutting off of the Riffian tribes from their sources of grain supply. But the Riffians continued to be on the offensive. The situation took such a serious turn that Marshal Lyautey the French commandant requisitioned for reinforcements from France.



Map showing Military operations in Morocco



The Region Round Ajdir and Alhucemas
(After the latest map of the Spanish General Staff)

The system of 'scattered military posts' which had been maintained by the French in Morocco was inadequate to resist Krim's forces. Within a short time large contingents of French troops, with modern equipment, poured into Morocco. The French military operations were at the outset handicapped on account of the fact that Krim's base was situated in the Spanish Zone. A secret agreement was entered into by Spain and France in June 1925 as a result of which a joint offensive under the command of General Petain was launched against the Rifians squeezing them from north to south. As rains set in the operations had to be interrupted temporarily. At this stage (January-February 1926) Abd-el-Krim negotiated with the French government for peace, which however, broke off. Meanwhile Senator Jules Steeg who had succeeded Marshal Lyautey, was successful in winning over some tribes which owed allegiance to Abd-el-Krim.

In the spring of 1926 military operations were resumed against the Rif. About 150,000 French and Senegalese and 100,000 Spanish troops marched against a Rif army consisting of 15,000 regulars and 75,000 men recruited from amongst friendly tribesmen. Thereafter the issue was never in doubt. It was merely a question of the time the Franco-Spanish army would require to bring their whole military strength to bear on the situation. At this stage, however, a formal peace conference was held at Ouedjda but no agreement could be reached. The Franco-Spanish advance was then resumed and Tangier the capital of Rifian Morocco was captured towards the end of May 1926. Abd-el-Krim evacuated the city and asked for a truce which was refused. He was then compelled to surrender.

Referring to Spanish losses in the war the New York Herald observes '(the struggle) cost impoverished Spain billions of pesetas and ten thousands of lives'. 'The Spanish people' remarked the Detroit Free Press 'began to murmur ominously. They felt

that their money and their blood were being wasted on an adventure of no vital consequence to the nation." Regarding France the Washington Post remarks "it was difficult for France to win the sympathy of her creditors while she was carrying on what was really an imperialistic war in Morocco."

But Abd-el-Krim need not bow his head in shame, he made a good fight. The Norfolk Virginian Pilot truly observes:

"No glory can attach to the victory of Europe's strongest army over a loose aggregation of Moorish mountaineers. If there is any military glory to be assigned it goes without challenge to Abd-el-Krim and his tribesmen, who for nearly two years presented an effective resistance to the combined armies of Spain and France. That he has finally been pushed into submission is a victory, not for superior strategy nor even for might, but a victory for numbers."

The Rif territory still remains a bone of contention and the Times Paris correspondent strikes a true note when he says:

"The defeat of Abd-el-Krim and his surrender to the French liquidate him and his dream of empire, but do not liquidate all the Rifian problems. Now the question arises as to who will rule the territory in which the vanquished Rifian Chieftain tried to reign. In this region lies the Spanish Zone which Spain holds for the purpose of maintaining order. Last year the Spanish withdrew to the sea board and indicated they did not intend to try any longer to occupy the interior of their Zone. Now the Spanish are in a war sub-terfuge of the French in Morocco who theoretically have a protectorate over the whole country."

"While at this time they perhaps are not ready to say they should take over all the Spanish Zone up to the sea-board which the Spanish wish to keep it is entirely likely that they will ask for certain adjustments to prevent a recurrence in the Rif of an effort to make trouble in the rest of Morocco."

"This is not so simple as it may seem. There are international agreements which prevent Spain and France agreeing on a new line. Britain has always opposed France getting anywhere near the shore-line opposite Gibraltar and she opposes that to-day. Whether Britain would oppose moving the French line midway north remains to be seen."

"The attitude of Italy and her failure to approve the latest Tangier arrangements point to an international conference which could consider the whole Moroccan problem including Tangier."

LETTERS FROM THE EDITOR

I

ON the eve of my departure from Calcutta a representative of the Free Press of India interviewed me. As parts of what I had said have been incorrectly printed in a Calcutta Daily, and possibly in some other dailies also, it is necessary to correct the mistakes.

I had said, 'India's greatest contributions to the world are *not* jute, tea, wheat and rice', but the printer of the Daily has made me say, "India's greatest contributions to the world are jute, tea, wheat and rice." What I meant is that what India has contributed to the spiritual, moral and intellectual wealth of mankind is her greatest contribution. But the omission of the word "*not*" makes me say exactly the opposite of what I meant.

Another mistake made by the printer requires to be pointed out. I had said "India can be a teacher, but she should be at the same time much more of a learner." The word "learner" has been printed as "bearer", which in the context makes it utter nonsense.

In spiritual and moral culture India scaled greater heights and dived deeper than any other country, but in other things speaking generally, she at present lags behind.

I told the representative of the Free Press that I was going abroad to learn, not to teach. When I did so I knew, of course, that even in modern times there are Indians who have gone and still go abroad principally to teach. And it is not merely in things of the spirit that India sends out teachers. In science also India has begun to teach, her outstanding scientific teacher being S. J. C. Bose.

Ever since I left my home in Calcutta, India's dependent condition has weighed on my mind. The motor-car which conveyed me to Howrah station was made in a foreign country. The steamer which was to carry me to Europe was not made in India, nor did it belong to any Indian Steam Navigation Company. It was an Italian steamer named *Pisana*. That shows that it is not merely the Britishers, who are masters of India, who are exploiting India but other peoples also are doing so. I do not blame them at all. From

India one can make voyages to foreign countries in British, Italian, Japanese and French steamers, but, at present, there are no Indian steamers in which we can cross the seas.

This is not a mere sentimental grievance. In ancient times the Hindus were one of the foremost sea-faring and colonising peoples of the world. Even in mediaeval times and later there were hundreds of harbours which dotted India's long coast line. Think what that meant economically, intellectually and morally. At that time the ship-building industry gave employment to thousands of men, thus keeping their brains and hands busy and feeding themselves and their families. Then the occupation of sailing was profitable not only from a pecuniary point of view, but made the people hardy, daring and enterprising. The profits of the carrying trade, of carrying goods and passengers, remained in the country. Even in the days of the East India Company, ships made in India sailed to Europe, and they were considered stronger than similar vessels made in Europe.

All that is now changed. All classes of people who were formerly engaged in ship-building and navigation have now become farmers, peasants or landless labourers. As the land cannot possibly support such a large number of men, millions of Indians live in abject poverty. Of course, it is not the loss of her shipping alone which has made India poor. The ruin of India's indigenous trade and industries has been the chief cause of her poverty.

It is not merely the economic loss that is to be deplored. The daring and enterprise which characterise a sea-faring people have also been to a great extent lost. And there has been intellectual loss too. For it is not merely the literary or the bookish professions that require intelligence. Ship-building and navigation and other similar arts too require intelligence.

I have referred above to India's dependence on other people for transportation, etc. Educationally, too, she is dependent. In the steamer in which I was travelling, there were several Indian students who were going abroad for education. I know students from

one European country go to another, American students came to Europe and European students go to America for education. That is good and necessary. But European and American students generally have facilities for the highest education in their own countries, and it is only when they specialise in a subject and wish to learn all that any other country than their own can teach about it, or when they wish to give finishing touches to their education, that they have to go abroad. Indian students do not possess similar facilities in their own country, and have often to go abroad for education of a kind which cannot be called very high. Moreover, the books which our students have to read, for high education are all written in some foreign language or other. We ought to have our own books.

We had a good contingent of Indian doctors on boardship. Four of them were Rockefeller scholars. It is understood that six scholarships were offered, but the British Indian Government could not find half a dozen men to bestow these scholarships upon in a large country like India. So only four are going. What is more funny is that though one of the four will be concerned with malarial research and another with the wholesale destruction of mosquitos, they do not belong to Bengal, which is the most malarious province in India. In fact, none of the four scholars has been selected from Bengal. That, of course, is not my grievance. For if six scholarships are offered for the whole of India, some province or other must go without any. What is amusing is that though things connected with malaria were to be studied and investigated, no one should have been chosen to do so from the province which has suffered and is still suffering most from it.

I have said above that navigation requires intelligence. This does not mean that all navigators, or even all captains, possess a high order of intellect. I may be excused for retailing in this connection a trifling incident. Our good friend the Italian Consul in Calcutta gave me of his own accord a letter of introduction to the captain of the ship in which I was to sail. After boarding the steamer in Bombay harbour, I gave this letter to the captain with a "good morning." He neither nodded, nor smiled, nor offered me a seat, nor said a word about the letter or its writer. During the eighteen days that I was in the steamer, he treated me as an

utter stranger—which no doubt I was; Needless to say, after the first day's "good morning," I made not the least sign of recognising him. I hope I was not guilty of incivility. I have wondered whether the captain's behaviour was not the symptom of a superior order of intellect or courtesy or of mere captainliness.

Except this incident with the captain, I was never in any doubt as to how to interpret the behaviour of others connected with the ship;—they were clearly not discourteous. And even if they had been, I do not think that would have given me any just cause for wasting my time brooding over it. For, if even those who do not bear the least political swar over India can have their lines of steamers carrying goods and passengers to and from India whilst we have none, is not that in so far as we are concerned, partly a proof of undeveloped capacity, however temporary, and of absence of proper organisation?

The steamer was clean. As to food, I had no idea as to whether it was good or bad in comparison with that of other lines. The ship had a gymnasium and a music room with a piano. On some nights there were bioscope entertainments, and on some dance and music. In the gymnasium, those used to riding, cycling, rowing, boxing, etc. could have artificial substitutes for it. Others had their exercise by walking on the decks. When the sea was rough, it was amusing to see how grown-up men walked. Some spent their time partly in reading magazines and books. I spent some hours in reading a small book on the theory of relativity and Bernard Shaw's play "Saint Joan" with its long preface. Many passengers patronised the bar rather freely, a few Indians being among them, I am sorry to say. Betting of a somewhat innocuous kind—as, e.g., how many miles the ship would travel during the day—also went on.

There was a wireless installation in the steamer. Some hours before entering Aden harbour I sent a message home by wireless. I did this because the steamer was expected to reach Aden late at night and leave it before dawn. In fact, however, it left Aden after day-break. The wireless man told us one day—I believe it was on the 6th or 7th of August—that a message was being sent in all directions relating to a lecture delivered by Sir J. C. Bose in England. From what I heard, afterwards from the Professor, it was

about his lecture before the British Association. The wireless operator said another day that a message was being sent round about an address delivered by the poet Rabindra Nath Tagore.

We took seven days to reach Aden. The Indian Ocean was very rough owing to the monsoon, the spray sometimes reaching the uppermost deck. There was a distressing degree of rolling and pitching. With a few exceptions, the passengers all had sea-sickness and remained confined to their cabins. Having no previous experience, I was afraid of sea-sickness. But luckily, though I was probably the oldest passenger on board, I had not the least trouble; the Indian Ocean was merciful to me. I was told that I had still however to reckon with the English Channel. But fortunately the Channel, too, was propitious. Let me hope that it will be merciful when I have to cross it again to-morrow.

The colour of the waters of the Indian Ocean first made me realise why a voyage is spoken of as crossing the 'Kala pani' or black water. The waters had an unpleasant deep black colour. The Indian Ocean, to my unpoetic eyes, appeared like a vast cauldron of boiling tar or pitch. Near and at Aden harbour it was dull pale green. Afterwards in the Red Sea the colour turned to a bright deep blue. In the Mediterranean and the Adriatic too the colour was blue. And everywhere, when the crest of the waves broke into foam, there appeared to be a layer of liquid emerald covering the waves. I could not perceive anywhere a speck of red in the Red Sea; it was blue throughout. During our voyage over the Indian Ocean we did not sight any ship. Afterwards, we saw several at some distance. The only living creatures we saw were some flying fishes and shoals of porpoises, and two birds when the ship was hundreds of miles from shore. I do not know whether they ever perched anywhere on the ship, though we saw that they kept pace with it.

The heat when passing over the Red Sea has perhaps been exaggerated. During the daytime, the heat was never oppressive, as on the deck we had always a strong breeze. Only on two nights I was very uncomfortable in the cabin. Some of the younger passengers slept on the benches on the deck.

There seemed to be a sort of caste distinction on board ship between first class and second class passengers, the arrange-

ments being all entirely separate. Though owing to age and weak health I had to take a single berth first class cabin, I did not like the distinction in all its details.

It was at Port Said that I saw some of the ugly features of the customs rules. Some passengers landed there for a short time and went into the town. At the gate leading from the jetty into the town the pockets of their coats and trousers were felt and pressed from outside, and some had to open and show their purses also. The town itself, so far as I could see, is not ugly. The shops are good. There are some Sindhi merchants there. The number of bookshops is not inconsiderable. The books, magazines and newspapers are either English or French. There are a good many cafes or restaurants. The touts are a nuisance.

I have forgotten to say that none of us landed at Suez. From a distance the houses in the town appeared to me like big packing cases. On a nearer view the town appeared neat and orderly. The canal is not very broad. Ships pass along it very slowly.

From before Aden and ever afterwards before entering the Mediterranean, the African and Arabian coasts were often visible. They appeared to be mostly stretches of desert or barren rocks. I saw the island of Perim from a distance. It is, of course, fortified and garrisoned by the British.

When passing through the Mediterranean we saw some Grecian islands. When on the Adriatic we had frequent glimpses of the coast of Italy.

Life on the steamer seemed to me rather dull and monotonous. One seems to lose all touch with human affairs and mankind in general. The sea gives one opportunities for realising the relativity of time, and even of space. Every day we had to correct our watches.

Living in solitude on land is quite different from living on board a ship in mid-ocean. A solitary landsman, unless confined within walls, can move in any direction he likes, and have the company of other men, or of birds and beasts, or at least of plants. But a passenger on board a ship is a prisoner for the time being. His liberty is gone.

The Indian Ocean is vaster than the other seas we traversed. But it was not the Indian Ocean that suggested to me thoughts of infinity. It was when the sea was calmer and the atmosphere not hazy that the limitless

stretches of smooth water made me think of infinity.

Sometimes the smoothness of the sea seemed almost to be oily.

Some Arab hawkers came in boats and boarded the steamer at Suez and others tried to sell their wares from the boats themselves. The things which they had to sell were mostly beads. The amount of haggling they went through was tremendous. An Arab came on board at Suez and leaped from the highest deck but one into the sea for backsheesh, and got a small amount from some of the passengers.

There were some Arab deck passengers. They did not at all impress one as in the least superior to even the poorest class of Indian Musalmans. We became acquainted, however, with one educated Syrian Arab who could speak French and a little English. He expressed a desire to translate the lectures on mysticism which Prof. S. N. Dasgupta was going to deliver in America. He discussed a little philosophy too with the professor.

From the Italian deck passengers and the lower orders of the Italian crew, as well as the common people I saw at Venice, it seemed to me that the Italians are not as well off as the French and the English. Some of the Italian sailors had no shoes on, and some had old torn ones. The clothes and skin of some of them showed that they did not usually bathe or wash their clothes.

We were to have reached Venice on the 16th August, but we actually reached it on the 18th. The blame for the delay was laid on the monsoon. But after we had left the Indian Ocean behind, there was no strong wind at all. And in fact the steamer never reached a single port at the time we were told beforehand that it would reach it. I do not know whether such unpunctuality marks the voyage of all steamers even in calm weather.

RAMANANDA CHATTERJEE.

London, August 31, 1926

PUBLIC OPINION AND THE SOCIAL MIND

By KHAGENDRANATH SEN M. A.

THE mass of feelings which commonly goes by the name of public opinion has received a definite scientific interpretation in the term "social mind", which is a more comprehensive term than what MacDougall signifies by the "Group Mind." It is a recognised tenet of modern social sciences that human beings act in groups or more accurately in "association." Civilisation progresses by the progress of the associative habit of mankind, by the development of the social impulses. It is a significant fact that the intellectualism of the nineteenth century has yielded place to the anti-intellectualist movement led by Bertrand Russell, Graham Wallas and others; while on the other hand, the theory of natural selection is being slowly but unmistakably replaced by the theory of rational selection so far at least as the applied social sciences such as eugenics and civics are concerned. Taken by them-

selves, these two tendencies may seem to be mutually exclusive and contradictory, but a deeper reflection will show that these two tendencies are complementary and blend into one great movement of the modern age, namely the enormous development of association as the leading factor in the progress of civilization. With the mastery of man over the elements of Nature and the gradual dissipation of the gloom of superstition which hung round the daily toils of our rude forefathers, the theory of the survival of the fittest received a new interpretation and an objective explanation came to be attached to the term 'fittest' instead of the subjective explanation recognised in the field of pure biology. Survival value is now measured not in terms of the physical being itself but in terms of the social values of different groups. Those groups survive within which the social instincts are stronger and the consciousness of kind more definite. The

colossal giants of the pre-historic ages of whom traces are still to be found are now extinct. It is the civilised man, puny in comparison with those giants that has far outclassed his brother-creatures. Even among human beings, the fine specimens of rude culture that are still to be found in caves and in the remote parts of the world are fast dying out. It cannot be said that they are dying out for want of food or physical health; it is simply because they have very low survival value. In other words, survival has no individualistic meaning. It is essentially a social phenomenon and has a value so far as it is recognised by the group as a whole. We thus come to realize the importance of the association in the valuation of activities and to realize also the concept of survival as a result of this valuation. The anti-intellectualist movement of the present century rightly emphasises on those emotions and instincts which are both the result and the cause of association, and did a distinct service to humanity by pointing out the errors and unrealities of a purely rationalistic philosophy such as obtained during the last century. The complex of instincts and emotions that determines man's behaviour under stimulus can in no circumstances be eliminated in a consideration of the means of human happiness.

Thus human behaviourism is a synthesis of the rational and the irrational. It is rational so far as the cosmic process is checked by the rational process, for instance, the modern movement for birth control. It is irrational in that all endeavours must have a social value, appraised and accepted by the group, and the group, it may be repeated, is never swayed by purely rational considerations.

We thus arrive at a correct estimate of the social mind. Professor Hobhouse thus defines and explains the term: "This term is simply an expression for the mass of ideas operative in a society, communicable from man to man, and serving to direct the thoughts and actions of individuals. The kind of unity which attaches to the social mind is not definable in general terms. It varies from case to case. In the more complex societies, there are for example many institutions, each with its distinct ethos, and the existence of this ethos means that the institution lays a plastic hand on all who enter it, and with greater or less thoroughness moulds their lives and actions.

As an individual may and probably does belong to more than one institution, he is subject to influences of this kind from more than one quarter. There is thus in a sense more than one social mind that claims him, and this alone will suffice to warn us against the supposition that the social mind is necessarily something common, for example, to all members of the same political community. Such a community may, indeed, if highly developed, possess a very clear unity of its own, and enjoy a very distinct order of ideas, marking out the behaviour of its members in no uncertain fashion. But if highly developed it probably is the seat of many constituent institutions, each with a corresponding ethos, tradition or mind of its own, operating on its own members in similar fashion. By the social mind, then we mean not necessarily a unity pervading any given society as a whole, but a tissue of operative psychological forces which in their higher developments crystallise into unity within unity and into organism operating upon organism."*

This passage from Hobhouse anticipates much of the philosophy of the political pluralists. My object in quoting the above extract, however, is to show that the social mind is a complex of many influences. It is thus a changeful dynamic entity, varying with the nature of the influences which are at work at any given moment of time. It thus eludes any definite expression: the press and the platform are only so many indicators of the influences at work, they do not express the social mind. But here again we must differentiate the rational from the irrational aspect of the formation of the social mind. The Press and the platform may represent, misrepresent or anticipate the influences that contribute to the formation of the social mind. Misrepresentation is an appeal to the irrational elements of human nature: anticipation is often a rational endeavour to mould the social mind. The studies of Le Bon have thus first-rate psychological significance.

The crowd mind is the social mind predominantly under the sway of irrational forces. It is a tragedy of the world that the human mind is more easily swayed by irrational elements than by rational thought, by the demagogue than by the philosopher by

* Hobhouse: *Social Evolution and Political Theory*, 1922, pp. 97-98.

an appeal to the sentiment than by an appeal to reason.

It cannot, of course, be gainsaid that an appeal to the sentiment has often produced results which have been of immense service to humanity. But scientists in search of data on which to build up the edifice of human happiness cannot accept with any self-complacency such an ephemeral foundation of social behaviour as the passing humours of man. The anti-intellectualist school has erred in this that they have in their revolt against rationalism given undue prominence to the irrational aspects of human behaviour and have in a way ignored the tremendous influence of telic processes.

II

Having thus known the true nature of the social mind, let us now see how it is reflected in human activities. There is a continuous selective process going on among the mass of ideas operative in a given society at any given time, and human activities in so far as they are not unconscious are largely coloured by this selective process. It is as a result of this selective process that the social mind emerges. It is thus a product of the ruthless application of the principle of rule and subordination. Certain ideas wield a dominant sway over others—though the predominance is not always very effectively crystallised,—and come to be recognised as constituting the social mind. Similarly, in human association, there is always the postulate of organization and organization always implies the principle of rule and subordination. There is no real freedom of thought so highly prized by the school of Mill and Spencer. It is always an ideal which can never be attained in practice if human beings continue to be what they are. In the first place, thought is hide-bound by the race, the region and the moment. Organisation is secondly, an inevitable evil (if human beings are to progress at all) so far as the freedom of thought is concerned. It makes freedom the pre-eminently social quality that it is. But it also makes for a principle of rule and subordination. But we must clearly understand the implications. We do not necessarily mean that one dominant man like one dominant idea will kill and destroy the rest. Far from it. We mean that it is only through the predominating members of the group that the group itself can have its being, otherwise it becomes a pack liable to be blown over at

the most trifling tempest. The social mind, in practice, is thus the product of the minds in interaction of the predominant members of any group. By predominant members, it may be repeated, we do not necessarily mean members who are physically strong, or even those who are very wise and learned but members who have developed their social impulses in the highest degree, whose impulses and aspirations are the impulses and aspirations of the group they belong to.

All this implies a perfect and altruistic organization of the group. In fact, without willing subordination of the many to the domination of the few, in the interests of the group there can be no true social mind; and in so far as the domination is exercised in the interests not of the group, but of a section or class only, the social mind is corrupted, and there exists instead of a social mind a sectional mind or a class mind, if such words may be used. The leaders of a group *ipso facto* must identify themselves with the group they stand for. The group is simply a moral background, it is the centre of the forces which find expression in the thought and action of the group leaders. As the nature of the group is determined by considerations of the race, the region and the moment, or rather the age, so the leaders also stand as the faithful representatives of the race, the region and the age. The last of these gives scope for the play of personality. We speak of the farsight of a leader. This way of estimating a leader loses sight of his essential quality, as the leader of the group. The word farsight is a misnomer. If the leader sees what others cannot see or appreciate, he cannot lead the group until the contingencies arise. Wise men make poor leaders: They contribute only a nerve, may be strong, towards the making of the social mind. If however, they are entirely of a different vein of thinking from their fellowmen, so far do they exist outside the group and have nothing in fact to contribute to the formation of the social mind.

We thus see the role of the leader in the formation of the social mind. We now turn our attention to the common members of the group and see how their daily hopes and fears, their struggles and aspirations find expression in that psychological entity called the group mind. The masses hope and fear, struggle and aspire, it is the duty of the leaders to interpret these hopes and fears,

struggles and aspirations and guide them on to fruitful results. Now what do the masses hope for and fear, struggle for and aspire after? Subordination may be altruistic. But these hopes and fears, struggles and aspirations are not obviously directed towards the attainment of some philosophical and therefore imaginary ideal of "common good." These concern intimately the whole walk and conversation of individual human life. In other words, these are entirely the private property of the masses: and in so far as these are all or for a large part focussed on any one point common to all, so far they make for the emergence of a social mind. The masses are never as a whole fired by idealism, except for brief scintillating periods when histories of nations are made and unmade. Apart from any considerations of these exceptional periods, the social mind is thus no more abstract theory, but an immensely practical product. The social mind consists of ideas that have the widest practical application. It is dynamic and amorphous in its early stages, no doubt, but as it develops by the interaction of minds, it crystallises and becomes a force of tremendous magnitude in the shaping of human destiny.

III

Now, in what relation does public opinion stand to the social mind? One should be warned against confusing the two words, public and social. The public is not a mere group or a social class. Its members belong to various groups and social classes. There is thus a clashing of interests, an interaction of many social minds. It is only in the highest form of association in which all the interests are evenly balanced, that anything approaching a unity of purpose can be found. By public opinion, however, we postulate a unity of views pervading a given society as a whole. It is a question how far public opinion, thus conceived, exists. There are two objections against such a view. In the first place, there is no such unity, and there is, nor there can be, any real balancing of interests of the different groups except on certain specific matters. Anarchists cannot be balanced against state-socialists without one or both of the parties ceasing to be itself. Secondly, the objection advanced by the political pluralists. They argue that the monistic state is a clever fiction, that the real state is essentially pluralistic. The

various associations within the state are real autonomous groups and the allegiance which a member of a group owes to his group is more real and effective than his allegiance to a supposed entity called the state. Hence, it is the group mind or the social mind which has any real existence, and public opinion representing a unity pervading society as a whole is a fiction which is tolerated by sufferance. It is precisely for this reason that Professor Hobhouse dropped the term general will in favour of the term social mind. "The general will", says he, "is an entity not always to be discovered, and the use of the term leads to the most inhuman torture of evidence to prove that there is a generality of will where there is none." (Ibid, p 97 foot-note).

We must note, further, that the social mind though changeful and dynamic has an element of permanence and pervasiveness. "It covers all those modes of action that the existing constitution of society dictates, all the institutions that it maintains, all the customs that it prescribes" (to quote Hobhouse again). It is changeful and dynamic so far as the social constitution is changeful and dynamic. But public opinion has no element of permanence. Even if a particular policy be favoured by public opinion for a period of say, two hundred years, we cannot be sure if it is due to any element of permanence in public opinion. There is nothing in the constitution of the public which warrants us to conclude that its opinion has any determinant which even for practical purposes may be regarded as constant.

But the word public has received a new connotation in practical life. It means the largest group in the State, the political community or the State itself. The existence of a purely political community is absurd so far as the modern states are concerned. The Hellenic ideal seems to have been lost to the world for ever. The state as the type of centralised authority exists no more. Delegation or decentralisation of its powers and functions has replaced the old world ideal of a centralised authority. Hence groups have come to play an ever-increasing part in the life of the community, and the public means nothing more or less than the majority of the groups combined for the time being. There are a few here and a few there who have made politics their life-study. The politics such as Aristotle and Plato taught and such as the

idealistic philosophers sought to inculcate. But the rise of the new Psychology points to the stern fact that the great mass of mankind are swayed more by the interests of the group than in the interests of the so-called state. Public opinion, thus, has scarcely any value as a realistic study.

The fault of the upholders of the pluralistic theory of the state lies in this that there are some matters common to all the groups, so that the members of all the groups together form a community political for the purpose under view. Every group, for instance, is interested in the maintenance of law and order, save perhaps a negligible minority who depend too much on the altruism of mankind. So far as these matters are concerned the 'public' is in need of something like a super-association capable in the discharge of its duties, of over-riding the claims of other groups organized within the state. It is not my purpose to enumerate or give an exhaustive list of all the topics which come within the purview of State action. Law and order stands as the type of all the topics. There is a social mind in the sense of a general will with reference to these topics, general or common to all the groups. The moral sanction which the State has behind its regulative activities is the moral sanction afforded by all the groups together, irrespective of their particular creed. There is no clashing of interests, no collision of motives, so far as these matters are concerned, and everyone is a citizen of the State. The will of the State is here the will of the individual person and we need not enter into any useless controversy as to whether a law is the product of a sovereign will or is objective. Duguit, for instance, maintains "that there is a rule of law above the rulers and the ruled, a rule which is compulsory on the one and on the other; and we hold that if there is such a thing as sovereignty of the State, it is juridically limited by this rule of law."* These rules of law are nothing but what Duguit calls "guaranteed norms"† and which represents the element of permanence, already referred to in the social mind. Be that as it may, the State cannot be regarded but as a collective person so far as topics like law and order are concerned. Here there is no opposition between the individual and the

collective interest; and there is a very real public opinion in favour of or against the State in case as the State undertakes or refuses to undertake its essential functions.

This does not carry us very far in our everyday conception of public opinion, no doubt. This is because in our everyday use of the term we confound public opinion with what really is the social mind or the group mind. Wherever we refer to public opinion, we refer in most cases to the mind of the interested group, and words like the picture-going public, football-going public, the reading public are not rare. There is only one exception to this, namely when the tyranny of a particular group exasperates members of the other groups. People may be excused if they say that public opinion is strong against that group. But we must note that what is called 'public' here is nothing but a temporary combination of a large number of groups and its opinion may not reflect a permanent social attitude. Repetition like imitation hardens social behaviour and raises it into a standard; thus, repeatedly expressed public opinion leads to the formation of a social mind.

IV

The next problem which we are to discuss is whether public opinion or the social mind is an independent psychological entity. The behaviour of the crowd first suggested this question to the mind of the student of social theory. A member of the crowd often behaves very differently when in the crowd than when outside it. A man loses his rational being in the being of the crowd. Shakespeare who had a perfect knowledge of human psychology has beautifully illustrated this aspect of human behaviour, when in crowd, in the mob-scene in *Julius Caesar*. Within one hour, the crowd swung from one extreme of opinion to the other, and applauded both Brutus and Mark Anthony. The crowd mind is specially evident during periods of unrest, social and political. The days of the French Revolution constituted one such remarkable period, and the phrase *vox populi vox dei* has been handed down to us as a glorious euphemism. India, of the present day, also has entered upon such a period when people have lost their self-confidence and are borne along like feathers on the currents of crowd-mind. Members of a crowd seem to be acted on by an external force, or by an external agency, of unusual magnitude. The army

* Leon Duguit : *L'Etat*, § 178.

† *Ibid.*, § 191.

in action in spite of its organization is always a crowd with an unusually powerful crowd-mind. A soldier under its influence does not hesitate to commit crimes the very contemplation of whose magnitude sends a thrill of horror through his heart when the magic of the battle-field is removed. The reason is that the crowd appeals to the purely irrational nature of man which thoroughly hypnotises his reasoning faculty. Reason wages a perpetual war with un-reason for the mastery of human heart and it becomes a tragedy when it has to acknowledge a complete defeat.

The crowd-mind, however, is an exceptional phenomenon. The social or the group mind is a very different thing from the crowd-mind. The social mind is a moving equilibrium, it is a function of the social constitution. It has a social will and it has all the psychological attributes of the individual will. It transcends the individual will, however, only in this respect that it is not realized in the mind of any single individual yet it is evident that it cannot have its basis elsewhere than in the individual mind. It is the individual minds in interaction that produce the social will exactly as it is individual ideas in interaction that results in the individual will. Thus the social mind cannot be called an *independent* psychological entity. As we have already said above, the social mind is not a mere philosophical abstraction. It is the parent of the traditions which are fixed standards of social values but allows conscious endeavour to interpret or mould them in terms of the race the region and the moment.

About the comparison of the social mind with the individual mind, and the psychological characteristics of the former, much has been said*. It has for instance, been argued that "the collective presentation is formed by a fusion of individual minds. But 'fusion' is a thing not yet discovered by psychology, not even by psycho-analysis, even in the 'complexes' each instinct is discrete in its functioning, it can be reinforced and inhibited, but with 'fusion' with another it cannot produce a new instinct with a new line of behaviour"† Dr. Carr takes objection

even to the word 'interaction,' because by mind he understands a self-acting and non-interacting thing. There can be intercourse of minds, no doubt, and this intercourse of minds is "independent of time and space and is purely an ideal relation between minds which involves no identity of content and no interchange of energy." MacDougall believes that the group is entirely a psychological phenomenon and believes that the group thinks, wills and acts. The idea of the group, however is not without but within the individual mind, and the process of its formation is psychological and can be interpreted only in terms of the mind. "The individual never constructs physical society deliberately, society is prior to the individual but the individual mind is prior to the concept of social mind"*

The social mind cannot be superior to the individual mind because the end of human life is the development of personality which creates and re-creates the traditional values, so the continuity or the perpetuation of the social mind is not independent of the individual but is entirely dependent on individual acceptance and individual modification on what Professor Hobhouse called traditionalism.

To regard the social mind as an independent psychological entity has its parallel in political theory in the conception of the monistic state, as an independent political entity. The monistic state is a re-orientation in the terms of Rousseau and Burke of the monarchic absolutism as taught by Hobbes and Bodin, or by the theological school. The emergence of associational life within the state after the industrial Revolution has made the one as erroneous as the other. As in political life the real centre of activity is the group, so in the matter of social theory, we cannot lose sight of the individual mind. When Aristotle taught that man is by nature a political animal, he did not mean that man is to sacrifice his self or personality to the altar of a hypothetical society. No claim of a society can be tolerated if it has no reflex in the needs of its member, in other words, a social claim must have its origin in individual need. Public opinion, similarly, if it wants to be of any real force must be really public, and the opinion must be real and effective.

The social mind is independent in so far as the intercourse of minds is independent of time and space. A man, psychologically

* See a very able Article on "the Group Mind" by Prof. Dhurpati Prasad Mukherjee, in the *Indian Sociological Review*, Vol. I, No. 2, the Organ of the Lucknow University Sociological Association, published periodically.

† *Ibid.* p. 115

* *Ibid.* p. 118,

and physically is never born with an open mind. He is born into some family, some social class and some political community. He is born into a social and political "heritage" this heritage consists of the traditions of his family, of his class and of his community. Directly a man is born he is faced with customs and standards set up by his forefathers, and crystallised by the hoary antiquity of age. No civilization has ever been so burdened with precedents, customs and traditions as the modern civilization, and none of the modern civilisations are so old as the Hindu civilization. On every question and problem likely to arise in life, a Hindu is faced with answers given and solutions premeditated and attitudes fixed from which there is no escaping for the ordinary individual. It requires the greatest moral and mental effort to do away with these fixed standards of morality. The transitional age is usually marked by efforts at a recreation of the traditions and customs in terms of modern ideas. Thus the social mind as an independent psychological entity is not a fiction of philosophy, only a misleading explanation of our social inheritance.

We should not and would not distort evidence or facts to show that the decision of the social mind is one in which everyone of the group participates, far less agree. We have already noted the role of the leader in the formation of the social mind - we have also referred to the binding force of custom and of a fixed social attitude against which there are many minds which are constitutionally incapable of protesting. For them it may seem in either case that the social mind is something like an independent external force. This however may explain the fact but does not explain what is really important, viz, the process. If we study the process, ignoring the exceptional case of the hypnotism of the crowd-mind, we will see that the social idea has its origin in the individual mind, and irrespective of the fact that mental intercourse transcends time and space, it is not a separate entity governing the social relations of mankind from without. Man is too rational to be governed by a power from without which totally denies his rational existence. The aim of all institutions after all is the development of personality and the history of mankind shows that mankind has always refused to take orders from an external agency which does not admit of any rational judgment of value.

V

The one and the single purpose of this essay has been to warn the reader against any uncritical assumption of a divine nature for *vox populi*, and the social mind. We should always be on our guard lest we mistake the crowd-mind for the public opinion or the social mind. We should always be warned against taking anything as a "settled fact." The world progresses by change; an organism change; an organism changes from within. The social mind being an organic product must change from within to keep abreast of the march of events, however painful the process in the initial stages might be. A community which is so hide-bound by customs and traditions as to make any change impossible is doomed to stagnation and death because change in the sense of adaptability is the very principle of life.

With the enormous facilities which the modern world affords for the free communication of ideas and sentiments leading not unoften to mental anarchy, and with the extension of the suffrage based on a wrong principle of representation, the idea *vox populi vox dei* has come to be regarded as an axiomatic truth. A public opinion, in the sense in which we have used the term, is really something divine if it is real and genuine. But what we call public opinion in a modern democratic state suffers from two serious defects, because in the first place we conceive of public opinion as representing a unity pervading society as a whole, which under the modern pluralistic organisation of the state is an unreal assumption; and secondly, the emergence of party caucus or machine in political life and the ease with which public opinion can be manufactured at will strike at the root of the whole conception of public opinion as we commonly understand it. Public opinion has received a scientific interpretation in the conception of the social mind which by its very nature cannot be manufactured and set to work upon human beings from outside. Underlying the conception of the social mind is the idea of the group. The group idea is the mainspring of all social activities of the present day; there is everywhere a delimitation of the sphere of the state in favour of corporations and municipalities.

But the group idea itself has a tendency to become tyrannical. We have in the pursuit of material wealth exchanged slavery to



A Gold-plated Bronze Image

[Recently discovered in Mahastan in Bogra (North Bengal) and kept in the
Varendra Research Society's Museum at Rajshahi]

a human despot into slavery to a mechanical "organisation." Organization now controls human beings instead of human beings controlling organization. The Press in modern countries like England and the U. S. A. is thoroughly organized, one might say, excessively organized. The social mind accordingly suffers from organization in so far as it is barricaded with artificial frontiers, damping free expression and communication of thought and placing healthy criticism under an interdiction. What is wanted is freedom from

all these restraints, freedom from the trammels of an artificial public opinion setting up artificial codes, standards and traditions, freedom from excessive organization. Organization is necessary to avoid dissipation of energy. When and where is there an excess of organization is to be determined solely with reference to the real condition of any particular society. And the sole aim for every member of the community ought to be to subordinate organization, however, efficient, to the development of the human Personality.

A GOLD-PLATED BRONZE FROM MAHASTHAN

By N. G. MAJUMDAR, M. A., B. L., S.

Curator, Museum of the Varendra Research Society, Rajshahi.

A very interesting bronze image, of which illustrations are published here for the first time, was discovered sometime ago on a mound near the village of Mahasthan in the District of Bogra (North Bengal). The mound is locally known as Balai Dhap and situated immediately to the West of Palasbari. one of the many hamlets which lie in a belt around Mahasthan. Together with these it formed in bygone days part of an enormous city overlooking a tract of land watered by the river Karatoya. The site of this ancient city, which is generally identified with Pandravardhana, is studded with a very large number of high mounds and tanks, and abounds in architectural and sculptural remains. Amongst these relics, which have hardly yet come to the notice of scholars, attention may here be drawn to a stone lintel carved with Dhyani-Buddha figures, lying in the Public Library at Bogra. On grounds of art, it cannot be earlier than the Pala period, and it testifies to the existence of a Buddhist establishment at Mahasthan. From the occasional find of gold coins of the Gupta Dynasty e. g., of Chandra Gupta II, at and near Mahasthan and the discovery of the image under review it may be inferred that the city which once stood on the site was as old as the 5th Century of the Christian Era.

Soon after its discovery the image was brought by a villager to Mr. Prabhas Chandra

Sen. B. L., of Bogra who perceived its importance and intimated to Kumar Sarat Kumar Roy, President of the Varendra Research Society that he was arranging to have it acquired for the Society's Museum. Accordingly I was deputed to Bogra in September last to take charge of the image, and thanks to Mr. Sen, I was able to bring it over to Rajshahi without much difficulty.

The figure is in the round measures 2 ft. 9 ins. in height, its greatest width being 9 ins. There are two tenons attached to the feet, but the pedestal into which it was morticed is missing. It represents a standing male figure with two hands. The lower portion of the right hand has disappeared and that of the left hand from the wrist downwards was found detached from the body. The figure has matted hair tied up in a knot on the head and falling in wavy locks over the breast and shoulders. In front of the knot is placed a miniature seated figure in the Earth-touching attitude (*bhumi-sparsa-mudra*). The presence of this figure makes it certain that the image is a representation of Bodhisattva Manjusrī one of whose distinguishing features in iconography is his coiffure bearing the effigy of Akshobhya readily recognised by the Earth-touching attitude. The right hand of Manjusrī is too far gone, but from what is left of it, it is not difficult to imagine that it most probably

exhibited the *Vavada Mudra* or 'the boon-giving attitude' as found in certain specimens of Manjusri (e. g. Indian Museum. N. S. 2073). But unlike those the present image does not carry a lotus-stalk in his left hand, although the arrangement of fingers, it should be noted, is identical in both the cases.

Across the upper half of the body is a piece of *uttariya* or 'scarf' which passing over the left arm is made to fall at the back. The lower half of the body is clad in a garment which terminates a little above the ankles and shows two conical projections on the right and left legs. The cloth is tied round the waist below the navel and kept in position by means of a double-stringed girdle. The end of the garment, which is in folds, hangs between the two legs reaching as far down as the ankles, and is treated in a zigzag fashion. On the left shoulder the figure wears something like the sacred thread marked by a thick wavy line. The ears, which are decorated with plain tops, are executed in a realistic manner and do not touch the shoulders as in mediaeval representations. The figure has open eye-lids, the eyes being inserted in silver as in a brass Buddha from Kangra (Vogel, *A. S. R.*, 1904-5 p. 108). The pupils are well marked. The *tritali* marks on the neck are very prominent and the face is made fleshy and roundish in appearance with fully expressed thick lower lip.

The whole figure is well-modelled not excluding even the feet and has a simple and naturalistic air about it for which we look in vain in mediaeval sculpture. The close-fitting drapery and the general style of the image are again characteristic of Early Gupta Workmanship. The paucity of ornaments is remarkable. Two ear-tops and a girdle are all that the artist could offer for the embellishment of his figure. This is a great contrast to the inordinate taste for over-ornamentation and complexity of design which become prominent factors in all artistic attempts of a later period.

The technique displayed by the artist in the making of the image calls for a few remarks. It was cast in bronze of which copper was evidently the chief ingredient and the process of casting must have been something akin to what is generally known as the *cire perdue*. The broken hands have brought to view a portion of the inner side of the object and revealed that, like the colossal Buddha of the Gupta period from Sultangunj in the

Birmingham Museum, it consists of a solid inner core and an outer encasement (Smith, *History of Fine Art*, p. 172). The core was made of non-metallic substances like husk etc., which in the process of casting assumed a charred character and blackish complexion. A kind of black substance was found inside the Sultangunj image (J. A. S. B., 1864, pp. 366-7) and a similar material came out of the broken left hand of the Mahasthan image in course of cleaning. As regards casting the system at present in vogue in Nepal may be compared. My informant Mr. Bhikhuraj who himself owns an image factory in Nepal described to me the main outlines of the process as follows. Prepare a wax model of the object to be cast in metal. Mix cowdung with fine clay and apply two or three coatings of it all over the model. Dry it in open air in the shade. When it is dry apply a few coatings of fine clay mixed with husk to the model. Dry it again and then fire it on logs of wood. The wax melts away in heat through a hole, leaving a vacuum. Pour the molten metal through a hole into the vacuum and when cool remove the clay encasement. Finish it off with a chisel. This however would not explain the existence of a non-metallic inner core in the Mahasthan and Sultangunj images for which probably a somewhat modified method was adopted.

We are not yet in possession of any definite knowledge of the method of preparation of the amalgam and of the respective proportions of the alloys. In India the amalgam is supposed to be of *Ashtadhatu* or "Eight metals." But other combinations appear also to have been in vogue. Two texts known from MSS kept in the Bibliothèque Nationale of Bangkok in Siam respectively deal with the manufacture of Brahmanic and Buddhist icons and give the proportions of metals used in the amalgam. It is of three kinds, *navatloha*, *sattatloha* and *panchalatloha*. According to M. Coedes (*Bronzes Khmers*, 1923, p. 15) the proportions are as follows: *Navatloha*: (a) 9 parts gold, 8 parts silver, 7 parts copper, 6 parts zinc, 5 parts mercury, 4 parts tin, 3 parts iron, 2 parts bismuth and 1 part lead; (b) Equal proportions of gold, silver, zinc, mercury, tin, iron, bismuth, and lead, and copper *ad libitum*—*Sattatloha*: 7 parts gold, 6 parts silver, 2 parts copper, 4 parts zinc, 3 parts mercury, 2 parts iron and 1

part bismuth, — *Panchaloha* 5 parts gold, 4 parts silver, 3 parts copper, 2 parts mercury, and 1 part iron. The texts just mentioned were probably based on Indian originals which are now missing. It appears that in Siam the proportion of gold was the determining factor in the preparation of the amalgam. It is, however, doubtful whether gold was really used in such large quantities.

What makes the image specially interesting and gives it a unique place in the field of Indian bronzes is that it is plated all over with gold. The gold plate which may be somewhat thinner than an eggshell has crumbled off in a good many places owing to the wear and tear of time. But sufficient traces still remain to show that the figure must have been a great beauty in its original condition. Gilt bronze images are well known in the Lamaistic School (Waddell, *Lamaism*, p. 329) and the Newari artists have preserved to this day their

traditional method of gilding bronzes which was briefly described to me by Mr. Bhikharaj. On the chiselled smooth surface of image they apply a preparation of mercury and then a quasi-liquid paint of which the chief ingredients are gold dust and mercury. Finally the image is heated in crowding fire and the gold plating thus sticks permanently to its surface. The system of gold plating of images was probably introduced into Siam sometime after the 8th Century A.D. In some of the broken Khmer bronzes, especially in the folds and creases (e.g., of the drapery) represented on them there have been found traces of a gold encasement (*Bronzes Khmers*, pp. 15-16). The discovery of a gold-plated bronze of the Gupta period in India now indicates that for this technique at any rate the Khmer artists were probably indebted to the great Indian masters.

COMMENT AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor *The Modern Review*.]

Cooch-Behar Affairs

The comment and criticism section (page 672) of the June issue of the *Modern Review* contains a letter from a resident of Cooch-Bihar written from Cooch Behar which contradicts some of the statements made in "a letter of the state authorities (Regency Council) of the Cooch-Bihar State regarding the appointments of Nawabzada Abdul Karim Khan and Nawab Khasru Jung" published in the May issue of the *Modern Review*. And the "Note on Cooch-Bihar affairs" at page 747 of the same issue asks the state authorities—"What have the latter got to say now? If they have any answer let them also fortify themselves by mentioning the date of the late Maharajah's death."

The Cooch-Beharees and those concerned in Cooch Behar affairs are anxiously waiting for an answer from the State authorities. Will you be so kind as to publish the answer, if you have got one, to these questions and relieve the Cooch-Beharees from anxieties?

May I also ask here if the Cooch-Bihar State authorities will plainly and boldly say whether Nawab Khasru Jung is the same person as the "Native" Secretary to Mr. A. in the sensational Cheque Law Suit "Mr. Robinson vs. Midland Bank"? And if this is truly answered every other thing will be as clear as daylight.

One interested in Cooch-Bihar affairs.

INDIAN PERIODICALS

Remedies for Snake-Bite

The *Prabuddha Bharat* gives us an account of a case of Snake-Bite Cure which deserves the attention of all medical men. We are told:

Nowhere else than in India does the number of deaths from snake-bite amount to such a large figure. News 'papers' and periodicals publish many advertisements of 'infallible' remedies for snake-bites, scorpion-stings etc. It is well-known that not all the praises sung over these remedies are found to be based on actual merit. Another difficulty is that these advertisements do not reach the poor and ignorant villagers, who suffer most from such accidents. What we shall write here will not also reach the villagers, but as our remedies are very simple and universally available, absolutely free of cost, we would request our readers, out of purely humanitarian motives to experiment with the remedies that we shall suggest on any cases of snake-bite etc. they might come across and give as wide a publicity to them as possible if their experiments prove successful.

Sometime back, news came to our Ashrama of a snake-bite in a neighbouring village. Immediately on the receipt of the news, two of the Swamis proceeded to the village and tried the following experiment. Fortunately the villagers who knew (from instructions given to them on a previous occasion) that a tight bandage above the bitten spot would help in preventing the spread of the poison had taken this precaution. But as it was not taken early, the patient had become unconscious by the time the Swamis reached the place. They prepared some juice of Tulshi leaves (*Basil* plant, *L. Ocimum Album* or *O. Sanctum*) and also of the sheaths of a plantain stem. They rubbed the former on the top of the head, the forehead, the neck, the chest and the navel and administered about half a tea-spoonful of the latter juice by the mouth every five or ten minutes. This remedy took effect after six or seven hours of continued application so late probably because the treatment commenced nearly eight hours after the snake bite which took place at nine in the morning. When consciousness was found slightly returning, another experiment was tried. They made a cross incision on the bitten spot. Next they took a chicken, made a similar cross incision on its anus and applied the incised anus of the chicken exactly on the bitten spot. Five such chickens were thus applied and died, one after another, but when the sixth one was applied, it did not die and by that time the patient also regained consciousness, and enema was given to her. The patient gradually recovered and was quite all right at the end of twenty-four hours.

The operations described above might perhaps appear to some as too full of complications. Least the operation on the chicken should scare away any intending experimenter, we hasten to add that

the application of the Tulasi juice and the application of the plantain juice alone have been seen to effect a complete cure. Perhaps the chicken treatment helps to eliminate the poison. In this connection we might make mention of other remedies which one of our Swamis has found successful elsewhere.

In the place of Tulasi juice the juice of the lotus-root (*Padma Mrinal*) or of Rambas or aloe, and in the place of plantain juice the juice prepared out of the leaves of cotton plant are also used. But one thing to be remembered is that the juice of the lotus-root is applied only on the head. If none of these things is available, the Tulshi juice alone applied externally and given internally has been found to give relief. Even when the case seems hopeless and all signs of life are disappearing, the juice of Tulasi alone rubbed all over the body has been found to revive the dying patient.

We cannot vouchsafe for the effectiveness of the other remedies although the *Shahgram Nighantu* speaks of aloe and the lotus as destroyers of poison. By all accounts the Tulasi (which the *Nighantu* also describes as a 'killer of poison') seems to be the poison-destroyer per excellence. One of our Swamis here testifies to the wonderful efficacy he has observed in the juice of Tulsi in curing a severe type of scorpion-sting. The Tulsi plant is to be found in all parts of India, being worshipped in many a Hindu home as sacred, and it should be a very easy matter to extract the juice and experiment with it.

We shall feel obliged if our readers would take the trouble to inform us of the success of their experiments.

Our Trade With the U. S. A.

Indians are to-day debarred in the U. S. A. from citizenship. The people of the U. S. A. do not desire that Indians and other non-white people should contaminate their national life. There is however a movement afoot in the U. S. A. to do away with the existing exclusive principles and give Indians a better status in that country. America has a large trade with India and the Americans are doing their level best to increase this trade. If the Americans persist in thinking that they can with impunity exploit India and insult the Indians at the same time, it would be our duty to show them that they could do one of the above but not both. The statistics quoted below are taken from the *Mysore Economic Journal*. They show us where we can hit the Americans if retaliations became necessary.

Exports and Imports

Total imports into the United States,	April, 1926	...	\$ 397,961,000
Total exports from the United States,	April, 1926	...	\$ 387,571,000

Excess of imports over exports .. 10,000,000

Trade with India

Imports from India to the United States,	April, 1926	...	\$ 15,591,000
Exports to India from the United States,	April, 1926	...	\$ 1,216,000

Excess of Imports over exports .. \$ 11,378,000

Some of the more important items exported from the United States to India during April, 1926 were as follows —

Canned fruit	..	75,000 lbs.
Dyes	..	68,000 lbs.
Kerosene oil	..	1,397,000 gallons
Lubricating oil	..	1,315,000 gallons
Machinery, all kinds	..	\$ 671,000
Tinned sheets and plates	..	2,132,000 lbs.
Tubes, pipes and fittings	..	1,272,000 lbs.
Bolts and nuts	..	31,000 lbs.
Automobiles (American)	..	100
Automobiles (Canadian)	..	171
Trucks (American)	..	169
Trucks (Canadian)	..	203

Some of the more important items imported into the United States from India during April 1926 were as follows —

Burlaps	...	62,230,000 lbs.
Jute, raw	...	5,000 lbs.
Cotton, raw	...	1,124,000 lbs.
Goatskins	...	2,751,000 lbs.
Shellac	..	876,000 lbs.
Castor seed	..	1,537,000 lbs.
Mangapese ore	..	3,000 tons
Myrabolams	..	1,000 tons
Wool	..	87,000 tons
Mica	..	4,52,000 lbs.

How to Bring about Hindu-Moslem Unity

As an answer to the Viceroy's gesture to Hindus and Moslems, urging them to settle their quarrels, the *Karnataka* makes some specific suggestions. They are as follows—

(1) Examining the subsidiary provisions and rules of the Government of India Act with a view to re-arrange the electorates so that each communal elector is made to exercise one vote at least (out of his two or more votes) as a member of the general electorate, the rest of the votes being reserved for the communal booth. This will make him feel for some time at least that he is a unit of the non-communal public also. (The suggestion is the *H. Hon. V. S. Srinivasa Sastry's*.)

(2) Disenfranchising the people of the locality where a communal riot has taken place. This will put some sense of responsibility into the politically-minded citizens who are the people that generally inspire and influence the masses. (The suggestion

is *Dr. Tej Bahadur Sapru's*, supported by *Pandit Motilal Nehru*.)

(3) Denying titles, appointments and preferments to the leading non-officials and officers of such a locality. (This suggestion is *Pandit Motilal Nehru's*.)

(4) Legislation to require the registration of every case of conversion from one religion to another. This will prevent misunderstandings and misrepresentations and the consequent quarrels. (The suggestion is *Dr. R. Paranjpye's*.)

(5) Legislation to prevent the *Procession* of cows, conducted by Non-Hindus, to slaughter-houses.

(6) Legislation to prevent music by Non-Moslems in front of *registered* Mosques during stated hours.

(7) Legislation for the appointment of Conciliation Boards to enquire into and decide all cases of dispute between any two communities.

(8) Arrangements to watch and control propaganda carried on by communal organisations and journals.

(9) Appointment of a Recruitment Commission to hold a periodical enquiry as to the representation of the various communities, defined and arranged in a list, in the several tranches of the public service and to recommend the adjustments which seem necessary to restore the balance.

(10) Instructing the local Governments to see that the text-books used for reading in their schools and colleges contain lessons on the lives of the saints and heroes and on the great teachings of both Hinduism and Mahomedanism, among other religions, so that the youth of the country may in their early years be put in an attitude of sympathy towards other religions and taught to be friendly and respectful toward all communities. This work least impressive as it looks, is bound to prove the most beneficial, in that it goes to the very foundation, and will therefore be permanently effective.

We do not desire to deprecate these suggestions but we are of opinion that the above list does not include the greatest remedy for communal foolishness. It is Mass Compulsory Education on rational and non-religious lines. Communalism is an expression of mass stupidity as exploited by evil self-seekers. It is a national sin which cannot thrive concurrently with Knowledge and Reason. We must educate our countrymen, teaching them positive nationalism and not creeds, faiths and dogmas, and do it at any cost. This is the way to communal peace and national progress.

Minorities in Europe

All the states of Europe are not peopled homogeneously. Minorities with different language, customs, creed etc. are present in many states. In India where minorities are conjured up on the faintest of differences,

we have learned only to create problems and not to solve them. It is to Europe that we should go to learn how to move forward unitedly in spite of differences. Dr. Rudolph Laun's article on the Ethnographical conditions of Europe in the *Indian Review* gives us an idea of the minority question in Europe. We should like to know also how Europe has settled the question in some places without resorting to arms. We quote below from Dr. Laun's article portions describing the nature of European minorities:

The Poland of to-day comprises less than 70 per cent. that are of Polish race and more than 30 per cent. of minorities speaking a foreign tongue Of these, latter the largest is that of more than 1½ millions of Ukrainians, inhabiting the South Eastern portion of the territory in a compact body. They were annexed by Poland, without any vote on the part of the people who belong ethnographically to Ukraine, that is to Southern Russia. In like manner the Polish frontier to the West partly projects far into a territory in which the native tongue is German, so that there are in Poland no less than 1½ million Germans. In particular, the so-called Polish Corridor has been carved through a zone of country where German is spoken, with the object of affording Poland direct connection with the sea, and Danzig, a town practically entirely German, with over 300,000 German inhabitants, has in many ways been made dependent upon Poland, merely that the latter may have a port. Such arrangement has called forth the criticism of the people of Danzig and of the inhabitants of the Polish Corridor, who point to the fact, that Switzerland, Czechoslovakia, Austria and Hungary have no coastal line or seaport whilst yet perfectly capable of existing without any corridor."

Still more varied than the ethnographic map of Poland is that of Czechoslovakia. Here the Czechs and Slovaks two peoples closely related yet speaking different tongues form but 50½ per cent. of the population of the State of which more than 40 per cent. are national minorities. Of these the largest is the German, comprising 3¼ millions, whilst of these again, far more than 3 millions inhabit purely German territory on the frontiers of Germany, districts that, in 1918 and on the basis of the self-determination of nations, voted unanimously for unification with the German Reich, which, however, was prevented by Czech troops. Further, over a million Magyars were, without any option being granted to them, incorporated into Czechoslovakia, so that this country's frontiers extend pretty nearly as far as Budapest, the central point of Hungary.

There are also many other very important ethnographical minorities such for instance as those of the Magyars and Slavs in Rumania, of the Magyars and Germans in the South Slavonian State, of the Germans and Southern Slavs in the newly acquired territories of Italy, but of all peoples the German is probably the one that has been most discovered, there being 1½ millions of Germans in Central Europe sundered from the German Reich. Similarly cut up are the Ukrainians and the Magyars. The national minorities in

Central Europe number altogether about 22 millions whilst in the whole of Europe, they are estimated as being not far less than 50 millions.

A Hindu Revival

The Vedanta Kesari says :

The signs of a new awakening are manifest all over Asia. This spirit of renaissance has brought into being an increased communal and national consciousness in India and is finding its expression in renewed activities in various spheres of life, political, social and religious. In the midst of this general revival, the vitality of the Hindu civilisation is also asserting itself in a number of vigorous movements aiming to reform Hindu society, and to unite and intergrate its manifold parts into one organic whole. Hinduism is now putting greater stress on its eternal principles than on its customs and traditions differing widely from one another with time and circumstances. It is trying to brake down the encrustation of forms and ceremonies which are threatening to kill its very soul altogether. It is further attempting to recover its wonderful power of assimilation and inclusion which enabled it to absorb most of the foreign hordes that invaded the land in olden days. In spite of some internal dissensions, a new consciousness of unity seems at present to pulsate through the entire body of the Hindu community. And all thoughtful Hindus are slowly coming to be awakened to a sense of their duties and responsibilities towards the teeming millions—the masses and specially those who are called the "untouchable" classes. Besides, they are also becoming alive to their kinship with those who were converted from their ancient religion. Further, they now seem to be eager to admit not only them but also others who want to come newly within the fold of the Hindu faith. In short, Hinduism is regarding its old dynamic spirit, and is busy in adapting itself to the changed environments and new needs of its innumerable votaries.

"Aggressive" Hinduism

The same journal further says :

The hope of the Hindu community lies as Swami Vivekananda very strongly held, in making Hinduism aggressive. The Eternal Religion of India must inspire its votaries to follow the highest ideals of life, and apply these ideals boldly to the numerous problems facing the Indian people in general and the Hindu community in particular. It must defend itself from the onslaughts of foreign cultures, assimilate what is best in them, and enrich them in turn by its own contributions. It must open its old hospitable doors to all, irrespective of race and nationality, as in the days long gone by. What Swami Vivekananda actually meant by aggressive Hinduism, Sister Nivedita clearly states in her, "The Master as I saw Him".—"The Eternal Faith must become active and proselytising, capable of sending out special missions, of making converts, of taking back into her fold those of her own children who had been perverted from her, and of the conscious

and deliberate assimilation of new elements." This aggressive spirit does not mean any interference with other peoples' rights. It has nothing to do with bloody persecutions, horrible conversions and extermination of "heretics." Such actions have been against the very spirit of the Hindu religion. Aggressive Hinduism implies activity in place of passivity, strength in place of weakness, dynamic transformation in place of static conservatism, conquest of the world by religion and spirituality in place of domination by bigotry and sectarian spirit. But without the organised efforts of its innumerable members Hinduism can never become dynamic. The problem, therefore, now is—how to bring about the solidarity of the diverse sections that form the mighty body of the Hindu community.

Swami Vivekananda's Message to Hindus

In the same journal again we find.

Appalling physical weakness is one of the main causes of the manifold ills the Hindu is suffering from to-day. This physical degeneration is partly responsible for his mental weakness and loss of faith in himself. It has brought untold miseries on his community and may even threaten its very existence unless it is checked in time. Swami Vivekananda fully realised the gravity of the situation, and suggested also the proper remedy when he boldly declared—"Our young men must be strong first of all. Religion will come afterwards. Be strong, my young friends, that, that is my advice to you. You will be nearer to heaven through football than through the study of the Gita. You will understand the Gita better with your biceps, your muscles a little stronger." Indeed the great message which Sri Krishna delivered in the Gita can be properly appreciated only by a heroic person of Arjuna's stamp. The immortal glory of the Atman—"the shore free from fear," proclaimed by the seers of the Upanishads—can be clearly understood only by an intrepid soul like Nachiketa, who can boldly meet death face to face. Self-realisation, individual or collective, can never be attained by the weak and the imbecile. The hope of the Hindu's regeneration lies in his upholding the glory of the eternal, deathless Atman—the repository of all power and knowledge. Faith in the infinite potentiality of the soul is sure to bring strength to his weak body and knowledge to his hypnotised mind. It is this great message of strength, and hope that Swami Vivekananda proclaimed again, and again with all the emphasis at his command when he declared—"None is really weak, the soul is infinite, omnipresent and omniscient. Stand up, assert yourself, proclaim the God within you, do not deny Him! Too much of inactivity, too much of weakness, too much of hypnotism has been and is upon our race. O, ye modern Hindus, dehypnotise yourselves. The way to do that is found in your sacred books. Teach every one his real nature, call up the sleeping soul to see how it awakes. Power will come, glory will come, goodness will come, purity will come, and everything that is excellent will come, when this sleeping soul is roused to self-conscious activity."

Rabindranath not fully known in India

Mr. K. P. Rajagopal B.A., writes in the *Indian Educator* on the ignorance prevailing among many Indians regarding Tagore and his works. He says:

There has not yet been a proper introduction to the poetry of Rabindranath Tagore. His "Reminiscences" are very poor in information and end abruptly. Mr. Rhys' book is unfortunately very superficial though delightful. Prof. Radhakrishnan would have been more successful and more welcome if he had written about the poetry of Rabindranath Tagore instead of his philosophy. There is a sad lack of information and order in the effort of Mr. K. S. Ramaswami Sastrigal who is labouring under the disadvantage of not knowing the original. Mr. E. T. Thompson's "Rabindranath Tagore" is the only book in English up to now attempting the work of an introduction to the writings of Tagore. But it is necessarily cursory and insufficient though the reader of the book certainly gets an idea of the extent and range of the poet's work.

If properly represented, Rabindranath Tagore seems to be greater than any of us imagine. He is a poet, but he has been in his life, a politician, a social worker, a religious enthusiast; he has given utterance to every phase of Indian activity during the last fifty years. To-day he is a mere 'poet and school master' in his own words. His work, the strenuous industry of half-a-century, is there to proclaim him the broadest mind in Modern India and its supreme voice. But India has yet to estimate its Son.

Europeans and Indians in Fiji

Europeans and Indians do not live happily together in Fiji. There is an atmosphere of mutual dislike which make the life of both communities in Fiji narrow and incomplete. A conciliation movement is badly needed in there and the Europeans should, being the greater guilty of prejudice, take the first steps to bring it about. A. W. McMillan writes in the *Youngmen of India*.

Among the hot-spots of the world where the Race problem overshadows all else and causes misgivings within the heart of man, the little Colony of Fiji is one in which the problem assumes a magnitude out of all proportion to the relative importance of the Colony in the Pacific Ocean. The racial question as between Europeans and Polynesians and as a source of friction and irritation, has not even loomed upon the horizon. The Fiji Islands, however, are the only place in the Pacific to which Indians have been brought and in which they have had freedom to settle. Indians and Europeans are not yet 'dwelling together in unity' in the beautiful islands of Fiji. It is evident on the face of it, that there must be reasons for this prejudice and antipathy.

He points out one of the reasons for this ill feeling :

Some Europeans in Fiji are still influenced by the Indenture idea and cannot think of Indians except as 'coolies.' Indeed, the old type of planter still talks of them as such, in spite of the fact that, as a people, they are now independent and prospering cultivators. To such 'die-hards' the mere suggestion that the son of an indentured labourer should seek any social intercourse with his son is resented, no matter how well-dressed or improved the young Indian of the new generation may be. Truly a lasting wrong is done to a people when they are introduced to other nations, as Sir Tej Bahadur Sapru has said, 'as a nation of coolies.'

Things Women are doing

The following accounts are taken from *Shri Dharma*

CHINA'S WOMEN DOCTORS

Dr. Ng. CHI Mooy of Canton, China, a woman surgeon, owns and has equipped a large hospital for women and children, the Keung Women's Hospital. Dr. Mary Stone has done the same thing in Shanghai, and operates a women's clinic and dispensary in the center of the city. Dr. Yamei Ku of Peking is another of China's pioneer women doctors.

JAPAN'S WAGE-EARNERS

According to Home Office Social Bureau returns, there are about 11,000,000 professional women in Japan, besides 60,000,000 farming assistants and over 10,000,000 girl operatives. Fifty per cent. of the professional women in Japan reside in Tokyo.

Woman physicians, mid-wives, nurse and the like number 95,000 throughout Japan, teachers of higher girls' schools and elementary schools are estimated at 78,000. Government office assistants number 4,500. Those working in commercial lines total 6,07,000 including 9,300 sales-women and typists, and 5,14,000 maid-servants, waitresses and actresses. Employees in factories, mining offices, etc., number 11,000. Municipal returns put film actresses living in Tokyo at 620.

THE RUUD PROGRESS OF WOMEN IN PALESTINE

The Palestine Jewish Women's Equal Rights Association has seven branches in seven large cities and a membership of over 1000 women. In 1925 twenty-eight women were elected to the Palestine National Assembly of out of a total population of 1,00,000 in that country of whom 14 were sent forward by the above Association with the ideal of "Equal Citizenship" as their motto, and 14 by various Labour Associations. Four women sit on the Executive Committee of the Assembly with 33 men.

The Association is now fighting tooth and nail against the unjust enactments of the Rabbinical Court, which forbids women rights of inheritance and equal guardianship of their children, will not accept their testimony as witnesses, nor permit them to sue for divorce.

WOMEN ADVANCE IN EGYPT

The Women's Movement in Egypt arose in the first place, out of the Nationalist Movement. Early in 1919 the Nationalists made a public protest the refusal to let Zaghlul Pasha leave Egypt with a delegation for England, and the military were called out to suppress it. The women, full of indignation determined to make a public demonstration, as well, and over a thousand veiled women attempted to march through the streets of Cairo. The soldiers barred their way, and eventually dispersed them; but the experience was not forgotten, and the women changed from that very day.

First, they organized themselves into societies and from that branched out into educational, social, and political achievements. To-day in Egypt, there are three schools run entirely by women organizations. One of these is an up-to-date girls' school with some two hundred pupils, who, besides receiving a thoroughly good elementary education, are also being trained on industrial lines, in embroidery, dressmaking, machine-knitting, carpet-making, etc.

Mr. Gandhi Prescribes the Bible.

In connection with making the Bible a text-book in the Gujarati National College by Mr. Gandhi, the *Himalayan Times* says :

We cannot see our way to uphold the defence made by him of Bible study in his College.

Mahatma Gandhi, answers his critics in *Young India* of the 2nd instant in which he says that the Bible was taken up for study as a matter of choice by a majority of the students themselves. It appears that even religious books are selected for study in the National College of Gujarat on the result of what we may call a system of referendum or plebiscite among the students themselves. If it is really so, it must be looked upon as being a very novel and unique innovation indeed. Even though we are in favour of giving grown-up students due latitude of independent thought as well as choice, we maintain the view that the curricula of such educational institutions should be framed by more experienced and competent persons than by the students themselves. We admit that a comparative study of different religions is a highly desirable and useful acquisition, and that such a study is all the more necessary in order to foster the growth of fellow-feeling and a spirit of mutual understanding among human beings. But we regret we cannot see eye to eye with Mahatma Gandhi when he mixes up the widely different cases of mere impressionable youths and highly accomplished scholars like himself as being similar or identical cases.

Yes, freedomism also could be carried too far

Rupam

Rupam is serving the cause of oriental art beautifully as ever, in every number there are some interesting and informing original articles as

well as notices of recent publications on art and archeology. What is specially commendable is the fact that it is throughout maintaining its breadth of historical outlook. Starting from India it always seeks to discover parallelisms with art evolution of almost all the important centres of Asiatic art—China, Japan, Persia, Indo-China a Indoesia. This orientation of Indian art towards the art of "Greater India" is full of possibilities. We draw the attention of the Indian public to the most interesting article by the Editor Mr. O. C. Gangooly on "The cult of Agastya and the origin of Indian colonial art." The missionaries of Indian culture have not tarried ever at home, but have gone forth sometimes in russet robe and sometimes in yellow "chibasa" carrying the trident or the Bo-tree, but always the nectar of immortality, for all the thirsty people of the earth, far and near, across high seas and beyond impenetrable mountains of snow..... With this general remark Mr. Gangooly proceeds to unearth the portrait of the Sage Agastya, digging deep into the debris of archeology, epigraphy and legends both of India and Java. His identification of Agastya with "Bhatara Guru" (hitherto identified with Siva) is brilliant and his documentation with reference to sculptural and iconographic representation is convincing. So Agastya who is reputed to have aryamised the Dravidian countries of the South is now found to be also the pioneer (if not in his person at least through his cult) of Indian civilisation in Indoesia. His association with Saivism is clearly marked from the beginning and we find some of the earliest remains of Indo-Javanese art to be *sacra* in form and spirit. This missionary of Saivism from South India came to be confused with God Siva himself but Mr. Gangooly has ably demonstrated the difference and restored to the saint Agastya his distinct individuality.

The highest position in the Hindu pantheon of the Sund Islands is given to the great South Indian sage and the familiar Hindu trinity occupies place next to him. Agastya is the God par excellence of Java and Bali. He must have played a very active part in the religious development of the Javanese and must have stood in very intimate and actual relationship to the Indianisation of Javanese culture."

A note of caution: The legends about sage Agastya found reflected in literature or art do not warrant us to say that the "Indianisation" was effected by Agastya personally. It was the cult of Agastya migrating with the adventurous colonisers from the Indian mainland that we are concerned with historically. As the whole of this question is intimately connected with the question of Hindu colonisation whose extent is restricted in time and space we can at best assign for the present a symbolical role to Agastya in this work of Indianisation of Indonesia.

The April number of Rurum gives us two important studies: one on "A few makaratoranas from South Travancore" by Mr. A. C. Ramanatha Ayyar, and another on "some early Hindu paintings at Ellora" by D. V. Thompson. The Kailas temple of Ellora was probably completed in the reign of Krishna I (area 760-770 A.D.) and as these newly discovered frescoes are found to be parts of the original decoration they may be dated about the end of the 8th century. "That this is actually the case" writes Mr. Thompson "is strongly

attested by the "Ajantesque" character of the painting. Indeed, it is worth questioning whether the influence of Ajanta is not stronger in these works than in any other, whether it is not here a parent-influence while the relation of Bagh and Ajanta and the painting in Ceylon, all more or less contemporary perhaps more that of common ancestry... The fact that the resemblance of the Kailasa temple frescoes to the late works at Ajanta is not more striking still may be accounted for by the fact that the Kailasa is a Brahmanical Hindu Temple and the subjects of the decorations are Hindu and not Buddhist. So far as I am aware, they are the only early paintings of a strictly Hindu character in existence."

The frescoes represent a four-armed steeple-crowned Vishnu seated beneath a parasol on the shoulders of a long-nosed creature Garuda. On the left side of Vishnu is Lalshmi seated upon another Garuda.

The writer describes other fragments of frescoes of later date and discusses on the materials and by the artists. We congratulate the writer on this momentous discovery.

There is a long and informing article on two Pahari Painters of Tehro-Garhwal, Manaku and Chaitu by Mr. N. C. Mehta.

Asura Expansion in India

The *Journal of the Bihar and Orissa Research Society* under its learned editor K. P. Jayswal Esq. is full of precious informations. In the June number there is a posthumous paper on "Indian architecture from the Vedic period" by the late lamented Monomohun Ganguli. "I have come across in the Rig Veda two passages," says he "referring to palaces with a thousand pillars... The two kings (Mitra and Varuna) not hostile to each other live in a good firm and many-pillared house.... The scholars who set a get store by the Persian culture in understanding the evolution of art in India will be surprised to find that the only lithic monument discovered at Taxila containing Aramaic inscription and bearing testimony to the Persian influence was made octagonal after the old Vedic tradition. The reason why I say that it was made according to the Vedic usage and tradition will be best understood if we try to find out either in parts or entirely, a single octagonal in Egypt, Assyria, Babylon, Persia and Greece which, according to the advocates of the Graeco Bactrian school furnished to India the models of art and architecture. The Vedic idea dominated the architectural motif to such an extent that even the Aistika Veda necessary for the initiation or *diksha* of the *gyajamana* is found clearly represented at Sanchi, Bharhut, and even in the square or octagonal pillars of the Gandhara school found in the district of Yusufzai."

Dr. A. Binerji Sastri has contributed a highly original study on the "Asura Expansion in India." He contends that like the Aryans and the Dravidians, the Asuras were an alien race entering India by the North West finally merging in the General Hindu population.

Footes failure to find prehistoric object other than flakes, and cores of flint led him to accept a cavin-erecting-stone-monument-building, Dravidian

people entering India by the Western Makran coast gates: Mahenjo Daro and Harappa supplied the next stage. The Rigveda traces this second Puru-Asura expansion up to the Sarasvati Drisadvati. The Brahmana literature carries them further to the East beyond the Madhyadesa in the Prachi. The remnants of the Asuras both in the North-West and up to the Sarasvati are gradually engulfed in the victors and both emerge as the Kuru-Panchalas

of the Brahmana literature with a definite status accorded to the Dasa in this henceforth predominantly Aryan body politic."

Dr. Banerjee is opening up a new field of research in which India would appear to be in the main currents of ancient history and not as she is falsely represented by the orthodox historians, growing up "in splendid isolation."

FOREIGN PERIODICALS

Mussolini, his Career and Achievement

A French paper gives us a fine account of Mussolini and his career. How did Mussolini come to rule Italy and what made him think of instituting an autocratic regime in Italy? We are told.

Italy is a poor country. A great majority of her people own no property. They are not accustomed to exercising authority. They do not possess the will power or the discipline which are the heritage of the citizens of countries that have enjoyed democratic institutions for generations. Consequently, when we gave them universal suffrage we found ourselves at the mercy of an emotional uneducated mob. Thanks to Mussolini, our error has been rectified. He has taught the people the gospel that they must produce in order to be prosperous and happy, and that they must be prosperous and happy in order that the nation may be strong and powerful.

Mussolini did this by rallying to his banner young war veterans indignant at the flouting of authority and the growing disorganization of the country, and the middle and upper classes, who were alarmed by the continual rioting and striking among the workers. He substituted for the old regime a dictatorship of three hundred thousand legionaries commanded by consuls, tribunes, and centurions, under his personal orders. He crushed the Socialists, marched on Rome, and imposed his terms on the King. Parliament obeyed him because it thought his new, and in the eyes absurd, regime would last but a few days.

Since then Mussolini has continued his anti-democratic policy, though not without some hesitation. Through his decrees he has stripped Parliament of the shadow of power it still retained. He has abolished freedom of the press, freedom of assembly and the right to strike. He has concentrated all authority in his own hands. He has abolished the Socialist trade-unions and ridiculed their helpless leaders. But he pursues these strong-arm tactics with great subtlety. When the workers protested against his measures, he assured them that they would be represented and listened to in the Grand Council of the Fascists. When employers balked at seeing their business placed at the mercy of a single man, he calmed them by

threats and by benefits. He said to the great employers' unions, "Obey, or I will disband you." But before he said that, he had loaded them with favors. He next proceeded to dissolve the chambers of commerce, to unify the banks of issue, to concentrate the economic control of the whole nation in his own hands. *L'état c'est moi!*

In the schools the pupils hear of nothing but Italy's glorious past and still more magnificent destiny. Every afternoon they stroll in bands through the ruins of the Forum, recalling the grandeur of the Roman Empire. They are taught to regard the Mediterranean as a Roman lake. Light, order, beauty, are inscribed in the harmonious lines of their churches and palaces. They aspire to reproduce these qualities in their social and political life, with all the ardor and the love of luxury and power that are begotten by their very poverty, and are part of their inborn Italian temperament. These vivid imaginings are never sobered by the press or by public speakers. A fever of patriotic enthusiasm and a glow of gigantic hopes has seized the nation, since Mussolini's magic touch has converted the memories of a great past, ever lurking in the background of the national mind, into something vivid, present, and actual. In a word, if twenty per cent of the Italians are Fascists eighty per cent are Mussolinists. They worship the man who has given them faith in themselves and in their country.

Mussolini has great schemes. Are these mere dreams? The writer says:

Is this but frivolous megalomania? So far we have no reason to think so, because hitherto Mussolini has succeeded in doing what he set out to do. Within three years, with the skilful assistance of M. di Stefani, he has converted a budget deficit into a surplus, increased the appropriations for agriculture, borrowed money in the United States, and recognized the nation's finances on a saner and safer basis. Mussolini takes a personal hand in these operations. He decided what was to be done with the money from America assigning it to the industries that were most important for a national revival—particularly to hydroelectric development.

The great Italian has a foreign policy which goes deep into European politics:

Mussolini's foreign policy is founded on the idea of equilibrium. He believes that it will take all Latin Europe to counterbalance Teutonic Europe, and that the Continent will not enjoy true peace until this stable balance has been established. It is in the light of these ideas that we must interpret his public pronouncements. *Mare nostrum*! Mussolini does not mean by this transforming the Mediterranean into an Indian lake by the wave of a magic wand that he does not possess. But he rules a country 'bathed in that sea by eight thousand kilometres of coast,' and he naturally seeks to draw the nation's attention to its interest on these waters and to the expansion of Italy's commerce.

He has the confidence of his people and has done real service to them in many ways

Mussolini has succeeded in restoring confidence in the business world without materially reducing taxes, although he has greatly simplified their collection. The total taxes on corporations still amount to sixty-four percent of their dividends, as compared with forty-six per cent before the war. It is the atmosphere of confidence, the sentiment of security, which the Fascist Government has created that has revived Italy's industry. Business enterprises have been encouraged to enlarge. But we must not exaggerate. Fascism has performed no miracle in itself. It has simply favoured a development that had been long preparing—even before the war. In 1914 Italy had less than three thousand corporations, with a nominal capital of five billion lire. In 1925 it had nearly eleven thousand corporations with a nominal capital of thirty-five billion lire, of which twelve billion lire is the creation of the last two years. But notwithstanding this great industrial development, Italy's coal consumption is the same to-day that it was eleven years ago. Hydroelectric power and oil make up the difference. The country's exports of automobiles rose from fifteen thousand in 1924 to twenty-five thousand last year. Since the war the most progress has been made by the chemical and the metallurgical and engineering industries, and in the latter Italy has entirely emancipated herself from her old dependence upon Germany. A large manufacturer, in commenting upon this, added with a smile: 'Of course, we cannot expect this to continue forever. We shall have our lean years after our fat years. We expect keener competition from Germany. Nevertheless we are not worried, because we are confident that we can earn profits no matter what happens, and that our Government will take care of us.'

What does this mean? In 1921 Italy had twenty-eight hundred strikes, involving more than two million workers. Three years later the number of strikes had fallen to two hundred and one, involving sixty-six thousand workers. But in 1924 there was a slight reaction. The cost of living rose and the working classes grew discontented, so that a slight increase occurred in the number of strikes and wages began to fall. Thereupon Mussolini promptly intervened and persuaded the employers to cease cutting down the pay of their men. Unemployment is virtually nonexistent. On the other hand, Italy is still hampered by lack of raw materials, by insufficient credit, and by an inadequate circulating medium, and naturally feels

the depressing influence of these conditions in her exchange.

Affairs in Mexico

The *Living Age* reproduces an account of the visit of an Italian journalist to Mexico, who went there to study the present conflict of Church and State. We are first told:

Those who say that Mexico is a mere province of the United States maintain a palpable absurdity. This country is a powerful barrier which the Latin world has erected against Anglo-Saxon usurpation. That is apparent everywhere, above all here at the capital, where, from the great park of Chapultepec to the Plaza of the Constitution, the only suggestion of the Yankee is the endless procession of automobiles that fills the streets.

Next we are informed that the hold of the Roman Church on the Mexicans is very feeble

Mexico is only nominally Catholic. Her thirty-five dioceses and her thirty thousand priests have made no more impression upon her physiognomy than have the missionaries upon some parts of China and Japan. There is no resemblance whatsoever between ostensibly Catholic Mexico and any country in Europe or America that is really Catholic. The Roman Church occupies here a place not much different from that which it might hold in a Confucian, Shinto, Brahman, or pagan country. For Mexico is obsessed by Aztec nationalism, by a desire to extirpate the religion of those who brought her both Christianity and European civilization and to exalt the memory of the Montezuman emperors. This campaign has culminated in a feeling that the Roman Church is antinational. This is the reason why we need expect no Mexican, whether Indian or non-Indian, to become a martyr for his faith. It explains, furthermore, why the extraordinarily complex religious situation has not aroused the people, or excited them to offer violent resistance to the Government's measures.

The writer called on the Archbishop of Mexico. He relates

My first call was upon the Archbishop, Monseigneur Moray del Rio, a venerable gentleman in the seventies. A few days before, he had received a rude—one might say insolent—letter from the President of the Republic, addressed simply to 'Senor Mora,' and directing him, as the head of the Mexican Church, to put an end to the protests—particularly labored—against the clerical policy of the Government. President Calles added that a repetition of these incidents would be regarded as unpatriotic, and closed by calling the Archbishop's attention to what had happened to Bishop Zarrate, who has been jailed for inciting the people against the authorities.

His interpretation of the situation is interesting on account of its sociological importance. It runs as follows:

Catholicism nominally exerts a powerful

influence over the twelve million Indians of Mexico. But this influence is more formal than substantial. The attitude of the Indians toward the Roman Church resembles that of the Russian muzhik toward the Orthodox Church. In fact, the religious situation in Mexico is very much like that in Soviet Russia—in the same way that the social and economic policies of the two countries present numerous parallels. Mexico is in some respects the Russia of America. She represents the East with its ancient usages and customs. I am impressed here by the profound physical unrest of a society in rapid transformation, where the former governing classes have been defeated and stripped of their power, and new classes, filled with enthusiastic admiration for the native Indian element and dazzled by ambitious projects of moral reform, are taking their place. The old prosperity, which was based upon the wealth of the few, extracted from the labor of semi-enslaved Indian proletariat, has been succeeded by an era of universal poverty and decreased production resulting from the subdivision of so many of the former great estates into small Indian holdings unfavourable for economical cultivation.

Criminal Tribes in India

Commissioner F. Booth-Tucker of the Salvation Army writes in the *Journal of the East India Association*

India is the land of Hereditary Trades Unionism, and amongst the most important and effective of these Labour Unions must be numbered the extraordinary Union of Criminal Tribes, whose whole and sole mode of existence and support consists in the commission of crime. Without a gun, pistol, or sword this vast arm of law-breakers is able to successfully defy all the forces of law and order, and to carry on with all classes of society a guerrilla warfare which appears to have no parallel in any other part of the globe for courage, daring, ingenuity and enterprise it would be difficult to find their equals. From their own viewpoint they are successful and succeed in levying tribute on all classes of the community. True, that many of them undergo long terms of imprisonment, but this only serves to add a touch of romance and glory to their achievements.

The latest estimate of their number places them at one million. In the Punjab a recent enrolment showed a population of 1,00,000. In the United Provinces there are certainly not fewer in numbers. They abound in Rajputana and Central India, which may almost be reckoned to be their happy hunting grounds. In Bengal and Madras they are also numerous, and if there are any Native States which are free from them, we have not yet come across such, though it is not unusual for the State police to drive them from time to time into British territory. If, however, they thus succeed in ridding themselves of the nuisance, it is well known that the tribes are soon back again in their old haunts, where their generosity and readiness to share their plunder with their persecutors render their presence not altogether unwelcome to those who are engaged in curbing and curtailing their activities. Moreover, it is a

well-known axiom among the tribes that they should grant immunity from raids to districts and States which will in return grant them immunity from prosecution. Thus village headmen, watchmen, and subordinate police can gain a cheap—nay, profitable—reputation for a crime-free record in their own domain, while adjoining territories are paying heavy tribute to the "protected" marauders and their often too-friendly guardians!

Many efforts have been made to deal effectively with this problem, by means of inducements to reform, restriction of movements and punishment but generally speaking it has been admitted that the efforts have resulted in failure. Organised crime is such a lucrative business, and the vested interests are so great, that anything like eradication of the evil has appeared to be well-nigh hopeless.

Are the British Indian Police free from all corruption? If not, should the writer have tried to run down the Indian States Police in the uncalled-for way he has done it?

Belgium's Royal Dictator

Europe is passing through an Age of Dictators. Belgium is the latest addition to the rank of dictator-managed countries. The *Literary Digest* tells us

There is something fundamentally humorous to some American editorial observers in the recent action of the Belgian Parliament, a democratic legislative body, conferring dictatorial privileges upon King Albert. For a century or more, we are reminded by the *Schenectady Gazette*, we have sovereigns ousted from one nation after another, and where directors have arisen they have not come from the thinning ranks of royalty. But Albert, King of the Belgians, by virtue of unanimous vote in the Belgian Senate and an overwhelming majority in the Chamber, has become the financial dictator of his own kingdom for a period of six months. Certainly observes the *New York Journal of Commerce* "no greater compliment has been paid to any monarch in modern times," and the *Boston Herald* characterized the vote of the Belgian Parliament as "an unparalleled manifestation of a people's trust in a hereditary sovereign." "Belgium will preserve intact its form of Government," explains the *Newark News* "it will not have a Mussolini pushing Albert into second place, nor a Hitlera jostling him off the first place."

European countries have gotten so much in the habit of making ornaments out of their few remaining kings that the example of Belgium is interesting, thinks the *Wichita Beacon*. In King Albert we have Europe's first royal dictator remarks the *New Haven Register*. By vote of his people through their representative assembly, it is explained in the press dispatches from Europe, he has been made the economic dictator of his realm. For the next six months, like the kings of old, he may, without asking the permission of any parliamentary body, make loans in the name of Belgium, take steps to prevent further inflation, control the nation's purse strings, compel the return of Belgian capital hidden abroad, take measures for maintaining the food supply, restore the gold

standard, and make changes in rates and duties designed to maintain the Government's income. Effective measures will be taken to defend the Belgian franc, which is now worth little more than a tenth of its former value, compared with the dollar. Exchange operations will be carefully controlled. Furthermore, writes Camille Le Mercier in a Brussels dispatch to the Chicago *Daily News*: "Imports, especially luxuries, will be restricted." King Albert and Queen Elizabeth eat dark bread—near war bread—as part of the stringent measures of economy which have been put into effect in Belgium to stem the decline of the Belgian franc. The savings in bread alone is estimated at 10,000,000 francs a month. Another decree limits the exportation of coal and puts a price limit on it for both household and industrial uses. Public buildings, cafes, restaurants and dance halls will operate on a restricted schedule under the newly promulgated regulations. The telephone and telegraph systems and the railways, now operated by the Government, will be transferred to private control.

"By this course," observes the Asheville *Times*: "Belgium hopes to secure foreign loans, and restore public confidence in the country and its future." In effect, notes the Springfield *Republican*: "the King is to be the nation's business manager. When the crisis has passed, 'King Albert will revert to his constitutional status.'"

Blasco Ibanez attacks Primo de Rivera

Blasco Ibanez, the famous Spanish author and political refugee has published a violent condemnation of Primo de Rivera's dictatorship in Spain in the *Current History*. We reproduce the first part of his article below.

The reader knows that for the past two years Spain has been without parliamentary government or press. The country is under the rule of a capricious military dictatorship, which exercises its authority as it is guided by its whims, and only thinks of government according to law when the law happens to agree with its own selfish aims. The only newspapers published are subject to a careful and rigid censorship by scions of the military dictator, who never permit the least adverse criticism of the military dictatorship. One need only glance at any one of the papers published in Spain to see an example of this. All those papers that are not slavish followers of the Government leave large blank spaces with the inscriptions: "This paper has been examined by the military censor." This means that in this space there was an article which was offensive to the Government and which has consequently been suppressed by the representatives of militarism.

Accustomed as Primo de Rivera has been for more than two years to utter the grossest falsities and to make the most exaggerated statements, he can think of, he has acquired the habit of departing from the truth, and I see that he even has the audacity to tell the same lies through the New York press that he tells in Madrid.

In these pages I shall attempt to refute all that this ridiculous unthinking man has said. I have been a republican all my life. I have never received

any favors from any Government nor have I ever taken a cent from the State. Thus, I can speak with authority about what Primo de Rivera calls the "old regime," and I can discuss with the same authority the Ministries which Alfonso XIII appointed until 1923. By what right does Primo de Rivera speak of the corruption of past Governments when he himself is a product of those very Governments, created in their exact image, arisen from their ashes and owing everything to this so-called "old regime"?

Primo de Rivera, "his uncle's own nephew," is a creature of favor and intrigue, and to them he owes his career. To them also he owes the title of Marquis of Estella, which he so pompously parades before the public. The "old regime" graciously bestowed this title upon him free from taxation as an inheritance from his uncle thus depriving the State Treasury of funds which rightfully belonged to it.

Since it was scandalous that Spain should have kept a government of Generals for so long a time, he did as a theatrical director does when he is looking for actors to fill certain parts—he looked for and found four young political wrecks, remnants of the "old regime" in order in this way to deceive public opinion abroad and make it appear that he had a civilian government. People in Spain are saying among themselves (since it is impossible to use the press) that Primo de Rivera treats these civilian Ministers with military gruffness. The Spanish people have given the Ministers the nickname "orderlies," as if they were subordinates of the Generals who are directing the Government.

The civilian members of his Government, which Primo de Rivera calls "first class" and which he claims is ostensibly made up of political newcomers, is, as a matter of fact, an outgrowth of old parties. Yanguas, Minister of Foreign Affairs was of Santiago de Alca's party, and a Conservative. Sotelo was a Maurist, Aunoz a Regionalist, Ponte a Republican of the Centre. Where are the new men? Primo de Rivera has used the foundations of the old parties and has enlisted the few deserters who agreed to the downfall of the old Government in exchange for a Ministers' portfolio. National unity is absolutely destroyed and the Spanish people certainly look with contempt upon this party formed by the military dictatorship.

CORRUPT GOVERNMENT

There has never before been such wholesale corruption in the administration of public affairs. Nothing like it has ever been known. Since there is neither Parliament nor press to protest, thieving continues unchecked. A conspicuous example of this is the railroad from Oñate to Calatayud, subsidized by the Government which set aside all the regulations laid down by the engineers. A copy of the franchise issued to permit the construction of this road may be found in the Commercial Registry, so that all may see this document, which is public property. This project requires 25,000,000 pesetas to be set aside for those who favored the grant of this franchise. Since the King and Primo de Rivera gave these rights, the only possible conclusion is that they both received the greater part of the gift of 25,000,000 pesetas. If not, then let them explain who did receive the 25,000,000 pesetas.

In each district, equal in size to a county of one

of the States of the United States, there is a representative of the Government who wields a most rapacious tyranny. The pillage and plunder of these men are notorious. In some provinces the officials, ashamed of the knavery of their comrades, have requested their resignation and expulsion from the army, but Primo de Rivera and his coterie of Generals turned a deaf ear to them in order to avoid scandals.

Primo de Rivera, who is always looking for new titles, recently sought to have himself appointed honorary Colonel of the Artillery Corps, in order by this means to show his popularity in the army. The officers of this corps, however voted by a vast majority against bestowing this honor upon him.

In reality the intelligent members of the army despise and detest this petty tyrant even more than does the general public. He lavishes all military honors upon his friends and upon the relatives of (Generals friendly of him. Primo de Rivera has presented himself with the Grand Cross of Saint Ferdinand, an honor that carries with in an annual stipend to 20,000 pesetas. Alfonso XIII hates him and would gladly be rid of him. The King notices his growing unpopularity in the army, and together with other Generals awaits the opportunity to strip him of his power.

The above account may or may not be based on truth. But it should be pointed out that General Rivera has no such reputation for selfless idealism as possessed by Benito Mussolini the dictator of Italy

Improved Insulin for Diabetes

In the same journal we find an account of the latest developments in researches connected with the treatment of diabetes. We are told:

A Few years ago Banting and Best, two unknown medical researchers, developed through their purifying of a hitherto unknown glandular extract, a treatment for diabetes. Their discovery has brought happiness, health and longer life to hundreds, and incidentally the Nobel prize was awarded for this remarkable advance in medicine.

Now the work upon insulin, the hormone discovered by Banting and Best, has been carried further by Dr. John J. Abel and his corps of co-workers at the School of Medicine at the Johns Hopkins University. In his laboratory insulin has been reduced to a purity so great that it comes down out of a solution in the form of minute crystals that shine like bits of uncut diamond when viewed through the microscope. The insulin used in medicine is effective clinically, but it was recognized from the first that chemically it is far from being a pure product. Most chemical compounds indicate the attainment of a state of real purity by forming regular crystals, and nobody heretofore had been able to get crystals of insulin. The trouble was, Dr. Abel explained, that the insulin in use is mixed up with unknown substances that would precipitate at very nearly the same electro-chemical state of the solution.

Beginning with the ordinary insulin used in medicine, Dr. Abel and his associates passed it through an elaborate series of precipitations with various chemicals and repeated solutions in weak acetic acid. The crystals that come down at the first stage are very small. After settling out at the bottom of the flask they were picked up with a fine-pointed, rubber-tipped medicine dropper. The process of manufacture is so slow and difficult that months of work have resulted in the preparation of only a few hundred milligrams of the precious stuff. This pure crystalline insulin is extremely potent. One milligram of it, or a bit as large as a small grain of sand, has as much power to reduce blood sugar as is possessed by 100 clinical units of the solution used in medical practice. One-fiftieth of a milligram will throw a four and a half pound rabbit into convulsions, which are quickly cured, however, by injecting a little sugar solution into the rabbit's veins.

Whenever a chemist succeeds in refining a natural compound to a purity that will result in crystal formation, the next step is usually expected to be the analysis of the crystals, with a view to the possible manufacture of the compound by artificial means, so that a perfectly uniform product may be obtained at a lower price. But Dr. Abel states that a year or more of work must intervene before the analysis can be completed. The synthesis of the compound will undoubtedly be a matter of the greatest difficulty and may be impossible in the present state of our knowledge. Dr. Abel is no novice in the field of purification of gland secretions. Three of the four extracts of the various ductless glands so far crystallized or brought to a very high concentration are to his credit. In addition to the recent crystallization of insulin, he isolated epinephrine as a mono-benzol derivative from the extract of a ductless gland situated near the kidneys, and he has also prepared a highly purified and very potent tartrate, not yet crystallized, from extracts of the pituitary body. The fourth internal gland secretion to be purified is thyroxine, the extract of the thyroid gland of the throat region which was crystallized by Dr. Edward Kendall of the Mayo clinic.

Indian News in America

Indian news items often undergo strange metamorphoses as they pass through British agencies into the columns of Foreign newspapers. The news quoted below from the *Current History* will interest our readers. It deals with the Calcutta riots.

Rioting was renewed on July 20, when a Mohammadan gathering and procession were attacked. The beginning of the Muharram festival, opening the Mohammadan year, seemed to be the signal for guerrilla warfare between Hindus and Moslems.

It was revealed in London that Russian emissaries have been attempting to start revolutionary movements in India. A consignment of bayonets has been intercepted and Bengal revolutionaries have been jailed for spreading propaganda inciting to disorder.

British losses due to Strike

The following also we get in *The Current History* :

Arthur M. Samuel, Parliamentary Secretary for the Overseas Trade Department, replying to a question in the House of Commons on July 26, said that the coal stoppage and the recent general strike cost British industries about £150,000,000. It is quite clear that the strike has checked the recovery in Great Britain. So long as the strike lasts, Parliament will have to meet each month as a result of the Emergency Powers act of 1920, regulations under which can be enforced for only a month at a time.

Europe's Debts and Drink Bill

Europe cannot pay up her debts to America. But she spends nevertheless an incredible amount in drink, *The Literary Digest* says :

"Leading authorities on finance and commerce have expressed the opinion that Prohibition is a direct cause of America's marvelous advance in the last few years.

"Great Britain at the present time is spending a little short of two billion dollars a year on drink. France was, in 1921, spending thirteen and a half billion francs for liquor. Seven countries of Europe, with an aggregate population of 168,000,000, supported a drink expenditure of approximately \$4,180,000,000.

"It may be said calmly and in a spirit of the deepest sympathy with the troubles of Europe that the Government of the United States has no moral right to subsidize European taxpayers with money taken from the pockets of Americans so long as Europeans are spending for drink sums which in a few years would discharge the American debt."

Quinine and Malaria

We find the following in the *Literary Digest*.

Quinin will cure Malaria, but it will not prevent it. In other words, it will poison the malaria parasite, but the parasite must be there to be poisoned. Furthermore a light dose is more effective than a heavy one, for the latter tends to poison also the bodily cells and exhaust the patient. These and other interesting facts about malaria have been established as a result of attempts in insane hospitals in Great Britain to cure paralysis of the insane by the action of malaria. Artificially induced malarial fever is one of the most modern methods of treating paralysis and insanity, the curative effect of fevers on mental disorders was known to such ancient healers as Hippocrates and Galen. Says the London correspondent of Science Service, in its *Daily Science News Bulletin* (Washington):

"While cures have been effected in from 20 to 30 per cent. of the cases so treated and inter-

mediate results have been obtained in others, the medical world has become much more interested in the disease being used as the curative agent. It has been possible to learn several things about malaria when it is induced artificially and is observable from start to finish under laboratory conditions that were not clearly understood before.

"Lieut.-Col. P. James of the ministry of health states that, surprisingly enough, it is difficult to adjust conditions so that the patients will infect the mosquitoes and the mosquitoes in turn infect the patients. Contrary to the belief that malaria lurks in every straguant pool, he thinks that in nature the only mosquitoes that become transmitters of the disease are those that live under sheltered and peculiar conditions.

"The human dwelling, he says, 'seemed to be the laboratory where malaria infection had its origin and was cultivated.'

"The life habits of mosquitoes that live under such conditions should be carefully studied, he declares.

"Since the blood of different patients varies widely in degree of hospitality which it affords to the malarial parasites after they have been bitten by an infective mosquito, he suggests that future biochemical research may show a chemical difference in the blood of patients of the types that react so differently. He suggests the possibility of a blood test that would enable physicians to classify patients in this respect.

"In the course of observing malarial treatment of general paralytics in five British mental hospitals, Dr. Warrington Yorke, professor of parasitology of the University of Liverpool, found the cases of induced malaria were very easily cured with moderate quantities of quinin. Doses of quinin previous to infection will not prevent a patient from contracting malaria, he has established, but small amounts of the drug are more efficacious in killing off the parasites in the blood stream than large doses, he declares.

"Dr. Yorke advances the hypothesis that when quinin is introduced into the body it is aided and abetted in killing off the malarial parasites in the blood by certain body cells. Too much quinin in a single dose, he maintains, brings about an exhaustion of these cells so that the malarial organism gets the jump on the parasite-killing combination and the result is called a relapse. This would explain, he says the severe relapses suffered by war cases even during the administration of large quantities of quinin. He suggests that overdosing with quinin is a very possible reason why these war cases and the majority of those met within private practise are so difficult to cure."

The Gift of "Culture"

In the Orient the advent of Christian missionaries has always heralded the coming of Christian traders and invasion by Christian soldiery. The work that is begun in the name of religion and civilisation is generally finished in the name of development and economic progress. Referring to the affairs in China, the *Japan Weekly Chronicle*

gives us a crisp account of this work of bringing "culture" into "heathen" lands. It begins:

An old story, seemingly too crude to be true, though the crudity of things that are true is often astonishing, is told of a missionary who wanted to raise funds in Birmingham. He told in moving fashion of the ignorant heathen so debased that they ate their food with their fingers, and pointed out the advantages to Birmingham if, as the result of better teaching, they adopted the use of knives and forks at every meal. One can hardly imagine the hardheaded business men of Birmingham plunging their hands in their pockets on hearing such an argument, yet the idea is very much like that of the present cultural effort.

The real spiritual descendants of the missionary to preach to Birmingham on knife-and fork culture and the great Governments of to-day who want to confer the blessings of their civilisation on the people of all prospective markets. Imperial Germany had a very high opinion of the commercial value of *Kultur*; and some German utterances on the subject were by way of being international jokes. But the Powers which jeered were the first to imitate, and after the war Mr. Painlevé, on a visit to China, aroused such enthusiasm for French culture that Chinese students rushed over to France without taking sufficient thought for the morrow, and there was a great deal of trouble, and the economic necessity of the deportations that followed did not assuage feeling on either side. By the time the Banque Industrielle scandal developed there was quite a slump in French culture. The United States claims to have been most successful, and was the first to hit on the bright idea of making the people pay for their American culture. This, let us hasten to say, was entirely to America's credit, for while the other nations used all the Boxer indemnity for their own selfish purposes, America spent at least a part of it in bringing Chinese students to America and giving them a very useful education. Americans have pointed out that when a Chinese engineer has been trained in America, and afterwards secures an important executive post in his own country, the placing of whatever orders he may require in America follows automatically. Here we have the spread of the steel and petroleum culture. As this was such and advance on the behaviour of the other countries, the Chinese really did appreciate it, notwithstanding that the original extortion of the Boxer Indemnity was no less iniquitous on the part of America than on that of the other Powers.

About Britain we are told

Britain had some quite unfortunate experiences in the dissemination of culture. Besides, the effort has satisfied nobody. On the one hand we have the critics who curse the Western Philistines for replacing an ancient civilisation with their upstart crudities; and on the other, we have those who call on Britain to cover her head and sit in the dust because she has cultured only a million or two of the three hundred and fifty millions to whom she might have made her language and ideas familiar. After all, there is no very clear idea of what the ultimate outcome of the culturing of Asia and of Africa is to be. There is a slogan that all that is done for subject races or for those

who are but half independent is done for their good, but it has to be for the good of the cultural country as well. Whether it is knives and forks or rails and locomotives, the idea is the same. These material things are the easiest to pass on and circulate: and no doubt the spiritual things will accompany them though they are, it is true, a little elusive. The Cultural mission never makes any real effort to disguise the fact that its first object is the glory of the bearers of the culture, and there are great differences of opinion as to the best methods. The Anglo-Saxon idea is strongly entrenched that the French know nothing about the art of colonisation; but other witnesses testify that the native inhabitants of French colonies are more thoroughly Frenchified than the inhabitants of any British dominions are Anglicised and it is also said that they become less antagonistic to their teachers.

Once settled in a culture-needing country the culture-giver finds it too great a sacrifice to move out. They stick to their post at any cost and the exploited people try to get rid of them in whatever way they can. The *J. W. C.* says

The chief objection to the granting of independence to administered territories, is that they are not quite cultured enough, and might go buying in strange markets. In China, where the market-places, if not the markets, have been taken in from abroad, it is feared that the Chinese are not cultured enough to look after them properly. On the material side of culture, there has been a demonstration of this in the report on the frightful state of the water supply in the native city of Shanghai. The Japanese, if they went in for culture in China, would presumably see to it that the idea of good water was as successfully propagated as in Japan but Chinese meetings in Shanghai fiercely disclaim any wish for Japanese culture, and refuse to be pleased at the promise to spend future instalments of the Boxer indemnity. They would rather drink cholera in their water—and what greater sacrifice for the sake of independence would one expect than that? They describe Japan's cultural mission as a mere invasion; and they do not want to do things in the Japanese manner, however successful that manner has been. It is this antagonism that has given rise to much of the nonsense about the civilisation of the West being material and that of the East, spiritual. The material things make an economic conquest, and that is what the aspiring young men of the East resent. Most of them, however, have rather a personal predilection for motor-cars and Western clothes. However, it is just as well that the nations which are spreading their culture should be under no illusions about their own objects or about the gratitude of those to whom they are giving it.

Uncle Shylock

The question of debt settlement has turned America's European allies into bitter critics of the American policy of insisting upon being paid. The *Literary Digest* says:

Evidences Multiply of a Growing or at least increasingly outspoken hostility toward the United States in France and Great Britain. The demonstration in Paris of 20,000 French war veterans and mutilated ex-soldiers against the terms of the Mellon-Berenger debt-finding agreement was followed in the British House of Commons, and in a section of the British press, by a sharp flare-up of criticism of the attitude of the United States Government toward the interallied war debts in general. The occasion of the outbreak in the British Parliament was the debate on the Anglo-French debt accord. But members digressed from the subject to characterize the United States as the world's Shylock, and to revive the subject of the cancellation of interallied war debts or the drastic modification of the refunding terms exacted by the United States. "Not only in the Old World but in the New, time will be on the side of easier and wiser solutions," declared Mr. Winston Churchill, British Chancellor of the Exchequer. "Americans have one question to ask themselves, and that is whether they entered the war with the common aims of the Allies and with the same interest in saving democracy," said Com. Hilton Young, former financial secretary of the British Treasury; and he added: "If so, they will change their debt policy. If they did not, then they entered for mercenary motives and sold their services to the Allies." Mr. Young announced it to be his personal belief, however, that only "a small minority" of Americans "makes commercialism its god." But this minority, he fears, has already caused "a little rift in Anglo-American relations." Philip Snowden, who was Chancellor of the Exchequer in the Labour Cabinet, contributed the following impressive statement: "In fifty years America will be drawing annually from Europe £100,000,000, or more than a day's work of 320,000,000 persons. This will be more than the total of all German reparations, and America's Allies will not be receiving a penny. This is a condition that cannot continue, and it is not good for America that it should."

The British press campaign against America's attitude toward the war debt problem was launched by Lord Rothermere's group of newspapers, which includes the *London Daily Mail* and *Daily Mirror*. The *Daily Mail* flooded London with handbills bearing in huge red-inked type the single word "US-ary," with the first two letters, U. S. capitalized so that there would be no mistaking the meaning, and in an editorial under the same heading it says:

"The British nation has been turned into a debt collector to the United States in Europe, but, unlike most debt collectors, we get all the odium and none of the benefit. We pay out some £38,000,000 a year to the United States, and in the most favorable circumstances years hence we may receive £30,000,000 a year. The total amount of £8,000,000 a year will be drawn for the best part of two generations by the United States from European nations which sacrificed everything for the right."

America's demands upon Europe, remarks the *London Daily Mirror*, "apparently give Uncle Shylock a sense of high moral superiority as well as an immensely inflated bank balance."

Turning Light into Electricity

If there is anything in the account quoted below from the *Literary Digest* the world may yet enter another scientific epoch which will take humanity miles where up to now it has gone only yards. The account runs as follows.

A form of crystal, now being tested at the U. S. Bureau of Standards in Washington, has been found to possess the property of generating an electric current when a ray of light falls upon it. If this result now attainable only on a very small scale, should ever yield itself to large-scale production we may have a discovery which will change the course of the world's history—something more revolutionary than the radio, the airplane, the telegraph the telephone or even the utilization of steam. It would mean a direct utilization of the vast flood of sunlight to turn the wheels and do the work of the world. Even as it is, the result attained is described as "one of the most astounding miracles of modern science," by S. R. Winters, writing in *The National Spectator* (Washington) We read.

"We have found substances that apparently transform light into electricity" is the startling statement of Dr. William W. Coblentz, chief of the Radiometry Section of the Bureau of Standards. The tiny success achieved in transforming light into electric current is attributed to the marvelous phenomenon manifested when molybdenite—a rare mineral—is exposed to the sun, moon, or stars. It, however, reacts only to certain wave-lengths of light just as our radio-receiving sets will reproduce music or speech only when we have tuned them to certain wave-lengths.

This sensitive mineral, when exposed to the sunlight or moon-light, differs in several respects from the behavior of the thermopile used in measuring heat of planets millions of miles away. The amount of current developed by the thermocouple is in proportion to the energy value to which it is exposed—that is, the amount of solar radiation, for example. Molybdenite, according to Dr. Coblentz, responds only to certain wave-lengths—those in the visible spectrum and the near infra-red rays.

"The piece of molybdenite used by the Bureau of Standards is no larger than the head of a pin. Only a small spot of each piece of molybdenite manifests that inexplicable phenomenon of changing light into electric current."

"The next thing to be done," indicates Dr. Coblentz, "is to isolate the spots exhibiting high sensitivity and examine them separately. This will be a tedious, time-consuming undertaking. The material is of rare occurrence, and the risk of injury or loss is too great to attempt to attain the goal in one step."

Dr. Coblentz, in the past has received many requests for a substance that "transforms sunlight directly into electricity." He has, in a small and experimental way, accomplished this very thing. This remarkable achievement may again prompt the oft-recurring question, "What is electricity?" and "What is light?"

Scientists have determined that the longest infra-red rays and the shortest electric waves are

identical in properties. Electric or radio waves, travelling through the ether, and light waves have the same velocity—186,000 miles per second. If sunlight and moonlight are to be transformed into electricity on a large scale, other similarities between light and electricity, hitherto unknown, may be unfolded. Are we on the threshold of a revolutionary scientific discovery?

Places of Interest of Japan

In connection with the visit of the Swedish Crown Prince and Princess to Japan, the *Japan Magazine* publishes a list of places worth seeing in Japan. We reproduce some of the names and descriptions below:

Nikko.—Nikko is about 3 hours by train north of Tokyo. Here is situated the world-famed Toshogu Shrine. A Japanese proverb says, "Do not say 'kekko' (excellent) until you have seen Nikko". The shrine is at the foot of the beautiful Nikko mountains. Nature's art is displayed at its best here. The shrine, with the lovely landscape as a background, a marvel of human art. The shrine is dedicated to Ieyasu, first of the Tokugawa state shoguns, and is ranked as a grand state shrine.

Kamakura and Hakone.—A little over an hour's train ride from Tokyo down the Tokaido line is the ancient feudal capital Kamakura, abounding in beautiful scenery and historical associations. Here stands the famous Daibutsu, or great image of Buddha. Kamakura is one of the most popular sea-bathing resorts in Japan.

Mt. Fuji.—Somewhat apart from the Hakone mountains stands the sacred mount, Fuji-yama. Fuji, and the cherry flowers, are considered to symbolize the spirit of Japan. The mountain is 12,400 feet high. On the summit is a shrine. Numberless people climb it yearly, in the summer. Fuji is famous for its graceful shape. The Shiraito waterfall is in the vicinity.

Kyoto.—Kyoto is the old capital, where for centuries the Emperors, until the late Emperor Meiji, dwelt. No wonder the city is full of historical interest. The Emperor Kanmu settled the imperial capital here. Buildings here displaying the best of old Japan's fine art are Kinkakuji, Ginkakuji, Chionin temple, Higashi-Honganji temple, Nishi-Honganji temple, Rokkakudo, Sanjusangendo, etc., a kaleidoscope of buildings representing events during a thousand years. The Heian Shrine is a recent structure, erected in 1895. In front of it are replica buildings of the Taikoku-den and Otomon Gate, built by the Emperor Kanmu when he established the imperial palace in Kyoto.

Near Kyoto is the Arashiyama hill widely known for its cherry blossoms and the Hozugawa rapids. Momoyama, also near Kyoto, is the site of the wonderful Momoyama palace built by Hideyoshi. Now at Momoyama are the mausolea of the Emperor Meiji and his consort. Uji is the home of the best green tea. In Uji are Byodo-in, Coseiji temple and the Agata Shrine, all characteristic of the fine art of old Japan.

Osaka.—About an hour from Kyoto is this, the foremost commercial and industrial center of Japan,

and, next to Tokyo, the greatest city. The ruins of Osaka castle, headquarters of the great Hideyoshi, the Napoleon of Japan, should be visited. Shitennoji is a very old temple of the Tendai sect, founded by Shotoku Taishi, one of the wisest princes of ancient Japan. Not far from Osaka are summer resorts, Sumiyoshi, Hamadera, and Sakai, with fine sea-and-landscapes, also the noted hot springs Arima and Takarazuka.

The Grand Shrine of Iyumo.—This great fane is reached by taking train from Kyoto along the Sanin line. On the way, at Gembudo, is a mysterious cave formed of fantastic rocks. The shrine is dedicated to the god Okuni-nushi-no-Mikoto. The founding of the shrine is traced back to the mythological age. It is next in importance to the Grand Shrines of Ise and the Atsuta Shrine at Nagoya. It is surrounded by hills on three sides, covered with ancient pines.

Tokyo.—In the capital itself there are numberless places that should be visited, important among them being the splendid Meiji Shrine, built a few years ago by the citizens of Tokyo to enshrine the spirit of the great Emperor Meiji, the spacious grounds around the imperial place, Shiba and Ueno Parks, where stand numerous mausolea of the Tokugawa shoguns, the Imperial University, the great wrestling amphitheatre at Ryogoku, and nearby, the Hifukushi, where 32,000 persons were burnt to death in the great earthquake fire of 1923.

The Comedy of the General Strike

The New Republic publishes in an article the inner history of the Great British General Strike. It paints some well known cabinet giants in rather pitiable colours. The introductory paragraph runs as follows:

The whole truth about the recent general strike in Great Britain has not yet been told; and perhaps it never will be told until the memoirs of the chief actors in the struggle are published. But we know enough of it already to be sure that when it comes it will be a strange story, smacking more of the fencing school than of the duelling ground, of comic opera than of tragedy. The second of these metaphors is the more pertinent, for certainly this 'great struggle' belonged rather to the stage than to the world of reality. It was a gigantic melodrama, written and acted for a world-wide audience and having as its main purpose to show 'extremists' that 'extremism' does not pay. It showed virtue triumphant and villainy defeated, and the actors on both sides, heroes and villains alike, played their parts almost to perfection. The play, therefore, though it is never likely to be played again, must be accounted to have been a notable success. Never at any rate have such plaudits reached British ears from across the Channel and the Atlantic.

The "General Strike" was an untried weapon on which Labour pinned its faith, believing it to be infallible. Labour readers in Britain nevertheless did not relish the idea of using it as it involved dangerous

possibilities. In the particular case, there was some chance of its successful use; for:

The miners had an unusually good case. They were being asked to accept, at the point of the sword, wages which would have reduced tens of thousands of them down to or even in some cases below, the level of bare subsistence. And this reduction, as well as an increase of hours, was being demanded by a group of men who are notoriously the most stupid, stubborn and inefficient set of employers in Great Britain. The miners therefore had the sympathy of the greater part of the public and also of the press. Two Royal Commissions had investigated the condition of the industry since the War, and both had commented in the strongest terms upon its managerial inefficiency and the urgent need for its reorganization. The mine owners, however, repudiated all such criticisms and stubbornly rejected all proposals for amalgamation or technical improvement. The only cure, they asserted and reasserted, for the admitted troubles of the industry was lower wages and longer hours. The government, although it had had seven months in which to consider the main points of the problem, and six weeks in which to study the detailed proposals of the Samuel Commission, intervened only at the very last minute. It suggested a basis of negotiation actually only twelve hours before the lock-out notices of the mine owners were due to take effect, and naturally the time was insufficient for any sort of agreement to be reached. So on the night of April 30 a million workers were locked out.

And,

On the morning of Saturday, May 1, the Trade Union Congress met and decided to call a general strike in support of the miners.

The Trade Union leaders were impelled to do this—much against the wishes of most of them—partly by a real sympathy with the apparently hopeless plight of the miners, but still more because there had long existed a sort of honorable understanding that they would support the miners in any really serious emergency. Of the seriousness of the present emergency there could be no doubt and they could abandon the miners therefore only at the cost of abandoning all hope of working class solidarity. They, therefore, declared what was not really a general strike—since the workers in several of the largest industries in the country were never called out all—but a “sympathetic strike” on a much greater scale than had ever before been known. It was to begin on the evening of Monday, May 3.

Baldwin tried his level best to avert the crisis. He, with some of his trusted colleagues met the representatives of the Trade Union Congress and drew up a formula for the immediate calling off of the General Strike. While the T. U. C. leaders went to discuss with the miners, Baldwin got back to Downing Street where he met Mr. Churchill and Co. The latter were excited over the refusal to work of certain employees at the *Daily Mail* Press and were advocating a “declaration of

war” as they considered this affair to be the real beginning of the General Strike. They thought that “the first act of war” had been committed and “the Government” should “accept the challenge without a moment’s delay”. Mr. Baldwin did not agree with Churchill & Co., but had to give way to them on account of the fact that

It was one o’clock in the morning and he was a very tired man, and when he found himself faced with the threat of the immediate resignation of not less than seven of his leading colleagues—and this on the eve of a great strike which might still possibly not be averted—he gave way and consented to the drafting and issue of the formal declaration of war. Then the lights were turned out and everyone went home—leaving the Trade Union leaders, or most of them, to read the Churchillian ultimatum for the first time in next morning’s papers.

So the great strike began. Its most notable features from the first were the remarkable loyalty and discipline of the rank and file of the Trade Unionists, and the contrasting half-heartedness of most of the Trade Union leaders. The railwaymen, and other transport workers in the docks and on the roads, came out almost to a man and remained out until the strike was officially called off. But the leaders had no stomach for the fight. They had wished not to coerce the government in any way, but merely to bring such pressure to bear upon the mine owners as might induce them to offer more reasonable terms to the men, and to agree to the measures of reorganization recommended by the Royal Commission. They were startled and dismayed to find themselves represented as dangerous revolutionaries attempting to subvert and destroy the British Constitution, and to find also that owing to their own foolish mistake in calling out all the newspaper workers, the government had a practically unchallenged command of all the available forms of publicity, the government commandeered first the broadcasting service and then the offices and plant of the *Morning Post*, and used all its transport facilities by road and air to scatter copies of the governmental organ—the *British Gazette*—all over the country.

Of the *British Gazette*, edited by Mr. Winston Churchill, the less that is said the better for the honor of British journalism. It was a mere propaganda sheet, as shamelessly unfair and untruthful as it was technically incompetent. Called upon in the House of Commons to defend some of its grosser misrepresentations, Mr. Churchill frankly declared that he had no use in wartime for truth and impartiality: the government was fighting for its life and the *British Gazette* was one of its most effective weapons. It was certainly a weapon rather than a newspaper, and to a large extent no doubt it served the purpose for which it was designed. At any rate it persuaded the majority of the nation—against all the plain facts of the case—to regard the strike as a “constitutional” rather than an “industrial” struggle, and to make the ultra-conservative Mr. Thomas and his colleagues of the T. U. C. appear as something very like anarchists, who were threatening all

those ancient liberties which Englishmen hold most dear.

The Labour Leaders were being given "battle" with a vengeance.

On the seventh day of the strike, Sunday, May 9, they were informed, upon authority which they accepted, that the Cabinet had decided to repeal the Trades Disputes Act, confiscate all Trade Union funds, and arrest all the leaders of the Trades Unions which were on strike. They understood that this decision had been taken by the bellicose majority of the Cabinet against the wishes of the Prime Minister, but that the latter had succeeded in obtaining only a two days' respite, and that if they did not surrender by noon on Wednesday these measures would be put into effect. Thus news greatly increased their perturbation. Fighting in a cause, or rather by methods, in which they did not really believe they found themselves face to face with disaster.

The Labour Leaders also found it difficult to make the General Strike *general*. They were worrying to find a way to make peace without sacrificing principles.

Then Sir Herbert Samuel came to their rescue. As chairman of the late Coal Commission he was in a position to make concrete and authoritative proposals and he drew up a memorandum (which is said to have been privately submitted to the Prime Minister) upon the basis of which the general strike could be "unconditionally" called off without any serious loss of "face" on the part of the T. U. C., and without it being possible for them to be accused by the miners of flagrant desertion.

In the meanwhile Churchill kept up the "fight"

He spoke and wrote exactly as if the country were in a state of civil war and the government were really fighting for "King and Country." Everyone, according to his view who asked a question or offered a criticism regarding the government's policy, was to be treated as a traitor, as a Bolshevik in disguise.

And

Then came the most comic incident of the whole struggle. The Archbishop of Canterbury, after consultation with the leaders of all the Protestant Churches in Great Britain, issued an urgent and most sensible appeal for peace and the renewal of negotiations. The government refused to allow this appeal to be broadcast and Mr. Churchill refused to allow it to appear in the *British Gazette*. The Archbishop of Canterbury is personally a strong Conservative, and officially is the greatest personage in the kingdom after the

royal family. He takes precedence constitutionally even of the Prime Minister and the Lord Chancellor. Yet he was suppressed by the Constitutionalist party! Explaining the matter in the House of Commons, Mr. Churchill said it was impossible to find room in the *British Gazette* for everything.

Later on the letter appeared in the *British Gazette*, but it came out, when it was too late for it to be useful, on the day the General Strike ended.

However, at the end of the comedy Baldwin got back his control:

When the strike ended Mr. Baldwin found himself in an extraordinarily strong position. He was the idol of the country and could afford to ignore almost altogether the views of his fight-to-a-finish colleagues. The fight was over and they might resign if they chose. All over the country employers were seeking to seize what they regarded as a heaven-sent opportunity of reducing wages and ham stringing the Trade Unions. Men were being refused reinstatement unless they accepted cuts of ten shillings a week or unless they became non-unionists and a section of the Cabinet strongly supported this attitude on the part of the employers. Their motto was "Woe to the vanquished." Mr. Baldwin's motto, on the other hand, was "Let bygones be bygones." And Mr. Baldwin won. Within forty-eight hours of the calling off of the strike his policy was accepted by all the leading employers in the country.

Franco-Italian Affairs

The following quotation from *The New Republic* will throw fresh light on the Italo-Spanish treaty:

Little by little, Mussolini extends his influence in Europe, and usually he manages to do so at the expense of France. He has made terms with the three members of the Little Entente which in the long run will go far toward giving Rome the position of overlordship Paris has held since the War. He has a satisfactory understanding with Greece, and is close to the powerful Fascist movements in Bavaria and Hungary. Now comes news of a recently-signed secret "arbitration" treaty between Italy and Spain which if it means anything at all should do much to help gratify the Italian dictator's ambitions in North Africa and around the Mediterranean. At some not distant date the respective claims of France and Italy in Africa are bound to be reevaluated. It would be only natural in view of the recent march of events if the approach of that moment were contemplated with grave anxiety at the Quai d'Orsay.

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor. M. R.]

ENGLISH

MEMORABILIA (practical epigram). By Shri Jogendra Published by N. M. Tripathi & Co. Princess Street, Bombay 1926 Price Rs. 2.

This is a book of less than a hundred pages in good paper and print containing over six hundred epigrams on various subjects such as love, marriage, sex, property, society, morality, religion, etc., and some of these are very striking and thought-provoking. The writer seems to have a real philosophical insight and he seems to have given much thought to the ordinary problems of everyday life and to have risen above the conventional ways of looking at things and holding opinions on them. His remarks are shrewd and incisive and sometimes well-nigh revolutionary. They are very short but often suggest a world of thought. "We are good," he says, "as long as we satisfy the majority, and the moment we refuse to do that, we are bad." About philosophers he says, "Philosophers are like mathematicians who would add a column of figures and get a different answer every time." Again about the usefulness of the service of priests he says, "To employ a priest for performing religious ceremonies for the liberation of your soul is just as good as employing someone to go hungry for you when you are starving to death." I need not multiply quotations. It is a very clear work which is well worth reading and keeping. But the title of the book is not quite suited to it and I draw the attention of the author to revise its title and its English when it runs into a second edition.

S. N. DASGUPTA.

HANDBOOK OF ASTRONOMY: By C. Venkatesubramanian, B.A., B.L., High Court Vakil, Madras. Cr. Sto. 210 pages 1926.

It is a book or horoscopy of the usual type. The author tells us that "many people, even educated persons, say they do not believe in Astrology and yet consult astrologers about their affairs secretly." He is a believer in it, and has published his notes "in order to make others believe."

VEDIC CHRONOLOGY AND VEDANGA JYOTISHA (containing also Chaldean and Indian Vedas and other miscellaneous essays) By Lokamanya B. G. Tilak. Messrs. Tilak Bros., Poona. Cr. Sto. 174 Pages. 1925.

The name of the book does not correctly indicate the nature of its contents. One should have expected a word or two from the Publishers by way of explanation. It appears Lok. Tilak made

some notes regarding the antiquity of the Vedic Aryans while he was at Mandalay. These have been collected in this book. He began to write on Vedic chronology but left it incomplete at the second chapter. There are three complete articles in the book which have, however, no connection with one another. Of these, again, "Chaldean and Indian Vedas" was afterwards contributed by the author to the *Bhandarkar Commemoration Volume*; and "a missing verse in the Sankhya Karika" to the *Sanskrit Research*. The third complete article hitherto unpublished relates to the interpretation of the Vedanga Jyotisha. In all these we are reminded of the acute intellect and deep scholarship of the Lokamanya with which we are familiar in his *Orion* and *Arctic Home*. That there was intercourse between the Chaldeans and the Indo-Aryans has been proved beyond doubt by the discovery of certain Indo-Aryan words in the ancient language of Asia Minor. The Indo-Aryans also borrowed a few from the latter. Lok. Tilak furnished a few connecting links. Had he been spared to witness the recent remarkable discovery in Sind and the Punjab he would have probably found more links in the chain of evidence, especially of the great antiquity of the Vedic Aryans for which he fought. The conjecture that the Sumerians were no other than the Savirra of ancient Sindhu would have appealed to him strongly. The Vedanga Jyotisha, the Vedic almanac, is a small tract containing about 3 doz. verses. It has, however, taxed the ingenuity of many a Vedic scholar in the interpretation of some of its verses. The suggestions put forward by Tilak deserve careful attention. The late Shankar B. Dixit was the first to explain some of the difficult verses, and Mr. Venkatesa B. Ketkar, another famous mathematical astronomer of Bombay, has recently shown that with slight emendation the Vedic almanac which is as old as the 14th cent. B. C. can still be used. It is a misfortune that the Lokamanya did not live to utilize the notes which he evidently made for some future works.

JOGESCHANDRA RAY

AGRICULTURAL SITUATION IN INDIA: By Mr. S. Sinha, B.Sc. (Illinois). Senior Professor of Botany, Berhampore College, and Director, Berhampore Poorland Farm with a foreword by Rai Chinnail Bose Bahadur. Price 2 annas.

This booklet is a reprint of a lecture delivered under the auspices of the Bengal Economic Society on the 20th Nov., 1925.

"In the opinion of the learned lecturer," says Dr. Chundil Bose in his foreword, "the agricultural schools and colleges, started by the Government of Bengal and Behar, have failed to fulfil their missions..... He suggests that schools with demonstration farms should be started broadcast in the country for the sons of the farmers only where compulsory agricultural education should be given to them free." We agree with this writer of the foreword that this is a very valuable suggestion and should be given serious consideration by the Government.

We recommend this book to all who are interested in the agricultural problem of our country.

H. S.

INDIAN FAIRIES : By A. C. Banerjee. Revised by B. W. Bera, B. A. (Oxon) Principal, St Paul's School, Calcutta. Publisher—N. C. Banerjee, 64 College Street, Calcutta. Pp. 110 Price not mentioned.

Vishnusharma, the great ancient Indian Pandit, had had the charge of educating four young princes, and while in that capacity, he had felt the necessity of composing stories which would suit most the mind and imagination of his pupils. And the four princes had the good luck of obtaining from their tutor, nice, and interesting stories, which have come down to us in the form of the *Panchatantra* and the *Hitopadesha*. There is hardly any Indian literature which has not had the pride of having these two books in translation. In the little book before us the author has put a few choice and pithy tales from the above two books, in clear and simple English and in words of one syllable excepting a few. The author, Mr. A. C. Banerjee who is now dead, had been one of the few in Bengal, who tried hard and tried successfully to write books for children. The present volume has come down to the fourth edition. This is enough to show that the children liked the book, and still they do so. Undoubtedly this is a nice little book. Six coloured plates, with numerous other pictures, have enhanced the interest of the present edition.

Unhappily, we have come across a few printing mistakes here and there. The set-up of the book is nice.

P SEN-GUPTA.

THE LEAGUE OF NATIONS By Profs. D. G. E. Hall and J. M. Fen. Published by Macmillan & Co., Ltd. Price Re 1-12. 1926 Pp. xii+176

The formation of the League of Nations is one of the most important developments of the modern world and it is high time that Indian students should know something about this institution and the problems that it seeks to solve. It was as early as 1923 that the Assembly of the League passed a resolution recommending the Governments of the States Members to arrange that the children and youth in their respective countries should be made aware of the existence and aims of the League and the terms of its Covenant. In this manual, which is meant for the use of teachers of Secondary schools and Intermediate Colleges in India and Burma, our authors have endeavoured to show, among other things, (i) why the League of Nations was formed, (ii) what it has done during the first six years of its existence and (iii) what are its possibilities and limitations. We congratulate the authors

for bringing out this useful brochure from which one can get the most up-to-date information about the League affairs.

But we regret to point out that our authors have not done full justice to the chapter on "The League and India" (chap. VII). Our authors say "She (India) is recognised by the World Powers as a self-governing country in all spheres of activities of the League, etc." In this connection they forget to mention that the representatives of self-governing countries are elected by the popular legislatures of their respective countries and they take their instructions from their popular Governments so that they can fully and adequately represent their countries and do full justice to the demands of their nations. But the case of India is entirely different. We have been saddled with a constitution which everybody dislikes and are being governed according to the said constitution much against popular wish and in spite of our protests. When such Government nominates Indian delegates to the League and the so-called Indian delegates have to act on the briefs supplied by the Government of India, it can hardly be expected that they would be able to represent true Indian feeling. Hence it is not correct to say that "She (India) can take part in all proceedings like any other member" (Italics ours).

In another place our authors say, "As a member India pays to the league less than 8 lakhs of rupees a year. If by remaining within its fold she can reduce her military expenditure by even a few crores of rupees, then no politician in India ought to grudge paying the small membership contribution" (p. 158). Here again we are in disagreement with our authors. India's military budget is framed according to the dictates of the Indian Government and not according to the advice of the representatives of the people. The most passionate, reasoned and insistent appeals of India's elected representatives in the legislature for the reduction of huge and unnecessary military expenditure count for nothing. We do not also agree that India pays a small membership contribution to the League. From 1926 India's membership contribution has been fixed at 56-937. India thus pays 56 units while the share of the following States have been fixed at Australia—27 units, Austria 8, Belgium 18, Brazil 29, Bulgaria 5, Canada 35, China 46, Denmark 12, France 79, Great Britain 105, Irish Free State 10, Italy 60, Japan 60, New Zealand 10, Norway 9, Poland 32, South Africa 15 etc. The injustice of the allocation in India's case is too clear to need any explanation. India thus pays almost the same amount as Japan and Italy and more than all the other members of the League except France and Great Britain! India therefore, is being taxed exorbitantly by the League, although she cannot choose her own delegates and members of other nationalities preponderate in the Secretariat of the League.

We hope that this small volume will stimulate readers to acquire further knowledge regarding the organisation and work of the League of Nations.

The printing and set-up are excellent and the inclusion of three maps have enhanced the value of the book.

P. C. S.

HINDI

DIO-VIXANA : By *Almaram*. Published by the *Jayadeva Bros.* Baroda. Pp. 240.

This peculiar book deals with the mystical and at the same time practical efficacies of the various directions. It also contains a scientific (?) explanation of a portion of the verses used for the daily 'sandhya' by the Hindus.

GERMANY OUR TURKI MEN 44 MAS : By *Lala Har Dayal, M. A.* Published by the *Saraswati Granthamala Office, Belanganj, Agra*. Pp. 92.

The personal experiences of the author in Germany and Turkey during the fateful days of the last great war are most forcefully told in this book. The views of the talented author command our attention.

PRAG : By *Rupnaram Pandeya* Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 131.

A book of poems on various topics.

BHARAT KE SAFUT : By *Zahur Bakhsh*. Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 103.

A book of golden deeds collected from different parts of India and covering the last 700 years.

PANCHADAS HINDI SARITTA SAMMELAN, DEHRADUN—PART I. II. Published by the *Reception Committee*. 1925. Pp. 200.

The first part of the publication is the report of the 15th session of the *Hindi Literary Conference* held at Dehradun in 1924, and the second contains the articles read therein. Most of the articles are no better than ordinary contribution to the periodicals while that of *Pandit Bhagirath Prasad Dixit* on the usefulness of Hindi literature in the reconstruction of Indian history deserves special mention.

DEVIDAS : Translated by *Alkhuri Gangayarad Singh Visarad* Published by the *Chand Office, Allahabad*, 1925. Pp. 177.

Mr. Sarat Chandra Chatterjee's Bengali novel is rendered into Hindi.

SUKAVI-SANKIRYANA By *Pandit Mahabirprasad Dwivedi* Published by the *Ganga-pustakmala Office, Lucknow*. Pp. 169.

Life-sketches of modern poets from various provinces are collected in this book. The author places *Michael Madhusudan Dutt* and *Rabindranath Tagore* under the same category as *Mahamahapadhyaya Chandrasekhar Singh* the astronomer, and *Vijaydharma Suri*, the Jain saint and scholar.

MOLIERE : By *Dr. Lalshman Sarup, M. A., D. Phil.* Professor of Sanskrit, the *Punjab University* Published by *Rajpal, Saraswati, Asram, Lahore*. 1925. Pp. 328.

It is gratifying to note that scholars like *Dr. Sarup* should take up the work of introducing the foreign master-artists into Hindi literature. Considering the fact that he did research work on *Moliere* in the *Bibliothèque Nationale* of Paris, it is fortunate that the latest research is embodied in this work. It is not for us to write anything about the French original of *Moliere*, the greatest French Satirist.

The description of the life and work of *Moliere* together with Hindi translation of his *Le Bourgeois Gentil homme* will, it is hoped, be favourably received by the cultured people of Hindustan. At the end of the work, there is a rather long comparative study of *Moliere* and *Aristophanes*, the Satirist of ancient Greece. There are five illustrations prepared by French artists in Paris, which speak for themselves.

BHARATIYA BHOJAN By *Pandit Hiranarain Sarna* Published by the *Dhanncantara Office, Vijaygarh, Aligarh* 1925 Pp. 76.

A popular treatise on food. There are some diagrams.

RAMES BASU

TELUGU

LAKSHMITRASADAMU : By *Ketavapuri Venkata Sastri* Published by the *Saraswati Grandhamaudali, Rajahmundry*. Pp. 346 Price 1-8-0.

Sinking social manners and customs with Andhra topography, *Mr. Venkata Sastri* has produced a very readable account of the present-day conditions of the social life of the Andhradesa. All the principal characters and the experiences that they have gone through are well-arranged. The author's well-known style is to be found on every page and the book arrests the attention of the reader from its opening pages.

KUMUDWATI By *Pulavarti Kamalarati Devi*. Published by the *S. Grandhamaudali, Rajahmundry*. Re 1-8-0. pp. 92.

A historical novel of the Maharatta period depicting the life of *Sambhaji* and *Kumudwati's* part has been well delineated. The lady writer displays a keen insight into the workings of the human mind.

FOLK TALES By *Koppertu Bangaramma* Published by *Rama & Co., Ellore*. Pp. 83. Price 0-4-0.

Several original and splendid tales written in a chaste and simple style. A suitable gift book to youngsters.

B. RAMCHANDRA RAU.

BENGALI

YUGA-MANAVA (THE MAN OF THE CENTURY) : By *Brendra Kumar Datta, M. A., B. L.* Published by *Gurudas Chatterjee & Sons, Calcutta*. Pp. 581. Price Rs 3 only.

This is the title chosen by the author, who, by the way, is not unknown to the reading public, for his latest book, which except in the title page, bears on every page the truer superscription of *Brudaya Banu* or 'the messsage of the heart'. As the author explains on pages 195 and 411, he has chosen the former title in order to indicate that the thoughts, aspirations and ideals, hopes and despairs, joys and sorrows here expressed, are not peculiar to himself but are those of a typical Indian of the modern age who though born a Hindu does not observe castes, advocates the perfect equality of the sexes, is an agnostic in religion, and

whose only ideal is the fullest development of all his faculties.

The book is cast in the form of a journal, after the manner of the well-known French writers Joubert and Amiel, made familiar to English reading peoples by Matthew Arnold. Joubert is, however, more or less a moralist, like Vauvenargues, Rochefoucauld, La Bruyère and others whose aphorisms occupy a distinct place in literature. Amiel is the first, and perhaps the greatest, in this line of composition, and the author, first among Bengali writers, has chosen him as his model. It is not on every day that the author writes something, but he makes entries in his journal only when he has something worth recording to say. Primarily intended for self-communion, it is a record of the writer's inmost thoughts and moods for a period of little over twelve years, from 1913 to 1925. As might be expected of a book of this kind, the thoughts are disconnected, and cover all possible subjects, from eugenics to psycho-analysis, from Wordsworth to Vidyaratni. But literary criticism is the main feature of the book. The author has read widely, wisely and well, and his studies and criticisms are not confined to his country's literature only, but extend over English, French, German, Scandinavian and Russian literature. But Rabindranath Tagore is his special favourite, whom he has analysed, dissected, admired, adored, and yet found fault with almost everywhere in the journal. What strikes the reader in the author's views are their extreme boldness and criminality. He never hesitates and calls a spade a spade or to tear conventional ideas and values to pieces. Shakespeare for instance, is to him a back number and there is no place in Tagore's poems for the downtrodden masses the great unwashed, the *sansculties* who fill so much space in Russian novels. Whether the author has done full justice to these immortals the reader will judge for himself. In the spiritual sphere, the author considers all religions to be equally unacceptable, from the admixture of gross superstitions and fancies they contain, and he makes no secret of the fact that he has no faith in a Divine Being. As a result, everywhere in this journal there arises a piercing cry of heart-rending anguish as to his own future after death, and the sense of his impermanence weighs on him like a nightmare and the fact that he is doomed to perish is an obsession which perpetually overhangs his mind like a gloomy pall. Yet the journal is full of appeal for a joyous, purposeful, self-confident vigorous and positive attitude towards life, the conquest of nature and the mastery of the world are his aim and Oriental passivity and world weariness are repugnant to him. At the same time the author has a deep regard for Indian civilization and culture whose special features and chief claims to distinction he expounds in appreciative language. Even the Bhakti cult of the Vaishnav school finds in him a sympathetic exponent. But on the whole, the author inclines towards the modern Western type of civilization, minus its greed and earth-hunger, and he considers Western ideals of life to be essential in order to lift us from our slough of despond. Here and there are exquisite personal notes, and a sensitive and delicate responsiveness in all her thoughts, grave and gay, is to be seen here and there for the depth and strenuousness to spend himself

in the pursuit of some noble aim, a pathetic sense of failure which attaches to all high endeavour, pervade the whole journal and make us rise from its perusal with all our higher impulses strengthened and invigorated. It is thus an uplifting book in spite of the many pessimistic passages strewn all over its pages, and though the reader can hardly be expected to agree with all the author's opinions on such a variety of topics he will find it an exceedingly interesting and stimulating volume which can be taken up at any pace and dropped down anywhere and read throughout with pleasure and profit. We have no doubt that it will be welcomed by the more serious section of the reading public and command a large sale. The book is well-bound and exceedingly well got-up, and there are few printing mistakes. A Subject Index would be a very useful addition for which we must wait for the second edition which we are sure will soon be called for.

BOOK-LOVER.

GUJARATI

THE STORY OF RAMA. By Rujitlal Harilal Pandya, Bar-at-Law. Published by the Indira Sahitya Prakashak Mandal, Bombay. Paper Cover: Pp. 92 Price Rs. 0-12-0 (1926).

In a thousand verses, the life-story of Rama is told most feelingly by Mr. Pandya. In a learned preface he takes a bird's-eye-view of the present state of Gujarati verse literature and points out defects, which in his opinion, bear its otherwise beautiful and charming potentiality and promise. The Poem within its self-imposed limit, has served to visualise the spirit which underlies this most affecting story which has stirred and will continue to stir, for all time, the hearts of the Hindus.

TILOTTAMA. By Manjula Ranchohial Majumdar, B.A. LL.B. Printed at the Nar Gujarati Press, Baroda. Thick card board with a coloured picture. Pp. 170. Price Rs. 1-0-0 (1926).

Prof. Bain's mythological stories have attracted many writers to translate or adapt them, and Mr. Majumdar has been unable to withstand the attraction and has deviated from his usual path of finding out old Gujarati verse manuscripts and editing them. It is, however, a happy deviation and affords him relief from the monotony of the beaten path. As a first attempt the volume is very creditable, and this story of the world of the *Aparas*, with all its proper surroundings, will surely win its way successfully with its readers.

SHORT POEMS. By Mrs. Dipakba Desai. Printed at the Electric Printing Press, Baroda. Paper cover. Pp. 115. Price Rs. 0-10-0 (1926).

We have the pleasure of noticing a book of poems written by Mrs. Dipakba, sometime ago. The present collection of poems on subjects as varied as they are interesting, such as the *Nauroz* fairs of the Mogul Emperors of Delhi and the *Jashan* (self-immolation) of Rajput ladies, is anything marked an advance on the former book, and a certainly enjoyable. The contribution of Mr. Majumdar on the genesis of *Khand Kanyas* in Gujarati, given as a preface, betrays all the suspicion of his habitual assiduity

and close reading of the Literature on this subject. K.M.J.

MARATHI

BHAVISHYA-SIDDHANTA : By Pandit Raghunath Sasri Patwardhan, Jyotisha-ratna, Secretary to *Suddha Panchanga Pravaran Committee*, Poona. Royal 94+24+256+8+4=486 pages—Saka 1848. Cloth—Price Rs. 10.

This is a nicely got-up volume primarily intended for those who are interested in horoscopy. Since the art of foretelling events depends upon the positions of planets which are found with the help of Siddhanta or astronomy, the necessary information for the purpose has been given in this book. The rules for prediction have also been added. For these two reasons, the author tells us the book has been named Bhavishya Siddhanta. We, however, think that the name Siddhanta, which has a definite and well-recognized meaning as stated by the author himself is hardly appropriate. The book is divided into three sections. In the first section (32 pages) are given new rules for finding the apparent places of the sun and moon and the method for getting therefrom the fine elements of a Panchanga. The second section (86 pages) deals with the usual topics of *Jataka* or horoscopy. The third section (359 pages) consists of tables. Most of these will be found useful by those who have to study horoscopes. Some are directly concerned with Panchanga. We have no doubt these have been compiled with great care, and though some have been derived from foreign sources their adaptation to the Hindu method has involved a great deal of labour. In the May number of this Review last year we had the pleasure of noticing at some length an exactly similar work, entitled *Jyotisha-Sikshak*, by the same author who has therefore practically covered the same ground twice. We had to complain of the want of systematic arrangement of the subject dealt with in the book. We are sorry to have to remark that though the arrangement is better in this book it is still defective and painfully reminds one of the fact that knowledge and orderly arrangement of knowledge do not always go together. The book is, however, intended for advanced students and almanac-computers who are supposed to possess a fair knowledge of astronomy and astrology, and will not feel the want of necessary connection between the subjects or of gradual development of each.

The aim of the author is not merely to help the students in making prediction but also to furnish him with correct astronomical data required for the purpose, and indirectly with correct Panchanga. This brings us to the knotty question of almanac reform. The author is the secretary to the committee for the introduction of correct almanac in Bombay formed at the instance of Lok. Tilak. The famous *Hand-book, Grahalaghava*, has been in use for the last four hundred years in the Western parts of India. But it has not been possible for the book whose name signifies "almanac computation made easy" to remain correct for this great length of time. It has deviated from truth. Even the old astronomical texts on which such handbooks are founded, when weighed in the balance made in Modern Europe, have been found wanting. The recognition of error has been followed almost

everywhere by a desire to remove it. Bengal and Bombay took the matter seriously and convened meetings of Hindu astronomers and almanac-computers with a view to reconcile the old with the new. But as might be expected there was neither unanimity nor willingness to follow the majority. For the fact is our almanacs are not mere records of divisions of time but also religious calendars, and we know, sentiment and belief naturally play the most important part in matters religious and practice time-honoured Vested interests also have stood in the way of reform, and the result has been, the new almanacs have not been able to oust the old. The long history, well-nigh half a century old, cannot be told in a few words. Suffice it to say that in spite of Tilak's support of the Reform movement in Maharashtra, *Graha-laghava* still holds its sway. This is not at all surprising. But what was unexpected is the fact that this *Suddha Panchanga* party has a rival, and a formidable one in Mr. V. B. Ketkar inasmuch as he belongs also to the new school. The point of difference between the two parties relates to the ever-perplexing question of defining the initial point of the Zodiac. The author's party hold the view that the star, *Revati (Zeta Piscium)* marks this point, while Mr. Ketkar maintains that the point is exactly opposite to the star, *Chitra (spica)*. These two points make a difference in the places of the planets of about 4 degrees. We discussed some of the arguments for *Revati* in our review of the author's previous book, and are of opinion that the star cannot be accepted for the simple and practical reason, if for no other, that it throws chronology into confusion by making the year and solar months begin four or five days earlier. It has many other consequences, some of which seriously affect our religious calendar as for example the fixing of *adhikamasa*. Mr. Ketkar's point has at least the merit of keeping the calendar almost intact. It has been possible for both the parties to publish calendars in accordance with their respective views, because they do not affect the civil reckoning of days which our Marathi brethren do by *tithi*. In Bengal and other eastern parts of our country where solar months and dates are in every day use, such a drastic and, we believe, unwarranted change as the *Revati* party asks us to adopt would not have a single follower, and with all due deference to the memory of the scholarship and sagacity of the Lokamanya we venture to think that in his zeal for reform he overshot his mark. We were, therefore, glad to learn that the two parties lately met together to settle the difference, and, if our information is correct, the *Revati* party has abandoned its position and accepted with slight difference that of the *Chitra* party.

There is yet another point equally perplexing. What to do with the length of the year? According to our standard work in use in our country the length is 365.25875 days, while it is 365.25636 days by modern European astronomy. Both the parties have discarded the former and adopted the latter length. But the question is, should this tampering with a fundamental unit of time be allowed to proceed by the Hindus as a nation whose reckoning of years has been going on at the same rate at least for the last two thousand years? It is true, the effect of the change in the rate will not be soon apparent, in counting the years. But what about the solar months and dates which are in

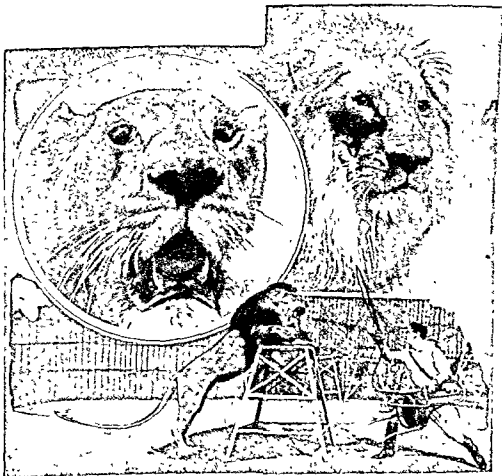
current use in Bengal and elsewhere? Should our Marathi reformers leave the people of these provinces alone? No one undervalues truth; but practical affairs of life which are based on agreement are more important than an abstract truth. If the change has to be introduced, should it not be done after systematic propaganda for years and fixing a suitable year for the adoption of the new length? Any change of this description should receive the assent of all the provinces, or there is bound to be confusions of dates to avoid which people will use English dates more freely than they do now. Already we have too many systems of measuring time, the majority of the people have still stuck to

the antiquated and cumbrous lunar calendar forgetting the fact that the sun is a more convenient time-keeper than the moon. In this ancient land of ours we have rejoiced at the diversity which meets our eyes everywhere. We are proud of it. But has human commerce been easier by retaining the various systems of measuring time, space, and mass and the various languages and scripts? Is it not a misfortune that we have to review a Marathi book in a foreign language, a book which with a few corrections as suggested above, could have been profitably read by our countrymen all over India had there been no barrier of language?

JOGESCHANDRA RAY

GLEANINGS

How Sheer Bluff keeps Lion Tamers Alive



How Sheer Bluff keeps Lion Tamers Alive

Lioness showing her teeth to the Trainer and a full-grown male lion, one of the most intelligent of big beasts. Below, an exciting scene in

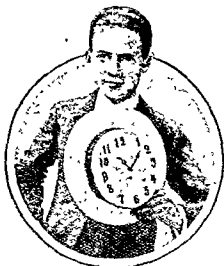
the Circus Den, Where Pure Bluff and Fear of the unknown keep the animal from charging.

Popular Mechanics 7

Clock in Straw Hat, London Fad

Straw hats with a clock mechanism in the crown and the top used as a dial, have appeared in London. The time-piece is said to run satisfactorily, saves the bother of consulting a watch and also serves others than the wearer.

Popular Mechanics



Clock in Straw Hat

Paper Eyes Worn as Mask Transform Face

Amusing changes in facial expression are produced with a pair of compressed-paper eyes easily.



Paper Eyes

fitted in place and less troublesome to adjust than a regular mask. They afford an effective disguise without hiding the rest of the face.

Popular Mechanics

Folding-Paddle-Wheel Auto Runs on Water

With a water-tight body and a collapsible set of paddles on the front wheels, a lightweight auto can



Folding- Paddle-Wheel Auto Runs on Water

be run from the beach into lake or river for navigation as a boat. An advantage of the folding paddles is that they lie flat in line with the direction of travel when the auto is on land to decrease interference from the wind. The rudder is underneath the body, the steering gear, which is operated by the wheel, being inclosed in a water-tight keel-like casing.

Popular Mechanics

Lofty Ladder for Water Gun Aids Jap Fire Fighters

Modern high building in Japan have necessitated the adoption of fire ladders for added protection against flames in that country. The nimble native firemen have shown in tests and at actual fires, that they are specially suited to scaling the highest rungs of the extension ladder and directing the bucking nozzle where it will best strike the fire. Guy ropes are attached to the top of the ladders and are held at the bottom by other firemen, or may be tied to any solid object.

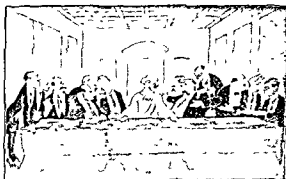
Popular Mechanics



Water Gun

Mrs. C. Carson an American Woman swam the English Channel in fifteen hours and forty minutes.

Cartoons



At THE LEAGUE
Peace. "I say unto you that one of you
shall betray me."

Women swims the English Channel



Mrs. C. Carson



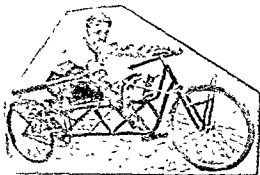
THE ICE IS MELTING
Unfortunately the floor on which he squats
gets smaller and smaller.



THE NEW NAPOLEON
Mussolini: "Decidedly, this boot is too
small for me now."

Strange New Vehicles Amaze Pedestrians in Berlin

Rowing a "land skiff" on city streets is the latest diversion in Berlin, the city of strange vehicles. This ingenious machine, pictured below and called a "rudomobil," gives the rider all the



His feet braced on pedals, he "pulls the oars" as in rowing and whizzes along

motions of rowing. With his feet braced on flat pedals, he pulls alternately on the oars and whizzes through the streets. Pivots for the oars are set on braces at some distance from the seat on either side to give a good stroke. The handles are curved at the ends to afford a firm grasp for the hands.

The rider has the problem of keeping his balance which he wouldn't have in a boat, but which adds to the sport. The vehicle has two wheels like a bicycle, but these are set further apart than usual. To "row," the rider leans far forward and pulls far back. The foot rests teeter on pivots.

The second illustration shows another modification of a cycle—a monocycle. One wheel takes up just half the room of two, and the ingenious inventor saw in the monocycle a way to keep Berlin's streets less crowded. When the rider, on his way to work in the morning, gets into a jam, he picks up his cycle and tucks it under his arm until the traffic clears.

Popular Science



Riding to work on a monocycle is this Berlin clerk's way of beating traffic jams. Balancing oneself is quite a trick

A fifty foot Dive

Miss, Belle White the English diving champion has made a 50 foot dive from the top of Sadola Rock, Torquay.



Miss Belle White

A Drawing by Ingres

Of all the great artists of the first half of the nineteenth century Ingres alone seems to have called forth the admiration of the most opposite tastes and temperaments. Although his contemporaries attacked him vigorously, the partisans of both the old and the new order now call a truce at his name and agree to recognize in him one of the great figures of art. For our time he represents the last and purest expression—a swan song, as it were—of an art whose secret we have perhaps lost. We scrutinize his work, astonished to discover beneath its appearance of classic calm the anxiety, the hesitation, and the passion of a sensibility which is altogether modern. It amazes us and we are surprised that an emotion, all the more intense in that it is controlled, can be embodied in a form so tranquilly impeccable and by means of lines so categorically drawn.

The pencil drawing which is reproduced here possesses this sensitiveness and this perfection. Executed in 1815, it represents the family of the son of Guillon-Lethière, who was at that time director of the Villa Medici, the Academy of the French at Rome, to which Ingres was then attached. From this family it passed some years ago into the Bestegui Collection, and from there into the hands of the dealer from whom the Museum acquired it.

If it were still the fashion to use subtitles, as it was at the time when this drawing was made it might be described as "The Guillon-Lethière

Family, or Domestic Happiness." In it we see the son of Guillon-Lethière standing, dressed in an ample box-coat of the period. His hair is arranged en coup de vent in the Byronic style, and he wears a muslin cravat. He is very elegant and completely at ease in his clothes with that *bourgeoise* elegance which had begun to pass from England into France. In his hand he carries a heavy rattan stick. Seated beside him is his wife in a high-waisted tulle dress her hair arranged a *l'anglaise*. With a gesture of tenderness worthy of a Virgin of Raphael she holds in her arms her smiling child, amused with an apple which he has in his hands. There is an air of happiness about all three. Ingres has perceived and expressed with profound intensity this *bourgeoise* contentment and has done it with so delicate a sensibility and so perfect an art that what might easily have been a sentimental tableau or a virtuous lithograph becomes a scene which is completely human.

A descendant of such subtle realists as Fouquet the Clouets, and the masters of the eighteenth century, St. Aubin, the Cochin, and Moreau le Jeune, Ingres gave a new vigor to this inheritance by a profound contact with classical sculpture and Italian painting. It was at this period of his life, when he lived in constant familiarity with Raphael, daily visiting the Galleria delle Antiche and paying his devotion to the Stanze, that his portrait drawings attained their greatest perfection. Curiously enough he himself seems to have considered them merely as so much hackwork, preoccupied as he was by the need in which the French evacuation of Rome had left him for with the fall of the Empire he had lost his official protectors. At this period he refused an advantageous offer to go to England to draw portraits in pencil, where some of his former patrons, Lord and Lady Glenburnie and the Earl of



A Drawing by Ingres

be glad to serve here for the sake of acquiring experience. As for the winter, some of our youngmen have spent many winters in Switzerland and other countries where it is very severe. As for salaries, if they suffice for educated young people of other countries, certainly they would suffice for ours. I would, therefore, urge the employment of a much larger number of educated Indian youngmen in the League's offices.

R. C.

Geneva, Sept. 9, 1926.

Germany Enters the League

By a unanimous vote of the 48 states voting Germany became a member of the League of Nations on the 8th September. She was also nominated a permanent member of the Council of the League and the number of non-permanent seats on the Council was increased to nine. Though the voting on both these latter points was unanimous, some distinguished speakers raised objections to the increase of non-permanent seats on constitutional grounds. For example, Dr. Nansen of Norway, who unlike other speakers was cheered on going to the platform even before he had spoken (showing his popularity) and who spoke in English, said —

The Norwegian Government was glad that there was a near prospect of Germany entering the League, and recognised that this prospect was due to the work of the Special Committee. It realised that immense difficulties had been overcome by that Committee, and that the situation had been greatly improved owing to its discussions and the methods of publicity which it had employed. Serious departures, however, had been made from the proper constitutional methods of the League. It was constitutionally incorrect that the Council should have decided to admit to a permanent seat a State which was not at the moment a Member of the League. The Norwegian Government rejoiced in that decision, but it was admittedly not consistent with the strict terms of Article 4 of the Covenant. The Norwegian Government similarly regretted the proposal of the General Committee of the Assembly that the question of the permanent seat for Germany and the increase in the non-permanent members should have been connected and should both have been dealt with without the usual reference to a committee.

The explanation given did not seem to be conclusive. The Norwegian delegation deplored that the Assembly was thereby prevented from voting on these proposals separately as it desired.

The two questions were on an entirely different footing. The allocation to Germany of a permanent seat on the Council had always seemed to practically every Member of the League right and

inevitable. The increase in the number of non-permanent members of the Council was a wholly different matter. It was a new proposal which had not been advanced until a few months previously, and which only fifteen out of fifty-five Members of the League had as yet had any opportunity of discussing. The suggested procedure involved an infringement of the full liberty of the members of the Assembly, and, if accepted as a precedent, might seriously threaten the future good working of the League.

Geneva, Sept. 9, 1926.

R. C.

Speech of the Maharaja of Kapurthala

The Maharaja of Kapurthala spoke on the 8th September. There are some points in his speech which call for comment, for which I have no time, as I may be too late for the mail. I would, however, briefly call attention to two points in his speech. Said he :—

Important amendments in the penal law devised to protect the community, and particularly minors, more effectively against sexual crime had recently been adopted as a result of the ratification of the Convention for the Suppression in Traffic in Women and Children.

He ought to have added that the Government of India put obstacles in the way of these amendments being made quite effective. He added —

As a result of the Conference in Geneva on Opium and Dangerous Drugs administrative changes, resulting in the progressive restriction of the cultivation, internal consumption and export of opium had been introduced, together with provisions covering the exchange with other countries of information designed to check the illicit drug traffic. India had decided to reduce her export of opium by a fixed annual proportion during the next ten years, so that the export trade would be entirely extinguished, save for medical and scientific purposes, during that period.

Mr. C. F. Andrews has explained in his article in *Welfare* for August on "The New Opium Policy" how the Government of India has managed to execute a neat somersault in the matter. I would ask all interested in the matter to read this article. In 1925 Lord Robert Cecil refused in the Geneva World Conference on opium to promise that the export of opium for smoking purposes should cease 18 years thence. But now within a year of the conclusion of that abortive conference, the Government of India has made a complete change of front, and decided to prohibit the export of non-medical opium to the Far-East within a ten years' period at the rate of 10 per cent. reduction per annum. Mr. Andrews thinks that there are three main reasons for this

sudden and unexpected and welcome change. (1) The removal of Sir John Campbell's evil influence and the tacit recognition of the blunders made at the World Conference on opium at Geneva. (2) Probably the natural desire not to offend America. (3) The attitude of China, as proved by the loss sustained by British Commerce in that country to the extent of eight million pounds sterling (£8,000,000) each month.

There is one passage in the Maharaja of Kapurthala's speech which all Indians, including myself, would endorse. It is as follows :—

He asked the Assembly seriously to consider what practical method could be found whereby the peoples of India could be made to realise that their interests were appreciated and considered at Geneva to be of equal importance with the interests of the West. Until that were achieved it would be impossible to secure that whole-hearted interest and co-operation which was essential to the success of the League.

He would lay particular stress on the prevention of epidemic disease, in which the sympathy and assistance of the West would be highly valued by the East. If the League could, promise the co-operation and assistance of countries more fortunately situated than the people of the East in the daily contest with plague, cholera and other diseases, the cause of the League would be greatly advanced in Eastern countries.

R C.

Geneva, Sept. 9, 1926

'Sir Brajendranath Seal's Convocation Address

Last month we referred to Sir Brajendranath Seal's Convocation Address as a masterpiece of comprehensive thinking and a striking exposition of India's educational ideals. We now proceed to go through this address at some length in order to point out some of its outstanding features. It is not possible to do full justice to this address without reproducing it in full; but lack of space forces us to give up the idea of so doing. Sir Brajendranath Seal first of all draws our attention to the fact that India is rapidly building up numerous small Universities and that we should see that all these Universities take a broad view of education and work hand in hand to take India educationally forward. He says:

An all-India point of view has indeed been latterly emerging more and more. And with the multiplication of small regional and city Universities all over India, which has till now been the one

practical result of the monumental labours of the Sadler Commission, the need of co-operative effort for achieving common tasks which are beyond the efforts of a single University has been strongly realised.

At present our Universities do not even make the most of all the resources within their direct control. Affiliating Universities do not make full use of the outstanding scholars attached to the various affiliated institutions. Readily available resources are neglected. A mobilisation of all available resources by each University should precede any *entente* between Universities. Of course, any attempt made by the Universities to suit themselves to their environment, as suggested later on by Sir Brajendranath, would mean better and more intensive organisation, and the need for inter-University co-operation would then be clearly realised in connection with the broader, national and international, aspects of education.

The world is moving on to newer ideals of education. Sir Brajendranath says :

This world-wide reconstruction of education has certain new aims. The old Hellenic ideal of 'mens sana in corpore sano,' or that British beau ideal, 'a gentleman with the virtues and accomplishments of his class,' no longer satisfies, no more than the Indian ideal of Brahmacharya and Brahmanidya. Knowledge for knowledge's sake, the humanist's motto, is no more satisfying than the aesthete's cult of art for art's sake. Again, the educating of a free personality, of free self-expression with the stamp of native individuality, is no doubt a sovereign aim,—so also is the civic sense or conscience, but something more is needed.

It is the social character of education that should attract our attention. We are told :

Man is no doubt the child of nature, and as a child must be brought up in nature's nursery, but man is proximately the offspring of society. And all education must be socialised, not only in its aim but also in its machinery.

On the one hand we have the extensive aspect of culture and education, on the other we have their intensive aspect. Suiting culture and education to local needs and conditions is an important part of building up an educational system :

If the University as an institution has been thus socialised, nationalised, inter-nationalised, there is another movement which makes for the opposite direction,—I mean the movement of regionalism, in other words, adaptation to the region or the environs concerned. A regional University is one that adapts its studies to the utilisation of the man-power as well as the nature-power of the region. It may also explore the social

tradition and inherited cultures of the component masses of the population to map out their future line of advance.

Here our Universities will be found sadly deficient. For example, the Calcutta University of late has been turning out matriculates and graduates *en masse* without reference to the social demand for such men as workers in various capacities and also giving education without reference to the needs of the different occupations. This short-sightedness has in no inconsiderable way contributed to the present unemployment in Bengal. For the immediate and undeniable needs of social well being regionalism is a first principle of University management.

Rammohun Roy the first Universal Man

In one place of his Address Sir Brajendranath Seal gives expression to the view that it is in India that we should look for the cultural type which is the final synthesis of existing human diversities. He says

The arts of life and of social reconstruction in India to-day are difficult and complex ones, for we are at a confluence of the two cultures and civilisations, the oriental and the occidental, and fundamentally a richer synthesis, a more universal type of man, is being evolved in India than in any other country, Western or Eastern. India is the melting-pot of humanity in a wider sense than even America, North or South, and this supreme fact was announced by the Time Spirit at the very threshold of Modern India by the advent of Rammohun Roy, the prototype, precursor and prophet of the Universal Man.

A Tribute to British Achievement in India

To boosters of "England's work in India," Sir Brajendranath's summary of educational affairs in India during the last two centuries or so will come as an effective challenge. Sir Brajendranath says

Even in the dark first decade of the 19th century, after a hundred years or more of rapid decadence and decline, darkest India showed a fairly illumined chart of literacy, witness the census of 1815, witness also Munro's minute on indigenous education and Elphinstone's on the Dakshin grants of the Peshwas. Even in that *fin de siècle*, not less than 30 per cent of the boys were at school, and not less than 1 in 600 or thereabouts (as compared with Scotland's proud climax of 1 in 500 twenty-five years ago) were receiving in the tols and maktabs an advanced instruction in Grammar, Rhetoric and Belles Lettres in Logic, Law or

Astronomy, in Therapeutics and Medicine, roughly corresponding to the University grade in our days. But when the new learning from the West installed itself, the gentry and the priestly classes disdained to pay court, and the figures show with great probability that of every hundred who had devoted themselves to the Higher Learning in Pre-British India, only 16 had betaken themselves to the New Learning by the end of the 19th century, i.e., till so late as three decades ago, and the residue had diminished by 36 per cent. The total number of persons engaged in advanced studies had been actually diminished by a third. It is only since the advent of the new movements of the Teaching University and the smaller regional University in the India of the last two decades that in the University grade of education our generation is beginning to push on to the point to which medieval India had carried us before. But a school to every village is yet a far cry. The village communities of old organised such things better, for theirs was a growth from within.

We cannot Afford to give up our Past

No community should attempt to suddenly give up all connections with the past and follow an altogether new path. For such conduct entails a conflict of social forces, which stands in the way of progress. In order to go forward we should make use of the momentum that social forces have acquired in particular lines instead of moving against the same or attempting to start things all afresh. Radicalism has its limits, Says Sir Brajendranath

For historic continuity cannot be broken with impunity, our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting an old historic organisation without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored.

Individualism vs. Socialism

The individual has his duties to himself but if he is worth anything, he will have greater duties to the group in which he was born. In the past, India put the community before the individual. Obligations came before rights in so far as the latter was concerned. During recent times there has been a reaction against the community-ideal. There should now be a further reaction in favour of that ideal, for individualism has taught us more of narrow selfishness than anything greater associated with itself. We are told by Sir Brajendranath Seal :

Under British rule, our Indian Universities, like

our Indian Law Codes, have more or less fostered individualism,—this was necessary in the first instance as a revolt against the Indian tendency to subordinate the individual to the family or the community,—and even though the aims of University education have been utilitarian, they have been frankly pursued not for social service but for the individual's betterment in society, but now it behoves us to stress social education just as it is necessary to stress social legislation, the concept of society itself being enlarged and corrected so as to comprehend social equality and social justice as much as social solidarity and social stability. For this it is essential that every University should have a Board of Social Science, just as it should have a theatre, a museum, and a play-ground. Lectures and courses as well as sociological surveys should be organised to bring every subject of study in the University, whether humanistic or naturalistic, into intimate and vital relationship with the social life of the country. Besides, a Social Service Mission, a Mission to the worker and the depressed classes in the slums and environs of the city, is a primary obligation of the University. For it is the University that has created the gulf between the classes and the masses in India, a practical cleavage in place of the old human relationships that bound them close, and it is primarily the duty of the University to socialise education in order to recreate solidarity on the new basis of social justice and social equality.

Cultural Nationalism

Political nationalism has always stood in the way of Human Unity. But that has been due to the fact that whenever groups have been politically organised they have developed ambitions which have brought them into conflict with other similarly organised and ambitious groups. As culture in its pure form is not aggressive or competition-loving, a nationalism based on cultural sympathies has greater chances of harmonising with an alien (cultural) nationalism than political groups have of union with one another. It is this truth that Sir Brajendranath expounds when he says :

There is a precious element of truth in this concept of nationality which we must not lose in the strife and turmoil of the hour. Nationality is a stepping ground to Internationality, to Universal Humanity, but Nationalism of an aggressive and exclusive type will block the path. It will continue to complicate international problems. The world must cultivate a cultural nationalism, and that of a synthetic type, in order to move to a pacific internationalism.

A Scheme of Liberal Culture

In the following paragraphs Sir Brajendranath Seal gives us a brief outline of a

scheme of liberal education, primary upwards. It must be said that existing systems of education do not often conform to the ideal set forth by the Vice-chancellor of the Mysore University than whom nobody in India impersonates Learning and Intellect better.

In the earlier or pre-University stage, any sound scheme of liberal education should comprise besides physical culture and *school clinics* the education of the senses, and more especially of the hand and the eye, drawing, sketching from nature, manual training, with some cultivation of the voice in elocution or music. On the linguistic side, it should comprise at least two languages, viz., the student's own vernacular and a world-language, in our case English,—and in the case of the non-technical (humanistic) student also the classical language to which his vernacular or his culture tradition is tilted. On the side of object study, it should comprise, through object lessons and Nature study, an elementary knowledge of matter, its constitution and general properties,—of living things, their essential structure and functions, and of man, his making, history and habitat. On the side of method and discipline it should comprise the use of those two keys to all precise and methodised knowledge, Logic and Mathematics. And finally, it should comprise lessons, and also training, in Hygiene and Civics without these being made examination subjects.

In the next stage, the University stage-proper, there should come a bifurcation into a predominantly *humanistic* and a predominantly *naturalistic* course, but not exclusively either, and the scheme should correlate and co-ordinate, as all modern culture must, cognate studies or branches of knowledge in groups of two or three. This is the principle of grouping, and this completes the foundation or base. And there should be Honour Schools to suit the higher grades of mental capacity and calibre. This is to be followed by a higher graduate stage, the M. A. and M. Sc. courses, of which specialisation of study is the keynote. Research follows next in the Doctorates, which are the crown and apex of a University. For it is not mere conservation and transmission but *constructive culture* which is the motto of the day, and without active participation in constructive culture or research and the advancement of the bounds of knowledge, a University cannot even teach as University courses must be taught.

Such would be a sound scheme of modern culture for building up vitality, efficiency and personality. The general form of the above scheme is given in the principle of gradation—the successive emergence, in ascending stages, of the various devices such as essentials, optionals, bifurcation, grouping and correlation, specialisation, and finally research.

In Bengal, and other provinces do not excel Bengal, schoolboys cram, undergraduates cram, post-graduates cram and this cramming completes their education. As a result, when these students grow up they can hardly lay claim to the name of a cultured

person.' Those delicate qualities of the senses and intellect which mark out a man as cultured, remain almost undeveloped in them and the result of this is seen in their everyday life, in their likes and dislikes, behaviour, response to outside stimuli and attitude of mind. Education is, so to speak, the science of man (body and mind) making. We are as hopelessly out of date in it as would be an alchemist in 1926.

The Five Lamps of Youth

The concluding portion of Sir Brajendranath Seal's Address is an invocation to Youth. We hope that the Youth of India will come forward and prove that Sir Brajendranath has not misplaced his hopes in them. Let them be free and untouched by the pettinesses of the world, let them be Romantic, Creative, full of life and optimism. Sir Brajendranath says .

Youth, above everything else, is young, it is its duty to be young. Call it the *dharma* of youth, the law of its being.

This *dharma* is the worship of life. Youth lights its lamps to adore the Lord of Life And if architecture has its seven lamps, Youth has its five, its Pancha Pradipas, in the ritual of its worship.

The first Pradipa or lamp is its subjectivity, its freedom from the law of the object. As yet the great hard world of the objective fact does not hold the young soul in its iron grip—the iron has not entered into the soul Youth dares to be original—custom, convention, the Philistine's idol, goes to pieces like Dagon before the *mantram* of Youth. Youth dares to be free. An authority that is not vouched for by the inner self, a dogma that does not satisfy the individual judgment, a code that does not attract willing obedience, does not exist for it.

The second Pradipa or lamp is its Romance, its exalted sensibility. For Youth is but Adam born over again in each one of us, looking with Adam's eyes over this big blooming kaleidoscopic world—in all its first wonder and novelty, its bursting freshness and variety. The flame of life burns intense, burns white, burns pure, on the altar of Youth.

The third Pradipa or lamp is its creativeness, its power of conjuring up a world of its own and by its own *dhya*na, its own concentration on the image, making the image real. It confesses, it imagines, it creates. This is Youth's thaumaturgy or magic. Youth is indeed a world-builder And it builds with any material or stuff, however, intractable and unpromising. It transmutes the basest metal into its own gold. Such is Youth's alchemy.

Its fourth Pradipa is its invincible optimism, its perennial spring of joy and song, of hope and adventure. Youth, like a thing of beauty, is a joy for ever. Youth has an inexhaustible store of

songs and tunes like Apollo's golden harp. Youth has heard the song of the Sirens, and not closed its ears with wax like self-mistrusting Ulysses. Youth has climbed Everest and dived into the bottomless sea, has traversed Darkest Africa and reached the Poles, has come to the secrets of the moon and the stars, in the beginningless yore.—Youth, the great Adventurer in all adventures that were, are, or shall be—the great traveller beyond bourne, beyond Land's End into perilous seas, in fairy lands forlorn.

And the fifth Pradipa, that burns brightest in Youth's *Arati*, that adoration with the lamps, is its immortality, its sense of an inextinguishable, irrepressible life. A thing of palpitating life, what should it know of death? And so Youth alone is capable of Love, for there can be no love without an assured conviction that that love is immortal. And youth is capable of self-immolating service with a smiling countenance, because such service is natural to one who knows that both the giver and the receiver are deathless.

And, all the five Pradipas, these five lamps converge into one central light, but it is a light that never was on sea or land,—a light which shines only in the circumambient ether that encompasses and engulfs this bounded isle of existence.

My young friends, this is the canticle of Youth which Youth taught me, and I repeat it to you in my old days so that you may repeat the same to those who come after you. In the name of the world's age, I hail the world's Youth that in you deploys in procession before me.

What Bihar and Orissa thinks of Jadunath Sarkar

By his appointment as Vice-Chancellor of the Calcutta University, Professor Jadunath Sarkar has become a man of mystery to us. We are eternally troubled as to his real character. Some teachers of the Calcutta University, who probably belong to that type which willingly obeys an outsider but never one from within the group, slandered the Teacher-Vice-chancellor so well that we began to doubt whether Jadunath Sarkar was not after all a "habitual criminal" or something of that sort. When so many selfless and incorruptible persons swore by the mephistophelean texture of Jadunath's character, could we ever dream that this pious outburst was also a slice of the eternal *Maya*? Like Baroness Orczy's hero the Scarlet Pimpernel, Jadunath roused in us a question, "Is he of heaven, is he of hell?" Who could answer what was the real Jadunath Sarkar like, for we had not seen him in Bengal for ages. Now comes an account of Jadunath's life and work from a source which may be accepted as true on account of its non-governmental and first-hand nature. The people of Bihar and Orissa have known

our new Vice-Chancellor of Calcutta best. Let us hear what they think of him.

The *Searchlight*, the foremost nationalist paper in Bihar & Orissa in its editorial of the 8th August last, thus describes Professor Jadunath Sarkar's lifelong service to the cause of education :—

"After about twenty-seven years of devoted service in the Education Department in the province—he joined the Presidency College in June 1893 and was transferred to the Patna College in June 1899—Professor Jadunath Sarkar retired on Sunday last and leaves Patna immediately to take up the high and exalted office of the Vice-Chancellor of the Calcutta University to which he has been called. On behalf of the people of this province, to whom he has given the best in him as a teacher and as educationist, we desire to assure him that he carries with him in his retirement their deep and abiding sense of gratitude for all that he has been to the rising generation of the province and their best wishes for his future. Professor Jadunath Sarkar—Jadunath as we have all loved to call him—has been more than a mere teacher—he has been almost an institution, and his departure, from the province, to which he has given his all for this long period of over a quarter of a century, will be seriously, almost irreparably felt, in the many directions in which his activities have lain. About his scholarship there is little to be said—he has long enjoyed an international reputation as a historian. His *Mughal History* will remain as a monument of research, application and industry which all students will do well to emulate.

As a teacher he has few equals. Simple to a fault and ever deeply in earnest, holding up the ideal of a stern rectitude of purpose, devoting every minute of his thought and time to the shrine of scholarship, he has stood as a source of real inspiration. No wonder there are many in Bihar who cherish him with a respect bordering on fanaticism. Whether it is in the field of sport or in the field of higher intellectual activities, he has found his chief delight in being to the students as one of them and has shown how true communion between the teachers and the taught can be established.

His evidence before the Islington Commission, in which he scathingly exposed the educational policy of the bureaucracy, and, above all, his quiet silent support of many a struggling student, and the implacable fight he put up for the students during the last strike in the Patna College will ever be remembered. He had to suffer, as it seemed, for many of these by what we may call, penal servitude in the College at Cuttack, but then he who suffers is truly great.

Poona Hindu Widow's Home

The thirtieth annual report of the Hindu Widows' Home has just been published. The institution shows signs of all-round progress during the year under review.

Thirty years ago a small band of selfless workers established this institution, with a small fund. The aim of the Institution has been :

To educate widows so as to enable them to earn an honorable living ; to educate unmarried girls to a sufficiently advanced age and thus to help the cause of late marriages of girls ; and to educate married women so that they may be good and helping wives ; i. e. in general to educate women so that they may improve physically as well as mentally.

The Institution conducts a High School called "Mahilashram" for primary and secondary education and a Normal school for preparing primary lady teachers. The medium of instruction is Marathi throughout. The curriculum comprises, besides the ordinary subjects, graded studies in Music, Sewing, Drawing, Cooking and Domestic Economy.

While congratulating the workers of the Widow's Home we hope that the generous public would supplement their efforts by monetary help. We hope other provinces would follow the noble example of the Poona workers.

P.

Dacca University

The annual report of the Dacca University for 1925-26, just received, shows signs of steady progress. The report states :

"The total number of University students has increased from 1413 in session 1924-25 to 1470 in session 1925-26 and there has been a marked increase in the number of students in residence.

The University has been eminently successful in providing for Bengal a new kind of residential organisation combined with a tutorial system under which the students receive individual training and tuition in addition to the formal lectures. The tutorial system has been reorganised and students are increasingly realising the benefits of a residential University. There has been steady development of the corporate life in the Halls. In each Hall of residence there is now a very vigorous Students' Union and under the control of these Unions the varied corporate activities of the students are carried on. The training which University students receive by taking a responsible part in their corporate activities is regarded as a most important feature of their education, and for this reason we consider that the continuous increase in the number of students resident in the Halls very satisfactory.

In another place the report says :

It was stated in the last report that "The work of the University is still handicapped by the backward condition of Secondary and Higher Secondary education in Bengal," and unfortunately this statement is still abundantly true. The majority of the students who pass the Intermediate Examinations of the Dacca Board and the Calcutta University are ill-equipped in the practical use of the English language and are not able to make adequate use of the instruction which they receive

in the University during their first year, and in some cases during a much longer period.

This is a poor complement to the Calcutta University! The authorities should take note of this.

Another useful work done by this infant University during the year under review was the collection, through gifts or by purchase, of more than 3000 Sanskrit and Bengali manuscripts. In this connection the report states .

Manuscripts of the majority of the Puranas and of the Epics, the Mahabharata and the Ramayana, in more copies than one, are now in our collection and it is noteworthy that we possess some of the oldest manuscripts of these works. We may mention here some of our most valuable acquisitions in this line: a complete MS of the Harivansa dated saka 1425 (1503 A D), of Mahabharata Aranyaparva dated saka 1393 (1471 A D), of Mahabharata Santiparva, dated saka 1442 (1520 A D), of Vishnu-purana, dated saka 1388 (1466 A D), of Padma-purana dated saka 1311 (1389 A D) of Saradatilaka (Tantra), dated saka 1427 (1505 A D), of Saktsangama Tantra (complete in 334 folios), a number of valuable manuscripts on Katantra Grammar, Tantra, and on Navya-nyaya (some of which are in palm leaf and dated in *la sam*), a genealogical *kavya* giving the family history of the Rai Chaudhuris of Khalia in the District of Faridpore during the Mughal and pre-Mughal times. It is needless to mention a large number of manuscripts on Smriti (Law and Custom) Jyotisa (Astronomy), medicine, tantra drama, poetry, grammar, philosophy and poetics. On the Bengali side, ten or more poets of the Manasa-mangal are represented in our collection, which also contains several hitherto unknown works. We may mention here a new Harivansa by Dvija Bhagavanda and a translation of the 12th skanda of the Bhagabata by the Varanasi teacher Sanatan Goswamin (about 200 years old).

The Report also contains a short account of the work done by various departments of studies, a brief statement about the financial position of the University and of useful information regarding the Dacca University.

P.

Goondalism at Dacca

The history of Calcutta and Pabna was once more repeated in Dacca—once the Capital of Eastern Bengal and Assam. This year the famous Jannastami procession of the Hindus passed off under precautionary arrangements made by police authorities, but no sooner was the restraining influence removed than the worst form of hooliganism was let loose. Stabbing of and assaults on innocent passers-by, raiding and

looting of Hindu houses became the main features of the communal frenzy. Several Hindus including a *Synnasi* of the Dacca Ramkrishna Mission and a nephew of St. Ananda Chandra Ray, in his days the brain, pride and the leading citizen of Dacca, fell victims to the goondas' knives. Practically the activities of the hooligans paralysed the whole town and reduced it to the state of a besieged city. Though the authorities were not able to cope effectively with the goonda element they evinced undoubted signs of disliking the idea of Hindu volunteers of the Dacca and Jagannath Halls defending the people against the rioters. This evidently was an expression of the Lyttonian "clawlessness" of a Law which cannot defend its subjects but would hamper their self-defence.

Prof. Dr. Rameschandra Mazumdar, Head of the Department of History at the Dacca University, holds the Muslims responsible for the riot. Dr. Mazumdar says :

The responsibility for the riot must be laid on the shoulders of those who have raised the extremist cry of no music before mosques. In other words, a section of the Mahomedans who are insisting even against clear precedence that all music should be stopped before mosques must be held responsible for the bloodshed and other miseries that Dacca has witnessed during the last few days. The Mahomedans must be held as aggressors in respect of the murders, assault and loot on an extensive scale all over the town.

Serjeant Shyamundar Chakrabarty, Editor of the *Sciant* who had been to Dacca to study the situation thus depicts a picture of the happenings there

Upendra Babu, who had his eldest son stabbed to death and a wounded grandson still with bandage on his person moving about him as a remembrancer of sorrow thanked us for our visit and only requested us with a pathetic expression on his face, and a tremor in his accents, to put a little of our fire into Dier. Poor Lalchand Dhubi still bears the wound on his face as a proof of the implacable vindictiveness of his assailants. He told us with difficulty the story of the attack and assault which even the payment of 250 rupees in two instalments by his wife could not ward off. His greatest grief is that when he shouted his loudest for help on his family being attacked, only the iron pointed lathies replied and the hooligan fury rolled on. Lalchand gave us the new information that a lady in a neighbouring doctor's house miscarried when the Mahomedans fell upon that quarters with a tremendous yell. We saw poor Hantallav Shih's son in his father's shop. The deceased's chief assistant told us the sad tale of his master's death. The poor man was perhaps already marked out for such a fate because a marriage procession that had come to his house on

a former occasion offended against the order of "no music before mosques." But whatever his offence the manner of his death cannot leave any one unmoved. He came home in the evening after a fishing expedition. Then the Mahomedan Jehus of the carriage in which he came called him outside and kept him engaged in friendly talk till his murderers arrived on the scene and stabbed him to death.

At Nawabpur when the Mahomedans attacked the Hindu quarters, laying violent hands on this house and that and became outrageously indecent on the nearest public road even a Bengalee police officer under orders of transfer felt called upon to fire to keep them off. The Police Superintendent came later on and was about to arrest him when the Magistrate came to his rescue.

Babu Sarat Chandra Chackertarty (a prominent citizen of Dacca) told us that a Mahomedan Deputy Magistrate who was actually found mixed up with the crowd and was arrested on that ground by a European Assistant Superintendent of Police got off after making known his exalted position while a Hindu house tenanted by an Inspector of Police of Jalpaiguri was raided by the representatives of law and order on hearsay information. The most lamentable feature of the Dacca situation was the *inhuman restraint under which the Dacca Hall and Jagannath Hall students were kept when the riot waxed serious*. The Dacca youngsters are a fine lot and how they strained at the leash while there were constant reports of murder and plunder from all the Hindu-quarters of the city.

A few students told us on the steamer how they felt less than men during all these days of the riot. One of the Jagannath Hall boys was fined Rs 30 for going out to enquire about the condition of his relations in one of the affected quarters of the city and another Rs 20 for a similar offence. When news was brought to the Dacca Hall by one of the injured persons as to the terrible condition of the Munerva Hindu mess boys, almost all as was natural for them, came out with lathis for going to their rescue. But they were not only not allowed to proceed but turned back and put under arrest by Mr. Huq (Moslem S. P. of Dacca).

Another matter in connection with the Dacca riots needs mention. During the days when the goondas were at large some respectable Hindu residents were deprived of their guns by the police. It is difficult to understand the mentality which prompted this action on the part of the police authorities. It is necessary that an enquiry be held into whether or not the action of the Police (were they Mahomedans?) was illegal. The people who suffered as a result of this action, have a right to justice. If they have been victims of police high-handedness, the Government should compensate them and punish the guilty exemplarily.

We quote the opinion of Rai Bahadur G. C. Nag Retd. Addl. Magistrate in this connection :

I do not know if the authorities will not be liable for damages for loss of life or property caused to a person deprived of his means of protecting it. Besides I am doubtful if the terms of the license permit the police to take away a gun from the possession of the licensee and detain it for a length of time at its pleasure unless there is reasonable suspicion that the fire arm has been unlawfully used. No one would care hold a license and renew it from year to year, unless he could use it for purposes of self-defence. The theory that the police are there to protect our life and property at all times and hours is a proposition which I am sure will not be seriously maintained even by the authorities themselves. P.

The Menace of Malaria

The effects produced by Malaria on a nation are vitally injurious. Like slow and progressive poisoning it works into the nation's vitals insidiously and when once established, its destructiveness knows no bounds. It kills the nation slowly but surely and the nation which allows Malaria to grow unchecked in its body signs its own death warrant. Malaria is endemic in India. The Government of India spend crores every year to save India from external and problematic enemies, but do next to nothing to save us from the great internal evil—Malaria. They even sell quinine to the suffering millions at a profit. John Leith, writing in the *Chamber's Journal* on the danger of allowing Malaria to grow unchecked, says :

The danger is a real one. It is more than suggested that the destruction of that wonderful old Greek civilisation was the work of malaria. The Greeks at the height of their power went warring, conquering, trading, into Asia into Africa. They bought slaves from those lands they returned home thence themselves, with malaria in them. The local mosquito, until then uninfected, speedily passed malaria round, till not a man, woman, or child escaped it.

And in our own day since the war, the people in vast areas of Russia are falling deeper and deeper into misery and suffering and degradation, owing to the collapse, in the present unhappy condition of that country, of all schemes for dealing with mosquitos and treating malaria. Malaria does not kill but it deteriorates man's mind and man's body as nothing else does.

What are we doing to eradicate Malaria from India? We feel keenly about everything excepting what concern us most vitally. The Exchange, the State of Agriculture, External Capital and Indianisation of Services engross the Government; Swaiajists and Non-co-operators walk in and out of Councils and spin out independence on the primitive

Charaka But no one seems to be concerned much with our national health—our bodily existence. We have our philosophy and political theories, but who will expound them when we are dead? Where shall we put our culture and education, political, economic and moral greatness when all we can do with our body is to accommodate an enormous spleen?

We must first live and then talk of other things. Without a solid physical base no intellectual, moral or spiritual superstructure can stand for any length of time. Let us not build on quicksand or thin air. We want a little more common-sense and a little less "genius" to survive as a nation.

Islamic Appreciation of Peacefulness

Some people have a strange way of looking at things. What evokes admiration in all men provoke them into hostility, the good appears evil to them and the beautiful ugly. Such men are a constant problem to progressive humanity. Their lack of idealism and irrational attachment to narrow dogmas choke all human endeavour after Truth. Such men are found in every country in large or small numbers and they do not belong by nature to any one religious community. If we talk of the Moslems of India in this connection, it is not in order to uphold any Hindu narrownesses nor to condemn Islam *in toto* but because we desire to see the light of a broad and human idealism everywhere.

In the July *Modern Review* Prof Jadunath Sarkar wrote an article on "Hindu Influence on Further India". Professor Sarkar is not a Hindu fanatic and, on the other hand, is a profound scholar who has gone deep into Islamic culture and history. He found in the Muslim Chams of Annam a rare case of a cultural synthesis in which one of the elements is Islamic, and quoted from the *Encyclopaedia of Islam* the following paragraphs:

The Muslim Chams of Annam are Shias. They worship *Qilab i. e. Allah*, and also *Po Devata* *Thwor* or *Ishwar-devata*, the God of Heaven. They offer two eggs, a cup of rice, brandy and three leaves of betel to *Po Qilab Tak Ala* the mysterious King of the underworld. This is their corruption of the phrase *Alla Tala*, whom they have converted into an incarnate god. They also worship the Brahmanic goddess *Po Ino Nogar*, the mother of

the land, *i. e. Uma Bhazavati*, and her husband *Po Yango Ama*, the father of the land, *i. e. Shiva*—whom they regard as the first parents of mankind or Adam and Eve.

The Hindu Chams of Annam, with equally broad toleration have taken into their pantheon *Po Ocet* (*i. e. Allah*) the creator of *Po Rasulak* (*i. e. Rasul Allah*) and *Po La tala* (*i. e. Allah-tala*). Thus they have formed three gods out of the misunderstood formula *La ilaha illa'llahu Muhammad Rasul-ullah*.

The religious head of the Annamese Muslims is called *Po Gru* (Sanskrit *guru*), then comes the *imam*, then the *khutib*, next the *muazzin* and the *achar* (Sanskrit *acharya*) or religious instructor attached to a mosque. In general, the word *achar* is in Annam applied to all Muslim clergy, while the Hindu priests are called *bashai*.

The Muslim priests live in perfect harmony with the Hindu *bashais* invite them to their religious and domestic festivities, and are invited in return only the food for the *imam* must be prepared by a Muslim woman. From mutual tolerance both communities refrain from eating pork or beef (Compiled from the *Encyclopaedia of Islam*).

The *Islamic World* is a Moslem organ. In its "June" number (which evidently had come out in July) we found an article titled "Wake Up". This stirring head line provoked our curiosity and we read it through. The first part of the exhortation consists of a reproduction of the above paragraphs from Prof Sarkar's article in the *Modern Review*. The reproduction bears no acknowledgment barring the words "Compiled from the *Encyclopaedia of Islam*". It is quite possible that this is due to oversight and we bear no grudge against the *Islamic World* for this. The objectionable portion comes after the quotation. The fact that the Moslem Chams do not fanatically adhere to their religion with militant exclusiveness, has displeased the *Islamic World*. Its sole appreciation of the Peacefulness of these Moslems of Annam consists of the following words:

What a striking example of the degeneration and corruption which must find a home amidst an isolated and neglected people such as the Annamese Muslims. Will the Muslims of India realise the terrible situation even at this eleventh hour? Here is something to do nearer home. The Lord only knows how many such communities as the Chams have succumbed to the evil influences of their environments, as a result of the sheer negligence on the part of their more enlightened but undutiful brothers.

Will any one of the various Anjumans known to be engaged in Islamic missionary work, take up the task of reclaiming the Annamese. Their case is a most serious one, even more serious than that of the Malkanas and the slightest delay in their rescue may result in the slightest traces of Islam, that are yet to be found on these rocks, being entirely washed away. (Italics ours)

We shall not comment on the depraved nature of the ideas expressed in the above lines. We do not think that the Indian Moslems are more enlightened than the Moslems of Annam. At least their fanaticism cannot be used as an argument in support of such an assertion. We believe that the writer in the *Islamic World* is much more in need of *reclamation* than any peace-loving Musalman of Annam. The greatest Musalmans have been those who lived in peace and friendship with their neighbours. If the writer in the *Islamic World* has studied even a primer of Islamic history, he will know the truth of this. It is the Mahomedan Saints of India, and not Aurangzeb who have made the ideals of Islam dear to millions of Indians. But unfortunately, the presentday leaders of Islam in India value dogmas more than ideals. The lessons of the saints have been put aside to make room for the teachings of the Islamic war-lords. This attitude when combined with physical weakness and a megalomaniac conception of one's own prowess can lead to only one end. What that end is everybody knows.

We hope the French authorities will not lack strength or energy to deal with any Annamans that may attempt to "reclaim" the Moslems of Annam. With the memory of Damascus fresh in their mind, we wonder if any reader of the *Islamic World* will look for French Indo-China.

Political Commercialism

On the eve of fresh elections one naturally thinks of the ideals behind the electoral activities of man. The whole thing is essentially democratic, an assertion by the people of their human rights, a challenge flung to the tyrants and oligarchs of the earth, who throughout history have dominated and exploited the many in order to gratify their greed or ambition. With the blood of their heart, the peoples of the world have bought their freedom. Some have bled in vain and still remain enslaved; but everywhere the consciousness of unrealised ideals is urging men on to greater and greater effort and sacrifice. Indians along with the rest of humanity, have tried to obtain their freedom. Up to now they have got only a promise of the real thing and some democratic playthings with high

sounding names. And we are, some of us, doing our best to make what use we can of these playthings. Our "Parliament" is not a real Parliament. Whether it is worthwhile engaging ourselves with playthings while awaiting real things, is a question which may be answered differently. Our intention here is to judge, from the way we are tackling the plaything, how we shall use the real things if and when they would come. Let us assume, that we are on the verge of a real election. We shall choose our representatives by vote and empower them to work the social machine in our name for a certain number of years. During these years they would be in charge of affairs on the good management of which depend our social (and individual) well-being. One false step may mean death for us; One unwise step a world of suffering. If, then, our councils and assemblies were real democratic institutions, would we go to elect our representatives, the lords of our social destiny, in a light-hearted and thoughtless way? Would we decide to brand, by our vote, a man as wise and able who is in fact a fool and inefficient? We do not think so. For such action would be tantamount to suicide.

Then how is it that even in the most advanced countries we find a crowd of mediocres and third-raters occupying the People's Parliaments?

It is due to the fact that the ancient tyrants and oligarchs have become active once again, in our midst. Only this time they are working in disguise. Big Business is the tyrant of the 20th century. Everywhere corruption is practised by wealthy men to buy political power, and, in our ignorance or depravity we help them to gain their end by casting our votes in favour of third-raters—their men. The following account of a certain American electoral scandal will throw light on this subject. In America big businessmen subsidize political candidates against their promise to help their business politically. There are a thousand and one corrupt ways in which members of political bodies can help businessmen. And American businessmen know this as none else in the world. A Senatorial Committee was appointed sometime ago in Illinois to investigate into the nature and extensivity of the expense incurred by candidates to get themselves elected. We are told:

The Senatorial Committee investigating primary campaign expenditures has adjourned after a fruit-

to the Texas variety. Japanese textile industry is forging ahead in the world market, because the Japanese businessmen are willing to adopt most up-to-date methods of production and the Japanese Government and shipping Companies are anxious to aid the textile industrialists in every way, so that they will be able to capture the world market. In India there is a clamour for imposing a special duty against Japanese goods, but as long as the Indian businessmen be not aided with efficient means of productions, and government support mentioned above there is no chance for India to hold her own against progressive industrial nations. We believe in protective measures for infant industries, but mere tariff will not build up prosperous industries. Will the Indian industrialists and government follow the example of Japan?

T. D.

Chemical Society and had had enough trouble with some people who hated the idea that "Empire Science" should not be controlled by London, we cannot believe that Dr. Mukherjee would in any way go against his own conviction to please any bureaucrats. We are equally hopeful that he would not surrender to any other "cracy" within the University. It is possible that he has met with disapproval in certain quarters because he is not open to any kind of "cratic" influence. However, that may be, let us not mix Learning with Politics. It is sometimes advantageous to have even Britishers in University Senates provided they are men of learning and ideas. It is only from the academic point of view that we should judge Senators, and Dr Mukherjee is academically too well-qualified to spoil the atmosphere of the Senate House. We wish Dr. Mukherjee a useful career in his new capacity.

Dr. J. N. Mukherjee in Calcutta Senate

Of the younger scientists of India, Dr. J. N. Mukherjee D. Sc. (London) is an outstanding figure. His work has been recognised by eminent scientists the world over as of exceptional merit. As Khaira Professor of chemistry at the University of Calcutta and as Honorary Secretary to the Indian Chemical Society Dr. Mukherjee has rendered invaluable service to Science in India. It is therefore that we congratulate the University of Calcutta on securing Dr. Mukherjee as a member of the Senate. The Senate of the above University has, of late, been badly in need of fresh blood. In an age of rapid progress, we need new ideas practically every day to keep pace with the world. A man of Dr. Mukherjee's calibre is sure to be of great help in the Senate's work.

Some of the Calcutta dailies have for unknown reasons not approved of this appointment wholeheartedly. One paper seems to be of opinion that as the Government have nominated Dr. Mukherjee to the Senate, he must be considered a hireling of the bureaucracy or something equally venomous. As the Government were constitutionally bound to nominate a Khaira Professor to this seat, the above argument appears to be a bit forced. In view of the fact that Dr. Mukherjee has fought hard in the past to organise an *Indian Chemical Society* as distinguished from the *Royal*

The Angora Executions

On the 27th. August Djavid Bey, Naili Bey, Nazim Bey and Hilmi Bey were executed at Angora for conspiring against the life of Mustapha Kemal Pasha, the President of the Turkish Republic. They met death bravely and Naili Bey died with a jest on his lips. When ordered to stand up he laughed aloud and said, "This is my first experience; I have never been hanged before." These men were the leaders of the once powerful Young Turk organisation, the Committee of Union and Progress which terminated the despotism of Sultan Abdul Hamid. These men were then acclaimed as the saviours of Turkey. Djavid Bey played an important part in pre-war Turkey and Nazim Bey, the ablest of the young Turks, was the protagonist of the neo-Turanian ideal namely, the linking up of the Turks with their Central Asian kinsmen." There was never any question of their patriotism but they could not bow their necks to the new despotism which is far more ruthless than the harem intrigues of Abdul Hamid. There have been other executions in Turkey since the establishment of a military dictatorship and the quietus has now been given to the young Turks' party. We wonder whether the history of Persia is to be repeated in Turkey and a new dynasty will be founded with Kemal Pasha as the first Sultan. N. G.

Removal of Sex Bar

Before the termination of the last session of the Indian Legislative Assembly at Simla a resolution extending the franchise to women and declaring them eligible for election to the Assembly as members was carried by acclamation. The Joint Home Secretary to the Government of India supported the resolution on behalf of the Government and added that a regulation would be framed to give effect to the resolution. He declared, with heavy wit, that the Government could nominate a lady member but he could not give an assurance that 'the power was likely to be exercised for the purpose of introducing a variety of charms into the composition of the House'. The Bombay Government have issued a regulation removing the sex disqualification for election to the Bombay Legislative Council. In Madras an Indian lady is a candidate for the Madras Legislative Council. The Municipal Corporations of Madras, Bombay and Calcutta have Lady Corporators. But there are no signs of the removal of the sex bar in the provincial Legislative Councils in northern India. This may be due to the prevalence of the *purdah* system. When a deputation of Bengal ladies waited upon Lord Lytton he expressed full sympathy with the demand for the franchise for women, but could not see his way to take the initiative. The fact, however, must not be overlooked that the *purdah* has been discarded by a considerable section of Bengali ladies and there is a larger number of lady graduates in Bengal than anywhere else in India. In the Punjab ladies belonging to the Arya Samaj do not observe the *purdah*. The sex disqualification should be removed in every Province in India and the door to the Councils should be held open for men and women alike.

N. G.

Super Tax.

The imposition of super tax on annual incomes of Rs. 50,000 and above may not in itself be open to objection, specially in the case of officials in receipt of very high salaries. For instance, the salary of a member of the Executive Council of the Governor-General of India is higher than that of a Cabinet Minister of England, including the Prime Minister. But the incidence of taxation is not fair in the case of limited liability

companies in India. This was pointed out by Sir Nussurvanji Wadia, the well-known mill-owner of Bombay, in his evidence before the Cotton Textile Tariff Board. Sir Nussurvanji said that the super tax was a double and indirect form of taxation. 'First the tax was levied on the company and next the shareholders were made to suffer by levying the tax on the dividend warrants.' He asked whether under any canons of fair taxation except as a war measure this is a fair tax. However, small a shareholder he had to pay the tax and there was no means of recovering it. 'The bigger the company the larger the loss to the shareholders. This tax had been imposed as a war measure and though similar taxation had been abolished in England it was being retained in India in spite of the promises of Sir Malcolm Hailey when he was Finance Minister that the tax would be abolished as soon as possible.' This is manifestly unfair, for very few shareholders in Indian companies have incomes of Rs. 50,000 a year, and the dividends never exceed a few hundred rupees for every individual shareholder. The least that the Government can do is to abolish the super tax on dividend warrants forthwith.

N. G.

Democratic Institutions & B. P. C. C.

Whatever the present Bengal Provincial Congress Committee be it is not a democratic institution.

The B. P. C. C. met this year after the Krisnagore Conference to form its new executive committee and to transact other business. That election and not nomination is the essence of democracy we all know. But the B. P. C. C. evidently did not know this and resolved that half the members of the executive be elected and half nominated. Later however, B. P. C. C. had to eat the humble pie and reverse its own decision. Again the B. P. C. C. met in August 1926 to discuss matters of which 'proper' notice had been given. Mr. Amarendra Nath Chatterjee, of the Karmi Sangha group had given 'proper' notices of some matters which he expected would be discussed. But he could find his items not even on the official copy of the Agenda. The Secretary of the B. P. C. C. confronted with a query from Mr. Chatterjee had to say in effect that he obeyed the President. The B. P. C. C. met a third time

of the staff. "A research or pseudo-research paper always hides a multitude of sins". This is the motto probably on which many of the University teachers pin their faith. They forget that the first and highest duty of the University Professor is to teach and to teach properly

Dr. Tagore's European Tour

We have been informed by Mr. C. F. Andrews that the letter published some time ago in the press as originating from Dr. Rabindranath Tagore and addressed to Mr. Andrews is quite genuine. Dr. Tagore on leaving Italy discovered things about Mussolini and Fascism which forced him to make a declaration condemning his erstwhile friends and hosts. This in itself may be justified in spite of the fact that it gives an impression of lack of common courtesy and gratitude due from a guest to a host. For Dr. Tagore as well as Mussolini is a public man and from the point of view of human well-being, feeling and courtesy should not prevent such men from speaking out when it becomes a necessity. But it must be said that it was a mistake right from the start on Dr. Tagore's part to go to Italy as a State guest. It was the more so when Dr. Tagore had some previous experience of Fascism and himself declares to have felt that it would not be quite ideal for him to visit Italy in the capacity of a State guest. So that when, after all, he decided to go to Italy as a guest of the State, he did so with this idea in his mind that he was going, not as a *political person*, but as a cultural ambassador who wanted to establish cultural intimacy between India and Italy. His cable to Mussolini as quoted by Prof Carlo Formichi in a letter to the Manchester Guardian also point to the same fact. In that Cable Dr. Tagore said,

I assure you that such an expression of sympathy from you as representative of the Italian people will open up a channel of communication for exchange of culture between your country and ours having every possibility of developing into an event of great historical significance.

Dr. Tagore also said once to Prof. Formichi that in his lectures in Italy he would avoid any subject connected with politics, because, he declared, "Politics always lead to controversy." It would have been a good thing if Dr. Tagore had been able to stick to this resolution throughout his

European Tour; for first of all, we are a nation of exceptionally clever slaves and as such should refrain from criticising the follies of free nations as far as possible, and, secondly as we are politically inexperienced and ill-informed it is not possible for us to be good judges of the political affairs of other nations. It is true that for sometime we may succeed in gaining the favour of one nation by criticising another, e. g. that of England and Germany by criticising Italy or that of America by running down Japan: but such favours are not worth having as they must of necessity be ephemeral and demand a lot of insincerity from the receiver. But Dr. Tagore is not the man to indulge in any such "diplomacy" for petty advantages. When he criticises any nation or all nations he does so with the greatest sincerity. Hence diplomatic moves need not be discussed in his connection. The point is, is Dr. Tagore in a position to be a judge of European politics? He is not so evidently, for he is a man whose subjective richness stands in the way of his properly evaluating sordid externalities. He is deeply emotional and when he thinks he has seen injustice anywhere nothing in the world can prevent him from condemning the same. His conduct in connection with his knighthood is a good example of this. But is he in a position to see outside things right always. Probably not, for did not Mussolini show him only the good side of Fascism the other day and extract praise of the same from him? So that, now that he is seeing the bad side of it, could we be certain that somebody else is not deceiving him again? He is surrounded by some able and intelligent young men, who go with him wherever he goes. It is the duty of these youngmen to see that Dr. Tagore is not made to see things in particular ways by interested people. They are his "ministers" and if anything goes wrong, we in India shall blame them and not our grand old poet. For us Tagore is the king of intellectual India. "The king can do no wrong." It is the ministers, who share his glory in sunny days, who should suffer if rainy days come.

About this Italian affair we must say that we have not as yet been convinced of Mussolini's evil character and policy. Some still think he is a great man whom circumstances force into sordid things now and then. In broad outline Mussolini is thought to be great

a man whom destiny has chosen to take a nation through a course of stern discipline, Italy atones for her sins in the past at the command of Mussolini the high priest. If he is relentless and cruel it is because he feels it to be his *Dharma*. In Mussolini, in so far as some Europeans and others sum him up, one sees the spirit of *Krishna* expounding the Philosophy of the *Gita* to *Arjuna* before the battle of *Kurukshetra*. He is reported to be dispassionate in his cruelty, when he chastises his fellows, it is because he sees duty and good in it. If this account is rather flattering to Benito Mussolini we cannot help it. People might be wrong in their impression, but it is so upto now.

It is not quite correct to go in for a criticism of any European nation because of its tyrannical nature. For practically all nations are tyrannical at the present moment. The Great Strike and Mr. Churchills management of the *British Gazette* does not prove the existence of democracy and freedom in England. American political corruption in "democratic" bodies, show that in that country also there exists a plutocratic tyranny. In Germany the Hohenzollerns retain their unearned wealth in the face of a decision to the contrary by a majority. Take any country in the world, and there will be tyranny. The only difference is that some are for the good of the many and others are for the advantage of the few. Judging by this standard will Italy be found inferior to, say, England, Germany or France?

There is freedom nowhere in the world. Not even in Soviet Russia. We are beginning to doubt, if freedom is not against the law of Nature. Sir Frederick Whyte, the other day declared in America that, though twenty years ago, at least the press was largely free in Great Britain, to-day there were only two papers in that country which he considered, respectable, honest, intelligent and independent. The change is due, said Sir Frederick, to mass capitalistic control of the press. So should we be justified in condemning Italy by singling her out as a land of tyranny.

Midnapur Floods

We draw the attention of our readers to the reports published in the daily papers of heavy floods in Tamluk and Contai subdivisions of the Midnapur District (Bengal) In Tamluk an area of about 100 sq. miles and

in Contai an area more than 200 sq. miles are under water and about 40,000 people—men, women and children—are in acute distress.

The Ram Krishna Mission, the Sadharan Brahamo Samaj, the Karmi Sangha and the Bengal Relief Committee workers are, in accordance with their best traditions, doing their utmost to give relief to the distressed. The district authorities too have done much to relieve the suffering of the flood-stricken people of Midnapur. Those of our countrymen who desire to help the distressed people at Midnapur in their sore trial should send contributions—in cash and in kind—for this purpose, to the Secretary Sadharan Brahamo Samaj, 211 Cornwallis Street, Calcutta; or to Sir P. C. Ray, 92 Upper Circular Road, Calcutta.

—

The South African Delegation

As every day of our life we see and hear of people being entertained in India who are by no means our national friends we see nothing exceptional in that some South African grandees have been receiving great attention everywhere during their tour in India. In so far as it involves our hospitality we are justified in doing our best to entertain our guests from Africa. It would only be even better if we always showed such hospitality to all prominent foreigners visiting India and not merely to those who come here in official-political capacity. We have been told that these men have come to India to see how far Indians have been civilised and, as such, can claim equal rights with the "whites" of Africa in that continent. There is something insulting about exhibiting one's civilisation to foreign boon-givers, but as we are not certain that these people have come to India with the above object, we shall not say anything further on this point. Our idea is that the South African delegation have come to see how far Indians have been roused in connection with the maltreatment of Indians in Africa by the whites. Their recommendations, if any, to their white compatriots will be influenced by what they discover in India in the way of "feeling" for the Indians in Africa. If our conjecture is true, they should be also told how we feel about their unjust policy, along with treating them with demonstrations of our extra-ordinary ability to ape the English, our achievement in

science and our great brain power. They know that the upper-ten who are entertaining them are not those who will emigrate to Africa and they also know what class of Indians go to Africa. So that it is useless for us to attempt to charm the delegation by displaying upper class culture and virtues. It is only if the delegation is convinced that upper, middle or lower, all classes of Indians are determined to stand by their brethren in Africa, that they may realise that the African Indians too have a right to justice.

Bengalis and the Public Service Examination

It was stated in the papers sometime ago that after seeing the result of the I.C.S. examination in England and at Allahabad, the Government has decided to select only 3 candidates by competition, and fill up the remaining 4 posts by nomination. The fourth and the fifth men in the Allahabad list were N. B. Banerjee (Allahabad), and A. S. Roy (Patna), both members of the Bengalee community, so that the Government has drawn the line in a way which has led to introducing as few Bengalees as possible in the I.C.S.

The same thing is happening in the other all-India competitions. In the Indian Forest Service examination, all the candidates from Bengal (five Hindus from Calcutta, one Mahomedan from Dacca) who came to Allahabad for interview have been rejected. The men who have been selected for appearing in the examination include four Mahomedan graduates from Aligarh. The public may naturally think that this has something to do with the presence of Dr Zia Uddin Ahmed of the Aligarh University in the Selection Committee.

The public may also ask what fun is there in holding the farce of a competitive examination, if the Government desires to fill up the services by members of particular communities or provinces.

Indo American Commerce

American trade with India is growing slowly but surely. During the month of May 1926 the United States supplied 8 per cent of India's total imports and took 12 per cent of its exports, as compared with

7.5 and 8.5 per cent. respectively during the same month of 1925. Increased imports of goods from the United States were noted in the following lines;—shoes, hosiery, hardware, electrical goods, leather, electrical machinery, agricultural machinery, galvanized sheets, paints, provisions and railway materials.

All-India Chamber of Commerce should adopt vigorous measures to augment Indo-American trade under Indian leadership.

T. D.

Anglo-American Economic Co-operation in Iraq

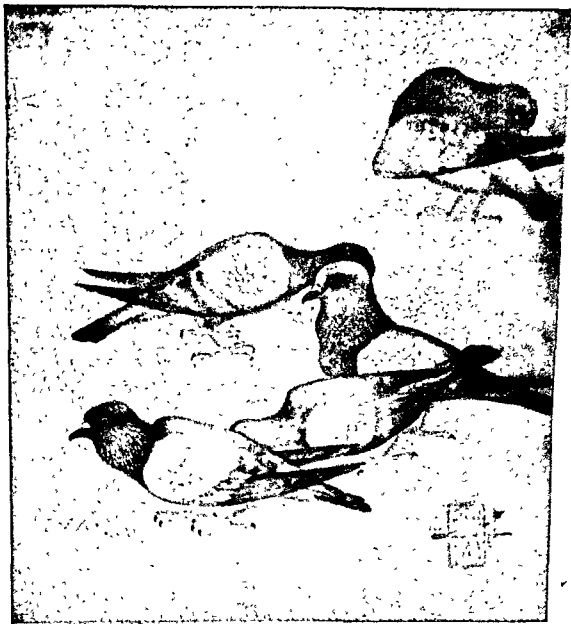
It has been reported in New York that five American Oil Companies, the Standard Oil Company of New Jersey, the Standard Oil Company of New York, the Pan-American Petroleum and Transport Company, the Atlantic Refining Company have a 25 per cent, interest in the Turkish Petroleum Company and will participate to that extent in the exploitation of the Mosul Oil Fields. Sir Adam Ritchie, Chairman of the Turkish Petroleum Company, Ltd., has been in Iraq for some months and after careful observation has come to the conclusion that drilling of oil-wells will be soon started and expert American drillers will be employed; and during the next year the company expects to spend \$700,000 or more in salaries of officials and highly qualified American drillers. If the company finds oil in commercial quantities, as it expects to do, it will be necessary to build a pipe line to transmit the oil to the Mediterranean.

According to the settlement of Anglo-Turkish dispute on the Mosul Question, Turkey has given up her claims in Mosul and has acquired minor interests in the Anglo-Turkish Oil Company. Thus it seems that in the future Anglo-American-Turkish economic co-operation will have a distinct bearing in the politics of the Near East.

T. D.

Puja Holidays

We take our annual holiday from the 11th October to the 24th October both days inclusive. All correspondence received during the holidays will be attended to after the re-opening of our offices.



THE PIGEONS

By the Courtesy of the Artist Mr Ardhenduprosad Banerjee

Prabasi Press, Calcutta

THE MODERN REVIEW

VOL. XL
NO 5

NOVEMBER, 1926

WHOLE NO.
239

THE VII ASSEMBLY OF THE LEAGUE OF NATIONS

By RAMANANDA CHATTERJEE

ENTRY OF GERMANY INTO THE LEAGUE OF NATIONS

ON the entry of Germany into the League, the President of the Assembly observed that "it marks a new stage in the progress towards universality", and that he welcomed the representatives of Germany "as a new pledge of success for the pacific collaboration of peoples".

Asia contains the majority of mankind. So long as Asia is represented both in the League Council and the League Assembly by so few members, the League must be considered very far indeed from universality and the pacific collaboration of peoples.

In the course of his first speech in the Assembly, M. Stresemann, the leader of the German delegation, gave utterance to some excellent sentiments. On entering the Assembly Hall he and his colleagues received an ovation. Usually the speeches in the Assembly are made either in English or in French and then translated into French or English, as the case may be. M. Stresemann spoke in German, and though the League's translators are believed to be among the most efficient in the world, he brought his own interpreter to translate his speeches into English and French. Among his observations were the following.—

We see how economic life overleaps the old national boundaries, and seeks new forms of international co-operation. The old economic situation of the world had no rules and no programmes to guide its co-operation. This co-operation was based on the unwritten law of the traditional exchange of goods. The restoration of that exchange must be our task. If we really desire the undisturbed economic development of the world, that end will not be attained by erecting barriers between the countries but rather by bridging over the gulfs which hitherto have separated the different national economic systems.

But there is something which far transcends in importance all material considerations, and that is

the soul of the nations themselves. There is just now a mighty stirring of ideas among the nations of the world. We see some that adhere to the principle of self-contained national unity and who reject international understanding because they do not wish to see all that has been developed on the basis of nationality superseded by the more



M. Stresemann of Germany

general conception of humanity. Now I hold that no country which belongs to the League of Nations

thereby surrenders in any way her national individuality. The Divine Architect of the world has not created mankind as a homogeneous whole; He has made the nations of different races; He has given them their mother tongue as an expression of their spirit; He has given them countries with different characteristics as their homes. But it cannot be the purpose of the Divine world-order that men should direct their supreme national energies against one another, thus ever thrusting back the general progress of civilisation. He will serve humanity best who, firmly rooted in the faith of his own people, develops his moral and intellectual gifts to their highest significance, thus overstepping his own national boundaries and serving the whole of mankind, as has been done by those great men of all nations whose names are written in the history of mankind. Thus the ideals of nationality and of humanity may unite on the intellectual plane, and in the same way they may unite in the field of political aspiration, provided that there is a will to serve the common process of evolution in this spirit. The political outcome of these ideas is a moral obligation on the part of the different countries to devote their efforts to peaceful co-operation. This moral obligation exists also with regard to the great moral problems of humanity. No other law should be applied to their solution than that of justice. The co-operation of the peoples in the League of Nations must and will lead to just solutions being arrived at for the moral questions which arise in the conscience of the people.

For the most durable foundation of things is a policy inspired by mutual understanding and mutual respect between peoples.

He went on to add.—

The League of Nations has not yet attained its ideal, which is to include all the Powers of the world. Germany's entry into the League does, it is true, constitute an important step towards the universality of the League. But we desire at the same time to express our deep regret that Brazil has manifested her intention to withdraw from the League. These regrets are all the keener because Germany believes that the notion of the universality of the League is inseparable from the consideration that predominant influence in the League cannot be reserved for one continent alone.

Furthermore, we share, with the other nations members of the League, the firm hope that the valuable co-operation of Spain may be retained for the League. We are convinced that the appeal which has been addressed to Spain by all the Powers will convince that great country and will convince the Spanish people how detrimental it would be to the high ideals of which she has been so leading a champion if Spain were to be long absent from Geneva at this period. It is only its universality which can protect the League of Nations against the danger of using its political forces for other purposes than for the service of peace. Only on the basis of a community which includes all nations without distinction and on a footing of perfect equality, can the ideas of mutual assistance and justice become the true guiding-stars of the destiny of mankind. It is only upon this foundation that the principle of freedom can be based, for which each people, as well as each individual, constantly strives.

We have to repeat that the League does not yet include all nations, that it makes distinctions among those it includes and that its members are not on a footing of perfect equality.

M. Stresemann was followed by M. Briand of France, and received warm plaudits from the hall and the galleries alike. He is a famous orator and spoke with perfect self-possession and naturalness or with that art which cannot be distinguished from naturalness. Said he in part.—

Is it not a moving spectacle, and a specially ennobling and comforting one, when we think that only a few years after the most frightful war which has ever devastated the world, when the battle-fields have hardly ceased to reek with blood, the peoples of the world, the same peoples who were hurled in combat against each other, are meeting in this peaceful assembly and are expressing to each other their common will to collaborate in the work of world peace?

What a renewal of hope for the nations! And I know that after the events of to-day there are many mothers who will look down at their children without feeling their hearts contract with fear.

Peace for Germany and for France—that means that we have finished with all terrible and sanguinary conflicts which have stained the pages of history. No more shall we see our lands mourning for unappeasable sufferings. No more war! No more shall we resort to brutal and sanguinary methods of settling our disputes, even though differences between us still exist. Henceforth it will be for the judge to declare the law. Just as individual citizens take their difficulties to be settled by a magistrate, so shall we bring ours to be settled by pacific procedure. Away with rifles, machine-guns, cannon! Clear the way for conciliation, arbitration, peace!

Countries do not go down to history as great solely through the heroism of their sons on the battlefield or the victories that they gain there. It is a far greater tribute to their greatness if, faced with difficulties, in the midst of circumstances in which anger all but drowns the voice of reason, they can stand firm, be patient and appeal to right to safeguard their just interests.

These are very good sentiments, but not meant for Africa (Morocco) and Asia (Syria).

It is especially those peoples who have not always been in agreement who have most need of the League of Nations, for, if it is true that there may be some divine plan whereby the nations may be brought to cease from making war on one another, M. Stresemann will readily agree that, during the long years of the past, this plan has been singularly disregarded. I would desire that from to-day onwards it might begin to be applied, and I, you may be sure, shall prove no obstacle.

Why only "during the long years of the past"? The present also has its wars in Morocco, Syria, Arabia, Greece, China, in which, among others, European nations are engaged.

M. Briand added:—

I simply wish to say this: If you are here as a German and only as a German, and if I am here as a Frenchman and only as a Frenchman, agreement will not prove very easy. If we come here, not forgetting our respective countries, but as citizens sharing in the universal work of the League, all will be well, and we shall attain spiritual communion with our colleagues in that atmosphere peculiar to Geneva.

It would have been still better if M. Briand had capped his observation by saying "If Germans, Frenchmen, Britishers, &c., come here only as Europeans, the ideal of a Parliament of Mankind will not be realised: we must feel that we are citizens of the world and work in that spirit". But the unconquerably and exclusively European outlook again came out in the following passage of M. Briand's speech.

When Europe has regained its economic and moral equilibrium, when the peoples realise their security, then they will be able to cast away the heavy burdens imposed by the dread of war, they will be able to work together to improve their respective positions. There will arise at last a European spirit which will not be born of war, and for that reason be nobler, loftier and more worthy of admiration.

Is the last sentence an (unconscious or conscious?) admission that the European spirit is still the spirit of war, and also that in modern times the spirit of war is mainly a European spirit?

CHINA AND ARBITRATION

One of the concluding passages in M. Briand's speech runs as follows

Arbitration! This word is now at the height of its prestige and its power. Arbitration treaties are increasing: nation after nation is promising to abjure war and to accept intermediaries. Peace is making its way through all these undertakings. The spirit of the League is at the root of them; and for this reason all nations should devote themselves heart and soul to the League's defence. It should be sheltered from all attacks and placed above all other considerations.

With the League goes Peace! Without it, the menace of War and blood from which the peoples have suffered too long!

So long as in China there was only civil war, the League might have said that that was a domestic affair of China's in which the League could not intervene. But now as I write, there is war between China on the one hand and Great Britain and the United States of America on the other. In the continental edition of the *Daily Mail* of London, dated September 14, it is stated that the



M. Briand of France

Chinese casualties at Wan-Hsein on the 5th were in the neighborhood of 2000 (two thousand). A British naval force inflicted these casualties. As both China and Great Britain are members of the League, why has not arbitration been tried, which, according to M. Briand, "is now at the height of its prestige and power?" Will it be tried when China has been humbled and crushed? Or is arbitration meant only for Western peoples and force for the weak or unorganised oriental peoples?

It seems to us that in not intervening in the war between Great Britain and China, the League is not acting according to Article II of its Covenant, which runs as follows:—

"Any war or threat of war, whether immediate

ly affecting any of the Members of the League or not, is hereby declared a matter of concern to the whole League, and the League shall take any action that may be deemed wise and effectual to safeguard the peace of nations. In case any such emergency should arise, the Secretary-General shall, on the request of any Member of the League, forthwith summon a meeting of the Council."

"It is also declared to be the friendly right of each Member of the League to bring to the attention of the Assembly or of the Council any circumstance whatever affecting international relations which threatens to disturb international peace or the good understanding between nations upon which peace depends."

SOME LEAGUE ACTIVITIES BENEFITING THE EAST

At the Fifth Plenary Meeting of the League Prince Arfa of Persia spoke as follows on some works the League which have benefited Persia:—

Prince Arfa (Persia) would first thank the League for the great services which it had rendered in the field of health. Persia was very grateful to its efforts in that direction. Malaria—a terrible and persistent scourge ravaged the East, and it was in reply to Persia's appeal that the League had sent a distinguished specialist, Dr. Gilmour, to enquire into conditions regarding that disease. His report had produced immediate results. He had proposed that certain marshes in Persia should be drained—a procedure which the Persian Government was about to follow—and that the Health Section should train Persian doctors, one of whom, Dr. Scheikh, had already arrived.

The East was also afflicted with the scourge of opium, and it was realised that the cultivation of the poppy had not sufficiently diminished. Persia, at the Opium Conference, had asked that the root of the evil should be attacked, and a committee of Enquiry had been sent to Persia, financed partly by the League and partly by the Rockefeller Foundation. The members of the Committee had been the guests of the Persian Government throughout their stay in the country. Its report would shortly reach the Assembly. If it were favourably received and if Persia were aided to replace the poppy by some other form of crop, many thousands of lives would be saved, not only in Persia but throughout the whole world. He warmly thanked the Assembly, the Council and the Secretariat for what had been done in these two fields.

INEQUALITY OF NATIONS IN THE LEAGUE

But Prince Arfa "could not be so optimistic regarding the political sides of the League's activities."

There was a great danger shown in the tendency to put aside the Assembly in favour of the Council and of its committees. The Council must not be transformed into a State within a State, and its Members should remember that they were not sitting on the Council to represent solely

their own interests but that they had been elected by the Assembly to further the superior interests of the community of nations. It was for this reason that the principle of geographical representation and rotation must be seriously applied. If from a Council composed of fourteen Members the world of Islam were excluded, there would exist in the East a feeling of disappointment.

Persia would proclaim the absolute equality of all races and peoples, whatever their colour, religion or numbers. The League would only do good work if it paid strict attention to this quality.

He would remind the Assembly of the attitude adopted by Persia with regard to Article 10. His country had always firmly opposed any change being made in the meaning of that essential Article. Now, however, with a more numerous Council, certain difficulties would be encountered by its Members in meeting urgently. Though the Protocol of 1923 had not found favour, one fact would greatly contribute to the rapid and effective action of the Council in cases of dispute, and that was if the Aggressor were defined as the State which refused to arbitrate. Persia would be grateful and reassured if Members of the new enlarged Council would inform her that their attitude would be inspired by this definition in the event of a Member of the League finding itself threatened by one stronger than itself. Since the League had not yet been successful in achieving disarmament, it should at least try to further energetically the principle of arbitration and to secure the acceptance, in practice, of a definition which had met with the approval of the Assembly.

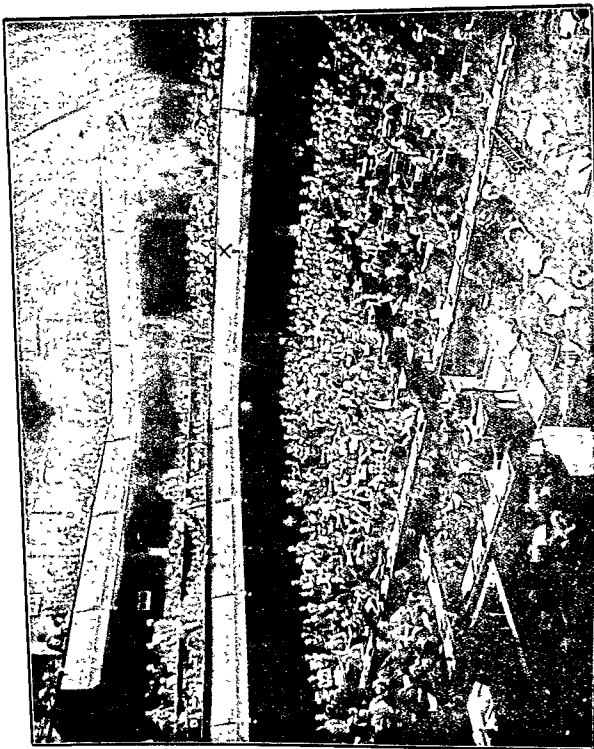
Article 10, referred to by the Persian delegate, runs as follows:—

"The Members of the League undertake to respect and preserve, as against external aggression, the territorial integrity and existing political independence of all Members of the League. In case of any such aggression or in case of any threat or danger of such aggression, the Council shall advise upon the means by which this obligation shall be fulfilled."

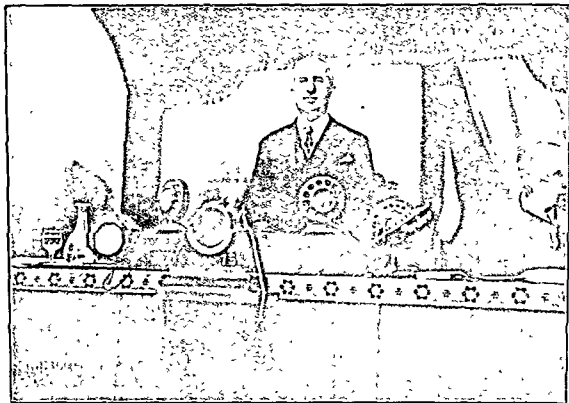
The Persian Delegate is not the only one who feels that all nations are not practically treated as equals by the League. Some others are also of that opinion. For example,

M. Franco Franco (Dominican Republic) said that as representative of one of the youngest States of the New World, he felt it his duty to express the thoughts and feelings of a Latin-American nation which had given proofs of its attachment to international institutions. The work accomplished during the first years of the existence of the League of Nations justified the hopes of those who really desired that an end should be put to the anarchy of national sovereignties, which was in fundamental contradiction with the principle of the equality of States.

For the development of the spirit of the League it was necessary to moderate as far as possible any tendency towards rivalry and competition for honours on the part of States or their representatives.



Meeting of the VII Assembly of the League of Nations | The editor of the *Modern Review* marked x



M. Nintchitch, President of the VII Assembly of the League of Nations

Germany, and if Russia and the U S A join the League they would also have permanent seats. Of course, the existing five permanent seats do not "bind the Assembly's action" and lead to "the curtailment of the Assembly's freedom."

And undoubtedly, seeing that the Empire of Great Britain practically has at its disposal six votes, namely, those of itself, India, Canada, Australia, South Africa and New Zealand, if not of the Irish Free State also, and that Britain has also a permanent seat on the Council, the reference to "the curtailment of the Assembly's freedom" came with perfect good grace from Viscount Cecil of the British Empire.

The reader should bear in mind that it is the League Council which does the real work of the League.

INDIAN DELEGATION TO VII SESSION OF THE ASSEMBLY OF THE LEAGUE OF NATIONS

The Indian Delegation to the seventh session of the Assembly of the League of Nations is constituted as follows :—

Delegates—

Sir William Henry Hoare Vincent, C. C. I. E., K. C. S. I., Member of the Council of the Secretary of State for India, formerly Member of the Executive Council of the Governor-General of India; Colonel His Highness the Maharaja of Kapurthala, C. C. I. E., G. C. I. E.; Khan Bahadar Shaikh Abdul Qadir, formerly President of the Legislative Council of the Punjab.

Substitute Delegates—

Sir Chetpat Pattabherama Ramaswami Ayyar, K. C. I. E., Member of the Governor's Executive Council, Madras; Sir Edward Maynard Des Champs Chamier, K. C. I. E., Legal Adviser to the Secretary of State for India, formerly Chief Justice of the High Court of Patna; Sir Basanta Kumar Mullick, Puisne Judge of the High Court of Patna;

Secretary—

Mr. P. J. Patrick, India Office;

Assistant Secretary—

Mr. R. W. Wright, India Office;

Private Secretary to Sir William Vincent—

Mr. W. D. Croft, India Office ;

Private Secretary to His Highness the Maharaja of Kapurthala—

Sirdar Muhabbet Rai ;

Private Secretary to Khan Bahadur Shaikh Abdul Qadir—

Mr. Sleem.

It will be seen from the above that excepting the Maharaja of Kapurthala and Khan Bahadur Shaikh Abdul Qadir all the other persons are Government officials, and the Khan Bahadur was formerly an official though once elected by the Punjab Legislative Council. It is well-known that the ruling princes of India cannot in practice exercise their independent judgment in public affairs ; they have to conform to the wishes of the Government. So it comes to this that the Indian delegation represents, not the people of India but the Government of India, which is a foreign Government, not responsible to the people of India. It is true, the delegates of other countries to the League are also nominated by the Governments of their respective countries. But as they are fully self-governing States and have national governments their delegates represent the people to a greater or less extent.

It has also to be noted that six persons in the above list are Englishmen. It cannot be asserted that Indians of equal or superior ability could not be found. Other members of the League are represented by their own nationals. As India is a member, whatever her political status, her delegation ought entirely to consist of Indians. We are not aware why Khan Bahadur Shaikh Abdul Qadir could not have an Indian as his secretary as the Maharaja of Kapurthala has. It is to be borne in mind that we are not concerned here with the personal ability of Mr. Sleem—we are laying stress on the principle that the Indian delegation should consist entirely of Indians.

It is derogatory to India that India's delegation is headed by an Englishman. We do not understand why the Maharaja of Kapurthala could not be made the leader of the delegation. He is certainly a person of higher status than Sir William Vincent and can make speeches in both French and English. If the Government of India wants the head of the Indian delegation to be an official or ex-official, there were certainly

Indian official and ex-officials to choose from, possessed of at least as much experience and ability as Sir William. Some of these hold or held higher offices than Sir William.

METHOD OF MAKING INDIAN DELEGATION REPRESENTATIVE

As indirectly suggested above, the Indian delegation should consist entirely of Indians. That is the first step in making the delegation representative. The next step is for the Government of India to act according to a suggestion made by Professor Gilbert Murray, chairman of the executive committee, British League of Nations Union. His suggestion is :—

"It might be enacted as an amendment to the covenant that the nominees of the League shall be members of the Elective Legislature of the countries they represent and shall be elected to those posts by the bodies to which they belong."

The Indian Government has, of course, no power to amend the covenant, but it has undoubtedly the power to act according to the spirit of Professor Murray's suggestion. It is its clear duty to do so.

INADEQUACY OF INDIAN DELEGATION

As in previous years, this year's Indian delegation, too, is not sufficiently strong in numbers to cover all the ground necessary. Its numerical strength compares unfavourably with that of many other states of much smaller size and even of importance.

Keeping in mind only area and population, we find that many countries smaller than India in these respects have far larger delegations. France has sent 31 men. Italy has sent 19, Japan 21, and Poland 27.

Other countries have sent Assistant Delegates, Experts, special Advisers, Advisers, Legal Advisers, etc. India has not done so. As no delegate can be omniscient, experts, advisers, etc., should accompany delegates.

As it would be a waste of Indian money and would also injure India's political and other interests to create soft jobs for Britishers even temporarily, we do not advocate any increase in the numerical strength of the Indian delegation, unless all the men are Indians chosen by the Indian Legislature from its elected members.

COMMITTEE OF THE LEAGUE ASSEMBLY

The Committee on credentials of the League was an elected one, consisting of eight members, the Maharaja of Kapurthala being one of them.

Besides the General Committee, an Agenda Committee of seven members has been also appointed. India is not represented there, though Albania, Colombia, Haiti, Italy, Luxemburg and Siam are.

There are six other Committees.—First Committee: Legal and Constitutional questions. India is represented in it by Sir W. Vincent with Sir Edward Chamier and Sir Basanta Kumar Mallick as substitutes.

Second Committee: Technical organisations. India is represented by Khan Bahadur Shaikh Abdul Qadir with Sir C. P. Ramaswami Ayyar and Sir B. K. Mullick as substitutes.

Third Committee: Reduction of Armaments. India is represented by Sir W. Vincent with Maharaja of Kapurthala as substitute.

Fourth Committee: Budget and Financial Questions. India is represented by Khan Bahadur Shaikh Abdul Qadir with Sir C. P. Ramaswami Ayyar as substitute.

Fifth Committee. Social and General Questions. India is represented by the Maharaja of Kapurthala with Sir B. K. Mullick as substitute.

Sixth Committee: Political Questions. India is represented by Sir William Vincent with Sir Edward Chamier as substitute. It is only proper, of course accidentally, that the committee on political questions should not have any Indian on it even as a substitute member!

It will be noticed that every delegate and substitute delegate from India has to serve on more than one committee, and that without any adviser or expert to help him. Sir William Vincent is on three committees. What a superman!

Of the questions to be discussed by these six committees I may write hereafter.

OPENING OF THE SEVENTH SESSION OF THE ASSEMBLY OF THE LEAGUE OF NATIONS.

The League of Nations does not at present possess any building of its own for holding its Assembly meetings. They are held at the Salle de la Reformation, an edifice built like a theatre with a stage, a hall for the audience, and galleries on three sides. Concerts are held here. The acoustic properties of the building are not at all satisfactory. Though I occupied a seat in the centre of the second row of the premier gallery, I could not catch a complete sentence of any of the speeches made in English.

The first plenary meeting of the session

was notified to be held at 11 a. m. on Monday the 6th September. I arrived at the entrance of the building some minutes before the appointed hour, being conveyed there from a League office in a motor-car hired by it. The proceedings did not begin exactly at 11, but about a quarter of an hour past eleven. Of course, there was no gorgeous procession or any other kind of splendour. There was not much variety in the makes and colours of the garments worn by the delegates and the audience. With the exception of less than half a dozen Indian men and women all wore European costume of the usual black or other sober colours. Besides the Indian delegates and substitute delegates, the only prominent Indian public man present was Pandit Jawahirlal Nehru—as far as I could notice. His sister was also present. With them I had the pleasure of speaking in Hindi after the meeting was over.

Among the audience there was a considerable number of women; but the delegations from various countries contained only a very few women.

Dr. Eduard Benes of Czechoslovakia took the Chair as Acting President of the Council. He read out his speech in French, which is not his mother tongue. Perhaps for that reason the delivery was not good. I do not propose either to reproduce the whole speech or summarise it, as it will have appeared in the dailies long before these lines meet the eyes of my readers. When the reading was over, its English translation was read out by another person. The languages used in the proceedings of the League are French and English, French speeches being translated into English and English speeches into French. These translation exercises make the proceedings somewhat boring.

Without any desire to be censorious, it may be noted that the outlook of the League is essentially European. It cannot, for the present at any rate, but be so; for most of its members and all the important members except Japan are European. This essentially European outlook is reflected in the following paragraph from Dr. Benes's speech:—

Without indulging in excess the optimism which must inspire all those who work for the development of the League of Nations and who desire through it to contribute to the maintenance of world

peace, without, on the other hand, attempting to ignore the obstacles which daily beset our path, but without giving way to the misplaced pessimism and unjustified criticisms of the sceptics, who are rarely capable of any solid achievement in our distracted society or of bringing humanity a step forward in the path which leads to a better future. I merely desire, in accordance with our young tradition, to give a brief outline of what the League has done directly or indirectly during the last twelve months, and we shall all realise that, while it has not achieved a radical change in the present difficult conditions of political, social and economic life, the work accomplished by the League of Nations in the past year has nevertheless been very considerable, that it constitutes a step forward in the evolution of Europe and a proof that the path we have chosen leads, despite all, to a progressive and comparatively rapid improvement of the world of to-day.

I unhesitatingly admit that if "the evolution of Europe" means its advancement in spirituality and international morals, that would certainly lead "to a progressive and comparatively rapid improvement of the world of to-day," for at present and during several centuries past some European nations and their descendants abroad have been the principal international robbers and other kinds of international criminals of the world. But if there be peace only in Europe, without any improvement of European international morality in Europe's dealings with the world outside, "the maintenance of world peace" cannot be achieved. On the contrary, if the nations of Europe can agree among themselves as to the spoils of international robbery and maintain peace among themselves in order to be the better able to enslave and exploit those parts of Asia and Africa which yet remain to be so enslaved and exploited, then woe to all non-Europeans and non-Occidentals!

M. BRIAND ON THE LEAGUE OF NATIONS

In a statement made by M. Briand on the League of Nations some days before its opening meeting, he also tried to prove the usefulness of the League by what it has done to maintain peace in Europe.

But neither Dr. Benes nor M. Briand will, I think, claim that the war against the Rifis, the war against the Serbians, etc., are examples of the maintenance of world peace. And there is peace neither in Arabia nor in China.

DISPUTE BETWEEN GREECE AND BULGARIA.

Of course, by the above remarks I do not want to discount the achievement of the

League in the maintenance of peace between Greece and Bulgaria.

On that subject Dr. Benes said in his presidential address.

Another case, of a different kind but perhaps no less serious, came before the Council quite recently. That was the dispute which arose on the frontiers of two Members of the League, Greece and Bulgaria. I am quite convinced that unavoidable circumstances forced both Governments into that difficult situation, which found its solution in Paris before the Council of the League. This is proved by the readiness with which they acceded to the suggestions we made to them.

THE LEAGUE ON POLITICAL RELATIONS BETWEEN STATES

The third section of Dr. Benes's presidential address dealt with political relations between States. Said he —

The second class of questions on which the League of Nations is permanently engaged—I refer to the regular work done by the League and the Council in the sphere of daily political relations between States, the settlement of the disputes which may suddenly arise between Members of the League, and, finally, the special questions like minorities and disarmament—has been marked this year, too, by substantial results.

One result was the settlement of the dispute between Greece and Bulgaria noted above. Another related to the Mosul Question.

DR. BENES ON THE MOSUL QUESTION

On the Mosul question Dr. Benes observed —

In this connection I would remind you in the first place of the final settlement of the very delicate Mosul question. It was included in the agenda for 1925 when we were all gathered in this same hall. Several months of work were needed before the Council could arrive at a solution. That solution was adopted after lengthy reflection, after weighing the pros and cons and after carefully studying the Report by the Commission of Enquiry which was sent to the disputed territory. A valuable opinion by the International Court of Justice, that new tribunal of the nations, enlightened the Council on the legal aspect of the question. It finally gave an unanimous award, which seemed to it to be fair and which it surrounded with all possible precautions in the interests of the populations concerned.

It was certainly not without a deep sense of its responsibilities that the Council took its final decision. Its satisfaction was therefore great when it learned that the two parties in the case, animated by a spirit of conciliation which cannot be too highly praised, had concluded an agreement between themselves to apply the award given. At our last session we took note, with what pleasure you may imagine, of the arrangement concluded between Turkey and Great Britain. All that is now wanting is the logical conclusion, which I hope Turkey will shortly enable us to supply. We shall all be delighted if the opportunity is given to

us to welcome her among us as a Member of the League.

Though the government of Turkey concluded the agreement with Great Britain, it cannot be said that the people of Turkey are pleased with the Mosul decision. *Yeni Sessiz*, a Turkish paper, says in its issue of the 1st September:—

The famous League of Nations which was founded for humanitarian needs has not yet succeeded in passing a single just sentence. It has always been a plaything in the hands of the Great Powers, which use it for their own ends under the mask of justice. The sentence which it pronounced on the question of Mosul will always remain a black page in the annals of the League.

It is well known that Turkey's survival after the last world war was due to French backing. It was similarly suspected that Abdel Krim was backed by Britain, though this is most probably false. However, it is said that Turkey felt obliged to accept the Mosul decision of the League, because France ceased to back her on the alleged understanding that England would remain a neutral spectator as regards the affairs of the Riffs in Morocco.

DR. BENES ON THE WORK OF THE TECHNICAL COMMITTEES

Dr. Benes could not be very complimentary or optimistic as regards the work of the Technical Committees. Said he:—

I think I am bound to say that, from the point of view of the conventions drafted by the technical committees: *by the Economic, Transit, Health and Opium Committees and by our Disarmament Committees, the situation is not very satisfactory.* Indeed the further progress of our technical work would be a matter of some difficulty if this situation did not improve. The action of our experts and even of our Governments would run the risk

of being thwarted if, owing to their non-ratification it were deprived of the groundwork provided by established conventions; and, knowing your desire to have these conventions put into force, I am convinced that you will convey my appeal to the proper quarter and that it will be heard in all your capitals.

ELECTION OF THE PRESIDENT

When Dr. Benes had delivered his address the election of the president of the seventh session took place after the transaction of some other formal business. The votes of the delegations were taken by a secret ballot, 48 States voted. M. Nintchitch of the kingdom of the Serbs, Croats and Slovenes obtained 42 votes, and was consequently elected. On taking the chair M. Nintchitch made a short speech. Even in that short one, the almost exclusively European outlook became evident, as the following extract from it will show.

In order to believe in peace and to defend this sacred cause, it is essential for us to feel all the nations are animated with the same desire. Pessimists who sometimes take pleasures in the barren intellectual pastime of blackening the League of Nations and announcing its approaching ruin have little idea of the painful effects which such frivolous pronouncements may have in certain countries of Europe which, having had too much experience of war, can only with difficulty sometimes believe that there will be no more war in the future.

If we firmly desire to maintain peace, it is necessary to affirm very distinctly our conviction that peace is henceforth invincible. There are numerous statesmen in these annual Assemblies who come here for comfort and a renewal of faith which enable them to continue when they return to their countries the sometimes difficult task of conciliation, moderation and peace.

Peace may be invincible in Europe; but when and how would it be invincible in Asia and Africa?

Geneva, September 16, 1926.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

IV POLICE ANEMITIES

ALTHOUGH it formed a part of the Presidency of Bombay, Sind was a Non-Regulation Province and several

military officers were in civil employ. The three district officers of Karachi, the district Collector, the District Judge and the District Superintendent of Police were military officers and all the three were Lieutenant-

Colonels. On one occasion there was a reference in the Bombay High Court to a decision of the District Judge of Karachi. Counsel who made the reference explained that a certain point of law had been judicially decided in that case by the learned Judge. "Yes, my Lord," promptly retorted counsel on the other side, "the Judge is a gallant officer in Her Majesty's staff corps." The District Superintendent of Police Karachi was Lieutenant-Colonel Simpson. Nowhere in India is the Police force noted for probity and efficiency, but in Sind where public opinion was almost non-existent the police was notoriously inefficient and irresponsible. Colonel Simpson had not a high reputation and the City Inspector of Police called the Foudjar, had no ability in the detection and suppression of crime. He was repeatedly and severely criticised in the "Sind Times." On one occasion I published some details of an undetected crime, one of my informants being a respectable Sindhi merchant. A few days afterwards I received a summons from the District Superintendent of Police to attend his office as it was believed I had some information about the offence reported in the paper. This was an unheard of thing, because no newspaper writer can have any personal knowledge of crimes reported in his paper. A police officer is authorised by law to summon any one who can give information likely to help a police inquiry. But in this case the police were not holding an inquiry and all the information I could give had already been published. The evident intention of Colonel Simpson was to browbeat me. Before obeying the summons I asked my principal informant, the merchant, whether he was prepared to repeat to the police the information he had given me and he replied that he was quite prepared to do so. I found the Foudjar in the same room as the Superintendent of Police. Colonel Simpson was a podgy, thick-set man with the lines of hard living strongly marked on his coarse features. He had in reality no questions to ask me. I told him that he knew perfectly well that I had no other information beyond what I had published and the gentleman on whose information I mainly relied was willing to communicate what he knew to the police. Colonel Simpson said he would make inquiries from my informant. He then shifted his ground and declared that the attacks in my paper on the City Inspector of Police were libellous. I shortly

and emphatically refused to discuss that question with him. I was there in compliance with the summons which referred to a certain offence reported in my paper. If the Foudjar or any one else considered himself libelled he had his remedy. The Foudjar was sitting speechless during this brief interview, staring at me all the time. The attempt to bully me having been nipped in the bud Colonel Simpson said he had no other questions to ask me and I left at once. I wrote some strongly worded articles on the subject and the matter was taken up in the Press out of Sind I believe it was pointed out to Colonel Simpson that he would have exercised a better discretion if he had written to me a polite letter of inquiry instead of issuing a summons against me. I never set my eyes upon Colonel Simpson again.

LORD REAY

During his term of office as Governor of Bombay Lord Reay visited Sind twice, in 1886 and 1887. On the first occasion, at the termination of a speech by Lord Reay Mr. (afterwards Sir Steyning) Edgerley Assistant Commissioner in Sind, came over to where I was sitting and told me that the Governor would be glad if I called on him at Government House. Lord Reay made it a point wherever he went to meet non-official Indians. On the afternoon of the same day there was a party at the house of Mr. Dayaram Jethmal, the leading lawyer of Karachi, in honour of Lord Reay. While I was strolling about in the grounds Mr. Dayaram Jethmal came up to me and informed me that Lord Reay wanted to meet me. I went up at once to the room where Lord Reay was standing and he greeted me by name and shook hands without ceremony, and invited me to a seat by his side on a sofa. There was a fairly long and frank conversation. I remember we had a talk about the public flogging of some men in Burma, the details of which appeared in the London *Times*, in consequence of which certain British officers were departmentally punished. I expressed a doubt whether action would have been taken if the exposure had been made by an Indian newspaper. Lord Reay insisted it would have made no difference. Finally, he said that if there happened to be any particular matter in which I wanted him to make an inquiry I should send him a marked copy of the paper. The second time he visited Karachi

Lord Reay, who was naturally very thin, was looking worried and anxious on account of the Crawford case, which had created a feeling of intense bitterness in European official circles against the Governor.

THE CRAWFORD CASE

Mr Arthur Travers Crawford was the father of the Bombay Civil Service at this time, being the most senior member of the service. He was the Commissioner of the Central Division with his head-quarters at Poona. He had been superseded by junior officers who were promoted over his head to the Executive Council of the Governor of Bombay. And this was due not to want of ability but to his shady reputation. So persistent were the rumours about his corrupt practices that many civilians refused to serve under him. He lived in a style of lavish extravagance and surrounded himself with luxuries of all kinds. Some of Lord Reay's predecessors in the office of Governor of Bombay had heard reports against Mr. Crawford, but they hesitated to take action. Lord Reay, however, was a man of unflinching courage, who placed the purity of the public service above everything else and was determined to deal with all offenders, however highly placed. Under his orders confidential inquiries were made by the Inspector General of Police, and other officers and on the strength of their reports, Mr. Crawford was placed under suspension. The dramatic events that followed are still vividly remembered by old people in Bombay. Mr. Crawford secretly left Poona in disguise wearing a false beard and came down and stayed in a second class hotel in Bombay. He booked a second class passage to Australia under an assumed name and would have made a clean get away had he not been arrested in the hotel on a warrant issued by the District Magistrate, Poona. He was taken back to Poona under an escort and was remanded by the Magistrate, bail being allowed. But it was never intended to prosecute Mr. Crawford under the criminal law. A Commission of inquiry, with Mr. Justice Wilson of the Calcutta High Court as President, was appointed and the inquiry opened at Poona. Mr. J. D. Inverarity, the celebrated lawyer of Bombay, defended Mr. Crawford and he displayed dazzling forensic ability throughout the trial. Some of the witnesses for the prosecution were so searchingly and severely cross-ex-

mined that they became ill and were humorously described to be suffering from "Inverarity fever." The case made a great sensation in Sind, specially because Colonel R. J. Crawford, a brother of Mr. Crawford, was Collector of Karachi. Colonel Crawford said that whatever else his brother might have done it was unthinkable that he could ever have accepted a bribe. If he had taken so much as a rupee it would have burned through his palm. In the Civil Service Mr. Crawford was intensely disliked but a violent reaction set in as soon as he was brought to trial. All officials were furiously indignant against Lord Reay and hardly a man in the Civil Service stood by him or supported him in the action he had taken. Lord Reay had an anxious and trying time, but he was never dismayed and never faltered in his duty for a moment. The explanation of the attitude of the officials was that they would have preferred that Mr. Crawford should have been permitted quietly to resign the Civil Service. The exposure and scandal of the public trial of so high an officer was looked upon as a disgrace to the Civil Service itself. At the end of the trial Mr. Crawford was found guilty of nothing more serious than borrowing money in his own jurisdiction as a Civil Servant. This was a breach of the covenant of the Indian Civil Service, but compared with the numerous charges, of bribery and corruption against him, it was a technical and paltry offence. The wonder is that Mr. Crawford should have been so unnerved when he was suspended from office that he attempted to flee from the country in disguise. He might have been panic-stricken but his behaviour was certainly that of a man guilty of some serious offence. Mr. Crawford was dismissed from the Civil Service but was given a compassionate allowance. Afterwards, Mr. Crawford became the London correspondent of the *Times of India* and visited Bombay before his death. Hanmant Rao, reputed to be Mr. Crawford's agent, was placed before a magistrate and sentenced to imprisonment for two years. The Mamlatdars, who, under an assurance of immunity, had stated before the Commission that they had offered bribes, were retired on pension.

MONMOHAN GHOSH IN SIND

Sometime after the Crawford case Rao Bahadur Paramal Khubchand, senior Deputy

Collector in Sind, was charged with having accepted bribes as a public servant and it was arranged that the trial should take place in the court of the sub-divisional magistrate of Larkana. Mr. Parumal Khubchand came to me for advice in selecting a lawyer to defend him. There was no lack of able lawyers in Bombay, but Mr. Parumal thought it would be better if he could get a lawyer from elsewhere. I suggested the name of Mr. Monmohan Ghose, the well-known barrister of Calcutta, who had a high reputation in criminal cases. At Mr. Parumal's suggestion I telegraphed to Mr. M. Ghosh in Calcutta, and after some telegraphic correspondence Mr. Ghosh agreed to appear for Mr. Parumal, the fee being settled at eight thousand rupees and all expenses. Mr. Ghose was to appear in the magistrate's court only. Asutosh (afterwards Sir) Chaudhuri, who had recently joined the Calcutta Bar and was an old friend, wrote to me to get him engaged as Mr. Ghose's junior, but Mr. Parumal would not have two lawyers from Calcutta. Mr. Ghose came to Larkana accompanied by his brother Murari Mohan Ghose. I also went to Larkana to take notes of the proceedings and I met Monmohan Ghose and his brother, neither of whom I had personally met before. After the hearing of the case Mr. M. Ghose and his brother came down to Karachi and stayed for a few days. We used to go out together and I invited the two brothers to breakfast, a meal which they appreciated as it was partly Bengali and partly Sindhi. From that time to the end of his life, Monmohan Ghose was a warm friend and frequently corresponded with me. When I next went to Calcutta Mrs. Monmohan Ghose, who, is still living, invited me to dinner and I saw Albert Dutt, a son of the poet Michael Madhu Sudan Dutt. The boy was staying in the house and was being brought up as a member of the family. Mr. Parumal Khubchand was sentenced to simple imprisonment for three months and a fine of one thousand rupees. On appeal he was acquitted by Mr. Shripad Babaji Thakur, District and Session's Judge of Shikarpur, but the judgment was so unconvincing that it read very much like "Not guilty, but don't do it again". The Government appealed against the order of acquittal and the appeal was heard before the dreaded tribunal of Mr. Macpherson, who found Mr. Parumal guilty but, for a wonder let him off with a fine of Rs. 5,000 without

a sentence of imprisonment. Mr. Parumal died very soon after the termination of the case.

SHRIPAD BABAJI THAKUR

Shripad Babaji Thakur, a Deccani Brahmin, passed the Indian Civil Service Examination in the same year as R. C. Dutt, B. L. Gupta and Surendranath Banerjee. At the time I was arranging to bring out the "Phoenix" Mr. Thakur was District and Sessions Judge of Shikarpur. As I had heard a good deal about his independence and patriotic spirit I called on him at Shikarpur while I was on tour. He came out at once as soon as I sent in my card, hastily pulling on a coat over the jersey he was wearing. He was wearing the usual home washed Deccani *dhoti* with a broad red border and Marathi slippers. I had been told, that in court he wore a long coat and a white turban. He was a tall stalwart man with a fine head slightly bald, and eyes and features beaming with intelligence. I have always felt very strongly on the subject of the adoption of the English dress and the partaking of English food by Indians who have to spend two or three years in England for their education, or for qualifying for some profession, or who have never been out of India at all. The phrase "England returned" is not very elegant and is merely a literal translation of a Bengali phrase, but it is very expressive. All these young Indians are duly returned by England to India, but they proudly wear the badge of British serfdom all their lives. For certain offices and certain professions English clothes may have some use, but why should English ways be permitted to invade an Indian home? When I see an Indian in a dressing gown and pyjamas lolling in an easy chair smoking cigarettes, when I find Indian parents calling their children by English names, when I hear an Indian and his wife addressed as *sahab* and *memsahab* by their servants, I feel deeply humiliated. I know of an Indian Civilian who had lived on English food ever since his return from England, and who in his old age and before his death had a pitiful craving for Indian dishes and sweets. I know of another who lost his health and passed through months of suffering, and was only restored to health by Indian remedies and the plainest and strictest Indian diet. We all claim as our birthright an ancient civilisation and an ancient religion before which the culture and civilisation of modern

England and Europe are mere upstarts of yesterday, and yet we incontinently surrender our very homelife to the artificial glamour of the West. How many of our "England-returned" countrymen pause to think that Englishmen who spend thirty and forty years in India never dream of putting on Indian clothes and eating Indian food? In my eyes the sturdy manhood of Maharashtra was typified by Shripad Babaji Thakur and his vigorous conversation sustained that notion. We talked for three hours, and for a first meeting the talk was astonishingly outspoken. I remember clearly even at this distance of time that Mr. Thakur spoke strongly on the lack of independence among leading lawyers in the mofussil. "Landholders and others," he said, "have to be in the good graces of district officers and so they wait upon them, but lawyers who have an assured and established practice are not dependent upon district officers and it is immaterial to them who happens to be the Collector or Judge of the district. Why should these men care to visit the Collector or the Judge where their visits are never returned?" Mr. Thakur afterwards wrote newsletters for the "Phoenix". I may recall one incident which

showed the fearlessness of his nature. He was very fond of playing chess and used to invite all sorts of people, including humble shopkeepers from the town, to come and play chess at his bungalow. Sometimes when out riding on a camel through the town of Shikarpur these men would meet him and beg him to honour them by resting for a few minutes in their shops. If he was not pressed for time he would good-naturedly comply with their request. The Collector of Shikarpur who resided at Sukkur, was a military man, one Colonel Mayhew, with very little intelligence but with a very big notion of his own importance. He reported to Government that the District Judge of Shikarpur was in the habit of mixing with common people on terms of familiarity and thereby lowering the prestige of district officers and the Government. A copy of the report was sent to Mr. Thakur, who promptly applied for sanction to prosecute Colonel Mayhew for libel. The upshot was that the gallant and indignant Colonel had to apologise to Mr. Thakur and to withdraw his offensive remarks. The facts were not published but they became matter of common knowledge. Mr. Shripad Babaji Thakur died in 1889 at Shikarpur of apoplexy.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

By BENOY KUMAR SARKAR

SECTION I.

THE SAPTANGA IS INTERNATIONAL PERSON,

(a) Foreign Policy in *Niti Philosophy*.

THE concept of the state as a seven-limbed organism involves, as we have seen, its character as an economic person, as a matter of course. The *rastra* or *janapada* (i.e., territory and people) and the *kosa* (finance) constitute the two limbs with economic significance (1,121-124).

Another important aspect of the state was visualized by the Sukra as well as the other theorists whose ideas are recorded, say, in the *Mahabharat* XII, 69, 61, *Kamandakiniti* (I, 16, IV, 1, VIII, 4, 5), *Arthashastra* and other texts. This aspect has bearing on the

"international" or more simply, "external" functions of the *rajya* (body-politic).

These foreign relations of the state are responsible for three categories. The authors describe them as (1) *shurit* or *mitra* (i.e., friend or ally), (2) *vala* or *danda* (i.e., force or army), and, (3) *durga* or *pura* (fort or fortified city).

The order in which the seven limbs are enumerated is not uniform with the different authorities. Nor do we find the two economic categories or the three international categories grouped as separate, unified complexes in any of these treatises. It will, however, help us in understanding the conventional Hindu analysis of the state if we introduce this classification.

We have already seen (ch. I, sec. 3 c) that the theorists had conceived some sort of a functional and organismic relation as governing the different elements of the state. On these subject the Kautilyan authors developed more elaborate thoughts than did the Sukra cycle.

It is not necessary here to discuss the larger aspects of the organismic theory of the state. But a curious statement of the *Sukraniti* (I, 123-124) will serve to give a peep into the mentality of the authors. The fanciful analogy of the state with the human organism brings it out that the ally is as valuable as the ear, the army as the mind, and the fort as the arms.

Hindu authors are, as a rule, happy in similes and metaphors. Now Formachi in his *Salus Populi** holds the view that the political teachings of Kamandaka, Machiavelli and Hobbes are identical, the only difference lying in methodology. And according to him the characteristic mark of the Indian theorist consists in his being a poet or artist. The evidences of this artistic method in the *Kamandakiniti* are to be found in this Italian scholar's estimation, in the abundant use of expressive analogies.

One might say the same thing about the Sukra authors as well. But in the present instance, one will have to admit that the equation, army-mind, is too poor and queer. It may not, of course, be difficult to conceive that the ally can in a far-fetched manner function as the ear. In regard to the fort as arms one is however, on more solid ground.

(b) *Atapa and Tantra*

The foreign, external or international relations of a *rajya* were comprehended in ancient or medieval Hindu thought by special term. It was known as *atapa*, for instance, in *Sisupalavadha* (II, 88) and in *Dasakumaracharita* (VIII). In the first instance the commentator explains the term as *para-chintana* or thoughts on foreign affairs. The idea is more precise in the commentary of the second text, for there the word has been taken to be equivalent to *ari-chintanam* or thoughts on the enemy's affairs.

The concept of *atapa* as the doctrine of foreign relations was but relative to the concept of home affairs. And for this the term *tantra* was used. The lexicographers Hemchandra and Mahendra define *tantra* as

as *rastra* or *rastra-chinta*, die *Sorge* um das Reich, um die inneren, Angelegenheiten, i.e., preoccupations with the state affairs or internal policy, as Zachariw* points out in his *Beiträge zur indischen Lexikographie* (1853).

The word *tantra* was known to the author of *Mudra-raksasa*. Tarkarachapati's comment (33, 6) makes it equivalent to *pralriti-mandalam* or the people in the state. Kamandaka's use of *tantra* (VIII, 61) is similar. The commentator of *Sisupalavadha* (II, 88), while employing it as contrast to *atapa* says *tantra* *para-rastra-chintayam* (*tantra* denotes thoughts on one's own state, i.e., home affairs or internal policy).

It is strange, however, that the words *atapa* and *tantra* should not have been more commonly employed in treatises on politics. But in any case it is clear that the *belles lettres* as well as the commentaries on them were familiar with the technical terms by which foreign relations used to be distinguished from the domestic affairs of the state. The character of the *saptanga* as a unit possessing intercourse with other units of a like nature, i.e., of the state as an "international person," to use an expression without its ultra-modern significance, was well established in philosophical circles.

A peculiar feature of the theory of the state deserves emphasis in the present connection. It consists in the fact that a foreign power, the ally, has been taken to be one of the seven constituents. One might challenge the logic of the authors for having introduced an 'extra-territorial' element in the very definition of the state. But they want evidently to invite our attention to the supreme importance of the foreign force in the internal affairs of *rajya*. The idea that no state is

* Alfred Hillebrandt's "Über das Kautilyanersta und Verwandtes" in the *Jahresbericht der Schlesischen Gesellschaft für Vaterländische Cultur* (Breslau, 1903).

The paper, as is well known, established the authenticity of Kautilya and opened the way to further research. But there are two more essays published along with this paper, which, valuable as they are in the studies in Hindu politics, have hardly won the recognition they deserve.

One of these deals with the *Mudra-raksasa* in its relations to *niti* thought. The Zachariw references on *atapa* and *tantra* are derived from this contribution, a good specimen of them to a certain extent political interpretation of a Hindu drama. The essay should rendered available for Indian scholars.

The other paper deals with Visakhadatta, the author of *Mudra-raksasa*, and his date.

* See *Hindu Politics in Italian* for a notice of *Salus Populi*.

complete without an ally is but an index to the conception that internationalism constitutes the very essence of Hindu political theory.

SECTION 2

INTERNATIONAL RELATIONS AND
INTERNATIONAL LAW IN ANCIENT
EUROPE

The question of the foreign or external element as an essential factor of the state, as conceived in the Hindu theory, raises automatically certain questions of a technical juridical character. The problem may be thus stated. "Does the concept of foreign policy or international relations involve, as a matter of course, the phenomena of what is known as international law?" In regard to the Sukra authors we have to ask—"Are they discussing the problems of international law while they devote themselves to the elaboration of the three categories of the *saptanga*, namely, the ally, the army, and the fort? To what extent may the concepts of international law be attributed to these theorisings in politics?"

(a) *Jus Gentium*

Some light can be thrown on the solution of this problem from the precedent set by Eur-American scholars in the handling of similar questions bearing on the ancient and medieval West. To begin with, it is necessary to remember that the term "international law" was first used by Bentham in his *Principles of Morals and Legislation* (1780) and that its French equivalent, *droit international*, or *droit des gens*, and the German equivalent, *Voelkerrecht*, have become current since then. The terminology is thus barely a century and a half old.

A term corresponding to "international law" is not to be found in the dictionary of Roman jurisprudence. One will be tempted perhaps to point out *jus gentium* (law of nations). But this *jus* had absolutely nothing to do with the law of nations (*droit des gens*) or international law as understood to-day.

The *jus gentium* of the Romans was a collection of the institutions of "private law" common to the greater part of the civilized peoples of the world. It regulated the affairs of "citizens" and did not touch the "relations between states." It was by this law that the *peregrini* or foreign residents in Rome were governed in regard to person and

property. To a certain extent the *jus gentium* may therefore be regarded as equivalent to "private international law" of modern times.

But that the Romans themselves did not mean anything like the "public international law" of to-day when they used the words *jus gentium* is clear from the distinction they made between this *jus* and the *jus civile*. As Foignet explains in his manual on *Droit International public* (Paris, 1923), the *jus civile* was the private law meant exclusively for the Roman people as contrasted with the *peregrini* for whom only the *jus gentium* obtained.

(b) *Prejudice against Pro-Westphalian Europe*

Is it then possible to assert that international law was unknown in ancient and medieval Europe? It is the tendency in all text-books, German, French and English, to date the beginnings of international law definitely with the Peace of Westphalia (1648) which closed the Thirty Years' War.* According to Friedrich in *Grundzuge des Voelkerrechts* (Leipzig, 1915), the meaning of international law was unknown in ancient times. The world-citizenship (*Weltbuergerium* of those days possessed *keine rechtliche Bindung* (no legal authority) Foignet remarks that in Greece and Rome there was "no place for an international law *proprement dit* (properly so called)."

Lawrence's *Principles of International Law* (London, 1923) is equally clear on this question. In Greece, as we read, "states as such possessed no rights, and were subject to no regulations. They were often guilty of acts of ferocious cruelty in their warfare with one another." "Among the Romans of the Republic there is perhaps less trace of a true international law than among the Greeks." In regard to the Roman Empire we have the following. "It must not be supposed that the emperor issued among their laws anything like an international code. There was no room for any such body of rules, because the subordinate states could have little foreign policy." The leading principles of international law are "little more than three hundred years old."

In order to be precise, it is important to note that the existence of international rela-

* Foignet, Pp. 14-16; Friedrich, Pp. 9-10; Lawrence, Pp. 14, 16, 18.

tions in the ancient and medieval world is not denied by these authors. What they do deny, fully or partially is the existence of an international law in pre-Westphalian Europe.

This attitude, eminently sceptical as it is, has come down from the end of the eighteenth century. It is well known that Grotius, the father of international law, as understood today, was quite liberal in his thinking. In his celebrated work *De Jure Belli ac Pacis* or Law of War and Peace (Paris, 1625) this Dutch statesman-jurist-philosopher did not hesitate to make ample references to the Greeks, Romans and Church Fathers, and, in any case, to fortify his principles by quoting examples from ancient history.*

Grotius's method has been condemned as unreasonable, at least to this extent. For instance, Rousseau charged him in *Contrat Social* (I, i, iv) and *Emile* (I, v) with being unscientific enough to cite even poets as authorities on international problems.

In 1795 was published Ward's *History of the Law of Nations in Europe* (London). The author devoted about thirty pages to the Greeks and the Romans in a book of two volumes dealing with the subject down to Grotius. This work is responsible for the impression that outside the limits of Christendom a thing like international law did not exist.

This is really the first book on the history of international law. Ward's ideas were floating in the atmosphere of the age. The great German jurist Martens (1756-1821) gave currency to the notion in academic circles that it was only the law of might that prevailed throughout the ancient world, and that international law was therefore out of the question.†

* See the French summary and review of Grotius's work in *Les Fondateurs du Droit International* (Paris 1904) by various authors (Ten authors have contributed, each a paper, on ten different founders of international law from Victoria to Martens). Pp. 182-184 etc., 219-220.

† M. Mueller-Jochims's *Geschichte des Voellkerrechts im Alterthum* (Leipzig, 1848), pp. ii, viii, etc. S. Cybichovsky's *Das antike Voellkerrecht* (Breslau, 1907), pp. 6-9. W. Rohland's *Grundriss des Voellkerrechts* (Freiburg, 1913), pp. 6-8-9. It has not been possible to get hold of French historical writings on international law.

(c) What is International Law?

But neither historically nor philosophically is it possible to justify this attitude in regard to the ancients.

In the first place, it is unreasonable to argue that until there were nations there could be no international law. The European states system of to-day, that is, the political boundaries of some of the contemporary states in Europe, can, historically indeed, be traced to Westphalia (1648). But the term "nation" is hardly applicable to the states manufactured by that treaty. For, the concept of "nationality" as a juristic principle in state-making is not older than 1851. It came into being with the lecture of Professor Manchinì at Turin on January 22 of that year. The treaty of Vienna (1815) knows nothing of this principle. And the first state to be born out of a nationality-war is Greece (1821).

If, therefore, jurists are prepared to admit the existence of international law as far back as 1648, there is hardly any ground for refusing to push it further into remote period.

All that is really implied when one speaks of international law is but *inter-statal* rules. The "subject" of international law remains until to-day with its so-called *societe des nations* (league of nations) not the nation but the state. Now, who is there to deny that there were "states in" primitive times?

Secondly, there is no force in the argument that in ancient and medieval times the peoples or nations followed the right of might in international intercourse or that the Greeks, Romans and Orientals used to treat all foreigners as "barbarians" and "natural enemies." By positive historic evidence,—especially in regard to that bearing on war-times and undeveloped races, it is difficult to prove that custom, morality, sentiment or even law in the post-Westphalian world is essentially distinct from that in the pre-Westphalian.

Thirdly, there are theorists like Triepel who in his *Voellkerrecht und Landesrecht* (Leipzig, 1899) have announced that it is not possible by treaties to institute the law known as international law. The very concept of law, again, has been denied to international law by authors such as Lassen. For in his *Princip und Zukunft des Voellkerrechts* (Berlin, 1871) we find the now

familiar argument that the absence of "sanction" such as can be exercised by a sovereign authority (in the sense of *majestas* in Bodin's *Les six livres de la république* or as explained by Hegel and Austin) robs all rules and regulations established for intercourse among the different peoples of a legitimate legal significance.

Then there is another aspect of the question in the light of which international law can only be but a contradiction in terms. Nothing can be, philosophically speaking, at once a law as well as international. For something can be law only when it has been accepted as such by a state as binding on all or some of its foreign transactions, public or private. In that case it obtains its authority from the sanction of the state itself and really becomes, as Zorn maintains in *Grundriss des Völkerrechts* (Leipzig, 1913), a branch of *Staatsrecht* i.e. law of the land. In other words it ceases to be international, becoming part and parcel of the ordinary public and private law of the people. On the other hand, if the so-called international regulations have to remain international, they can do so only by being deprived of their character as "law." For, as we have already noticed, there is no sovereign to enforce sanction in the international world.

In spite of these theoretical and almost metaphysical objections, the learned professors of to-day are not disinclined to employ the term "international law" to the post-Westphalian phenomena. Why should it not be equally possible to extend it in the understanding of the relations obtaining in the pre-Westphalian epochs?

Finally, one cannot demonstrate objectively that the respect for law or custom or treaty is greater to-day than in the ancient or mediæval world. Jellinek's thesis that every act of the state postulates the principle, *rebus sic stantibus* (as long as the circumstances remain the same)* is valid not only for the treaties of the modern world but also for those obtaining among the Greeks, Romans and mediævals. The demands for violation or violence cannot be proved to have been greater and oftener in the past than in the present.

* Die rechtliche Natur der Staatenverträge (Vienna, 1880), p. 40. For the clause *rebus sic stantibus*, see Foinet's *Droit International Public* (Paris, 1923), p. 351. A special book on the subject is Kaufmann's *Das Wesen des Völkerrechts und die clausula rebus sic stantibus* (Tübingen, 1911).

(d) *Studies in the International Law of Ancient Europe.*

However great may be the progress achieved by mankind in modern times since 1618, there is no justification for denying the developments of international law such as they were in pre-Westphalian times. Slowly, but, surely, it has been indeed getting recognized that many of the modern institutions of war and peace, the immunity of ambassadors, respect for treaties, observation of certain rules in regard to the declaration of war etc.—were in vogue even in Greece and Rome. And the contemporary text-book writers, while declaring as we have seen, that 1618 is the year I of international law, do make it a point to give a brief historic survey of the Greek, Roman and mediæval epochs.

The prejudice against the ancients may be said to have encountered the first serious attack when in 1814 Heffter made use of the Greek and Roman *Gebrauche* (custom) of peace and war in his *Das europäische Völkerrecht*. Schoemann's *Staatsrecht der Griechen* dealt with the Greek institutions of public law (internal and international) while archaeological research in Roman antiquities furnished Osenbruegg with materials for the war and peace laws of Rome. The same epoch witnessed the results of investigations in mediæval international law as embodied in Puetter's *Beiträge zur Völkerrechts-geschichte und -wissenschaft* (Leipzig, 1813).

It was at this stage that the first comprehensive work on nearly the entire ancient world made its appearance in Mueller-Jochims's *Geschichte des Völkerrechts in Alterthum* (Leipzig, 1815). The author's survey comprises China, India, Persia, Greece, Rome and the Mohammedan state. In regard to almost each of these peoples the following items are discussed: (1) general constitutional and legal development, (2) law regarding foreigners (what may be described as private international law), (3) law of embassy, (4) law of war, (5) law of conquest, (6) alliance, intervention and neutrality. Rome has special chapters on colony and treaty. The appendix

* The chapter on India is based on *Manu Samhita* (for which Panthor's French translation is used), mainly ch. VII. Mueller-Jochims's general ideas on India are derived from Bohnen's *Das alte Indien* (Koenigsburg, 1830). He is, besides, a student of Hegel's *philosophie der Geschichte* in regard to Indian culture.

deals with the international marine law such as was developed in Cyprus, Greek states, Asia Minor, Carthage, Rhodes and Rome.

The topics as discussed by the author would be equivalent mostly to what is called *Staatsrecht* or *Landesrecht*, i. e. law of the land, and not to international law such as is observed and respected by more than one land. And so far as India is concerned, it may be remarked *en passant* that *Manu Samhita*, the sole authority of the writer, cannot be cited in a history of actual institutions and customs for it is more a record of ideas, ideals and pious wishes than one of positive objective facts.

The next great work in the line is Laurent's *Histoire du droit des gens et des relations internationales* (1851-1850). The treatise is more a contribution to the history of civilisation than to that of international law. Indeed the book has finally been renamed as *Etudes sur l'histoire de l'humanité*.*

In Pierantoni's *Trattato di diritto internazionale* (Rome, 1881) the epochs down to 1400 A. C. have been dealt with at length and comprise 700 pages. There is a chapter on the Phoenicians. The treatment, although in general relevant to the topics of international law, often goes beyond it and includes such subjects as communication and social intercourse.

Scala's *Staatsverträge des Altertums* (1893) Nys's *Les origines du droit international* (1899) and Walker's *History of the Law of nations* (1899) belong to the end of the last century. They were followed by Taylor's *Origin and Growth of International Public Law* (London, 1901).

The subject of ancient international law has been continuing to demand the attention of scholars. In 1901 was published at Bonn a specialized study, *Antikes Völkerrecht*, with special reference to the age of Polybius by Bender. Three books came out in 1907, namely, Raeder's *L'Arbitrage international chez les Hellènes* (Leipzig) Hitzig's *Allgriechische Staatsverträge neber Rechtshilfe*

(Zurich);¹ and Cybichowsky's *Das Antike Völkerrecht*.

This last brochure deals with the Egyptians, the Israelites, the Babylonians and Assyrians, the Greeks and the Romans. The author's material is derived from two sources: (1) treaty and (2) custom. He has thus been able to keep to the strictly positive side of law.

Cybichowsky's judgment on the ancient world is worth quoting in view of the prevalent sceptical attitudes. "Fragmentary is the information," says he, "about ancient international law that has come down to us, but it does not fail to convince us that the wealth of international legal forms even in those remote times was astonishingly great." He mentions the fact that 1500 years before the Christian era a diplomatic world-language was in use in the sphere of civilized states. This was the Babylonian. He points out also that in the third-sixth century B. C. political conflicts between states were submitted to trial and decision by international arbitration courts, e.g. in Greece.

Bex's *Essai sur l'évolution du droit des gens* (1910) is like Nys's a contribution to the general aspects. Philippson's *International Law and custom of Ancient Greece and Rome* (1911) is, perhaps, the only comprehensive work in English.

Two specialized treatises have come out in 1913. One is Lehmann's *Zum altgriechischen Kriegs- und Beuterecht* (Heidelberg) dealing with the war and booty laws of Greece. The other book deals with the treaties between states in Rome and is called *Imperium Romanum, Vol. I. Staatsverträge und Vertragsverhältnisse* (Leipzig).

In the light of these recent researches* it will have to be admitted that the general text-books on international law such as are in use in universities have not yet undergone the reconstruction that is due. And in any case the prejudices of scholars and laymen rest on unhistorical foundations.

* This historical survey of modern studies in the international law of ancient Europe is based on Friedrich Rohland, Mueller-Jochims and Cybichowsky.

* Laurent represents the traditional view when he declares that there was no international law in the ancient world. As the world-monarchy is said to have been the ideal of those days, and might, not right, regulated international relations, an international law, it is alleged, could not possibly grow. Cybichowsky strongly repudiates this judgment of Laurent's (pp 102-103).

A French author (Belgian?) who has taken special interest in the history of the theory and practice of international law is Nys. *Le Droit de Guerre et les précurseurs de Grotius* (1892) and *Les Origines du droit international* (1899) are some of his well known publications (Paris and Brussels). But these works are out of print.

PANDIT JAGANNATH TARKA-PANCHANAN AND THE DIGEST OF HINDU LAW

BY BRAJENDRANATH BANERJI

THE second half of the Eighteenth Century saw a revolution in India's history. The country changed her masters. But a careful historian can see and clearly distinguish for us the different stages by which this great transition was effected, it was not one simple and single event.

Under Clive there was for Bengal the period of conquest, pure and simple, with just the minimum amount of financial supervision by the English necessary for providing the sinews of war. But the battle of Buxar removed the last threat of foreign invasion, and thereafter began the period of pacification and experiment in administration, to which Clive's second governorship and the tenure of Warren Hastings were devoted. But Hastings did his work so thoroughly that, at the end of his career in India, the British Government was prepared to embark on the planting of laws and institutions in our midst. When Cornwallis appeared on the scene, the age of conquest had passed away and that of legislation had begun. The aim of our British rulers to make their rule durable and beneficent is clearly seen—for the first time—in the activities of Sir William Jones to be described in this paper, the British occupation of India was not meant to be a passing blast.

Sir William Jones, the founder of the Asiatic Society of Bengal, is honoured throughout the scholarly world as the father of Oriental studies. As a judge of the Supreme Court and President of the Asiatic Society of Bengal in one person, he cherished the lofty ambition of becoming the Indian Justinian. He wrote to a friend in 1786—

"My great object, at which I have long been labouring, is to give our country a complete digest of Hindu and Musalman law. I have enabled myself by excessive care to read the oldest Sanskrit law books with the help of a loose Persian paraphrase, and I have begun a translation of Manu into English; the best Arabian law-tract, I translated last year. What I can possibly perform alone, I will by God's blessing perform; and I would write on the subject to the Minister,

Chancellor, the Board of Control, and the Directors, if I were not apprehensive that they who know the world, but do not fully know me, would think that I expected some advantage either of fame or patronage, by purposing to be made the Justinian of India whereas I am conscious of desiring no advantage, but the pleasure of doing general good."

By his mastery of Sanskrit and Arabic, added to his legal training in England, he was eminently fitted for this work. He therefore took his great task in hand without delay and addressed the following letter to the Governor-General, Lord Cornwallis, in the beginning of 1788, fully describing the nature of the undertaking:

"It has long been my wish to address the Government of the British dominions in India on the administration of justice among the natives of Bengal and Bihar a subject of equal importance to the appellate jurisdiction of the Supreme Court at Calcutta, where the judges are required by the legislature to decide controversies between Hindu and Muhammadan parties, according to their respective laws of contracts, and of succession to property. Nothing indeed could be more obviously just than to determine private contests according to those laws, which the parties themselves had ever considered as the rules of their conduct and engagements in civil life, nor could anything be wiser, than, by a legislative act, to assure the Hindu and Musalman subjects of Great Britain, that the private laws which they severally held sacred, and a violation of which they would have thought the most grievous oppression, should not be superseded by a new system of which they could have no knowledge, and which they must have considered as imposed on them by a spirit of rigour and intolerance.—The Hindu and Musalman laws are locked up for the most part in two very difficult languages, Sanskrit and Arabic, which few Europeans will ever learn, because neither of them leads to any advantage in worldly pursuits: and if we give judgment only from the opinions of the native lawyers and scholars, we can never be sure, that we have not been deceived by them—"

"If we had a complete digest of Hindu and Muhammadan laws, after the model of Justinian's inestimable pandects, compiled by the most learned of the native lawyers, with an accurate verbal translation of it into English: and if copies of the work were deposited in the proper offices of the Sadar Diwani Adalat, and of the Supreme Court, that they might occasionally be consulted as a standard of justice, we should rarely be at a loss

upon the subject of the work which he has undertaken of superintending the compilation of the *Digest of Hindu and Muhammadan Law*, in the course of which Sir William recommended to him in the strongest manner, the addition of a person named Jagannath Tarka-panchanan to those already employed. This man is much advanced in years, but his opinions learning and abilities are held in the highest veneration and respect by all ranks of people, and the work will derive infinite credit and authority both from the annexation of his name as a compiler, and from his assistance.

The Governor General further informs the Board that Sir William Jones recommended a salary of Rs 300 per month, to be allowed to Jagannath Tarka-panchanan, and Rs 100 to his assistants. Agreed to, and ordered accordingly.*

By the end of 1792 Sir William placed before the Board the first fruits of his enquiries in India concerning the Hindu and Muhammadan laws, in the following letter:

"I shall be much obliged if you will present in my name to the Governor General the first fruits of my enquiries in India concerning the laws of the Musalmans and Hindus, the Arabic original having been printed before the Digest was undertaken, I have printed also the translation and comment at my own expense.† Next summer vacation will, I trust, give me leisure to finish my transcript of the *Dharma-shastra* which I will have the pleasure of transmitting to you. The whole Digest is completed by the pandits very much to my satisfaction and they are all discharged except Sarvari** and Radhakanta, whose assistance I still find necessary in collecting and explaining six large volumes in folio." (6th November, 1792).††

True to his expectations, Sir William submitted to the Government on 9th June 1793*** his manuscript translation of the *Manava Dharma-shastra*, or the Institutes of Hindu Law compiled by Manu, (which was published by the Government in February next). It was his hope that two more vacations would enable him to complete the Digest with an Introductory Discourse.

But it was ordained otherwise. Sir William Jones died on 27th April 1794. By his death the public lost a translation, from his pen, of the Digest which he had gratuitously undertaken as a work of national honour and utility,

and the introductory discourse for which he had prepared curious and ample materials. But his benevolent intentions were not to remain unfulfilled. Actuated by a laudable public spirit and hope of distinction, Mr. H. T. Colebrooke, Judge of the Zila Court of Mirzapur, at the instance of Sir John Shore immediately undertook to complete the English translation of the Digest of Hindu Law on Contracts and Succession, and was able to perform the task in little more than two years Dec 1796), for which he was given an honorarium of Rs 15,000 by Government.*

The following translation of the Preface written by the Hindu compilers of the Digest will be of interest to the modern reader

Having saluted the Ruler of Gods, the Lord of Beings, and the King of Dangers, Lord of Divine Classes, the Daughter of the King of Mountains, the venerable Sages, and the reverend Authors of Books, I, JAGANNATHA, Son of Rudra, by command of the Protectors of the land, compile this book, intitled, *The Sea of controversial Waive*, perspicuous, diffusive, with its islands and gems, pleasing to the princes and the learned

"What is my intellect, a crazy boat, compared with the sacred code, that perilous ocean? The favour of the Supreme Ruler is my sole refuge, in traversing that ocean, with this crazy vessel.

The learned Radhakanta Ganesprasad, of firm and spotless mind, Ram Mohan Ramnidhi Ghanshyama, and Gangadhar, a league of assiduous pupils, must effect the completion of this work, which shall gratify the minds of princes :-of this I have unquestioned certainty

Embarking on ships, often do men undaunted traverse the perious deep, aided by long cables, and impelled by propitious gales.

Having viewed the title of loans, and the rest as promulged by wise legislators, in codes of laws, and as expounded by former intelligent authors :

And having meditated their obscure passages with the lessons of venerable teachers, the whole is now delivered by me."†

* *Public Con* 6 Feby. 1797. No. 19

† *Memoirs of the Life, Writings and Correspondence of Sir William Jones*, by Lord Teignmouth (1806), ii 771-72.

From various digests, and from commentaries on the institutes of law, the present Digest has been compiled and the venerable author, Jagannatha has added a copious commentary, sometimes indeed pursuing frivolous disquisitions, but always fully explaining the various interpretations of which the text is susceptible. Among modern digests the most remarkable are the *Viradarnavarta*, compiled by order of Mr. Hastings; the *Virad-saravanga*, compiled at the request of Sir William Jones, by Sarvaru-trivedi, a lawyer of Mithila, and the *Virad-bhanyarnam*, by Jagannatha, which is now translated."—H. T. Colebrooke's Preface to the Digest of Hindu Law, on Contracts and Successions.

* *Public Consultation* 22 August 1788, No. 28.

† This was an English version of the Arabic text of the *Sarvgyuth*, or Muhammadan Law of Inheritance.

** Sator Tewari's salary was fixed at Rs 200 a month.

† *Public Procds*, 9 November 1792, No. 30.

* *Public Procds*, 11 June 1793, No. 9.

Hitherto we have said nothing about the great Pandit Jagannath Tarka-panchanan, who did the real work of compiling the Digest of Hindu Law. He was born at Tribeni in 1695, when his father Rudradeb Tarkabagish was aged 60. Jagannath gave promise of genius at an early age and, while yet a lad in his teens, became a remarkable logician. For his unrivalled knowledge of Hindu law he was often consulted by men like Warren Hastings, Shore, and Harington (Second Judge of the Sadar Diwani and Nizamat Adalats). He was held in respect by the highest Hindu nobles of the time, who granted him rent-free lands for his support. His memory was wonderful and many stories are still told of his unflinching accuracy in remembering what he had once heard. He was the author of several books among which *Ramcharit*, a Sanskrit drama, deserves mention. Jagannath adorned the *Sabha* court of Pandits maintained by Maharajah Navakrishna, the Political Banyan of the English East India Company and the founder of the Sovabazar Raj family in Calcutta, whose home was the favourite resort of men of learning. Navakrishna gave a *taluq* yielding a decent income and also the cost of erecting his house. The Maharajah had made to the pandita very rich offer, namely, [that] of a zamindari yielding a lakh of Rupees a year, but the pandit declined it on the ground that riches were demoralizing and his descendants, if they were wealthy, would not care for learning and would give themselves up to luxury. A smaller gift he accepted. It was through the Maharajah's influence that he was appointed by Government as the Court Pandit and Compiler of Hindu Law.*

I shall conclude this paper by quoting a petition of Pandit Jagannath Tarka-panchanan to Governor-General Shore which I have found among the Home Department Records of the Government of India. The letter is interesting reading and gives us an idea of the extent to which he shared in the compilation of the Digest of Hindu Law —

"... That when Mr Hastings desired your petitioner by Maharajah Rayballab to digest the Hindu Law, your petitioner was not agreed to do it. Then Mr Hastings desired Ramgopal Nyayalankar, etc. eleven pandits of Nadia to do it which they completed in three years, and transmitted to England but the Gentlemen thereof on perusing it disapproved because which were not explicitly compiled, since which Mr. Shore infor-

med your petitioner the said disapproving of this digest of the Hindu Law which the said eleven pandits had after great pains completed, also desired your petitioner to do and deliver it to Sir William Jones, Kt. From your petitioner's observation on the continuance of the said eleven pandits' salary after the book is already finished, hoping that your Lordship will also be so favourable to your petitioner as to permit his salary to be continued to him for ever accordingly, on these considerations your petitioner was agreed to do it and, compiled the book in 600 leaves which costed him an abundance of labour in completing it, which would be duly perceived to your Lordship's wisdom if the book is properly translated. Your petitioner finished and delivered the book to Sir William Jones, Kt. in the month of February last since which the salary, which was allowed by your Lordship to your petitioner is discontinued. In consequence of which your petitioner most submissively begs leave to represent that formerly your petitioner was capable of sustaining himself, family and pupils, etc. and has now no such ability as to find food for himself and a numerous family and likewise on the 22nd August 1789 your Lordship was pleased to honour your petitioner with a *beete* meaning to be continued in the Honble Company's service, which induced your petitioner to improve the humanity of your Lordship to be so gracious as to order the salary to be continued to him that through which he may be enabled to sustain himself and a numerous family in this his old age..."

The Government of Bengal considered his case favourably and he was granted a pension of Rs 300 per month to the time of his death, as can be seen from the following —

On our Proceedings of the annexed date [11th Jany.] a petition is recorded from Jagannath Sharma, the oldest Pandit in Bengal, and a man of great learning and of most respectable character. He represented that although he singly completed the Digest of the Hindu Law, and delivered it to Sir William Jones, his salary was discontinued from the period of the completion of the work yet the pandits (eleven in number) who, in Mr Hastings's Government, prepared the first Digest, were still in the enjoyment of the pensions, granted them on that occasion and he solicited a continuance of his allowance for the support of himself and his family.

"In consideration of the very favourable testimonies, we have received, of the petitioner, his great age, and numerous family, we have granted him a pension of Rs 300 per mensem, but it is not to be continued after his death to his family or descendants."†

Jagannath's unrivalled intellectual powers remained unimpaired to the last day of his life. He passed away in 1806 at the patriarchal age of 111, leaving three sons, Kalidas, Erishnachandra and Ramnidhi. His grandson Ghanashyama kept up the family tradition of Sanskrit learning.

* Public Consultation 11 Janv. 1795, No 11

* N. N. Ghose's *Memoirs of Maharaja Nubhissen Bahadur*, p 185.

† Bengal Public Letter to the Court of Directors, dated Fort William 29th January, 1793, paras 56-57.

THE EDUCATION OF INDIA*

By POL

THE author has arrived at five conclusions regarding Indian education which may be summarised thus: (1) English education has done far less for Indian culture than for the material and political progress of India. (2) the sympathetic application of critical and scientific methods to Indian life and thought, and the adoption of a "Western" attitude of mind, must precede the fusion of East and West that India's wisest minds desire. (3) Indian personality and religion as a whole will not intimately be affected by any education which is not animated by religion, but if that education is to be progressive, the religion must be more vital than those on which they depend for sanction. (4) Higher education in India depends for warmth and colour, vitality and response to communal aspirations, on the measure of its freedom from the control and direction of any form of Government, whether Indian or alien. But for the better education of the masses, a vigorous initiative must be taken, and a financial policy prescribed by the Government. (5) English educational work in India will be more deeply appreciated and more fruitful, when it is not associated officially with an alien Government.

The above summary is taken from the introduction, which contains an interesting confession: "I saw an educational bureaucracy at its best. But I was convinced, on my return, that English schools and universities, with all their anomalies and lack of arrangement, possessed the vital spark so sadly lacking in the precise systems of Germany and India. And I felt surprised and sorry that in an official atmosphere, I had grown so very un-English."

This is further elucidated in the chapter on the State Control of Education. The English official in India gradually forgot "how very un-English, and for an Englishman, dangerous and misleading a state controlled system of education can be." The Government Control involves centralisation, uniformity, a rigid insistence on rules and regulations. The ideal Hindu teacher, the guru, is subject to no external control. It is a lofty and inspiring ideal, but an educational official can never be converted into an ideal form. "One has only to try to imagine an English public school or Oxford University completely bureaucratised to realise the withering influence of state control and initiative....The master crumpled in the net work of our Indian system works with code in hand. For him, there is no unwritten law or tradition. There are 'returns' to be submitted periodically, regulations to be followed, examinations in which a percentage of passes is to be obtained, and an inspector, more

regular in his visitations than famine or plague who, in the course of a few minutes, must be convinced that no rule has been broken, and that something practical has been done. It is hard to imagine a Thiruz, Arnold, or Sanderson thrown up by such a system. It will not produce a Sankara, Kapur or Tagore in India....The man who is noticed is the 'window-dresser' well versed in the rules and the personal idiosyncrasies of the inspector, and regarding his pupils as units in a percentage scheme rather than as living personalities." Thus "the system affords no chance of personality coming into play as an educational factor. It is terribly rare to see a real live man at work in an Indian schoolroom." The man who is still in a living ember has to remember that controversial subjects, particularly religion, myths, and social affairs, are debarred. What constitutes the real self must remain outside the school. "The student meanwhile, thinking outside school of little else but politics or religion, is inclined to resent references to such subjects in school, as encroaching on time required for examination subjects, and suspects the teacher who ventures to defend a government measure as a hypocrite and the man who ventures to criticise it as a spy. He is as unconscious as his master of any direct personal contact." The authorities have failed to understand that in education the teacher's personality is the supremely important factor and that system must be subordinated to personality, not vice versa, and secondly, that education is not compartmental, but a living whole. "To any life that is quite clearly based on renunciation and influenced by strong personal feeling, India, and particularly the Indian student, pays real and effective homage." State Control must be restricted to educational defects, but it must not restrict the scope and aim of institutions, and recognition and state aid must depend on the consistency of the institution's aims and methods with the welfare of the State and of the pupils, not on compliance with any code or adoption of any course.

The author, with his long experience of Indian education, has delivered some "homotruths" which are not usually admitted by the bureaucracy. Here are a few of them: "That our higher schools and colleges prepare for an obviously limited number of 'vocations'....is due to no fault of the educational authorities, but to the absence of other 'vocations' providing a living for a large number of trained men". "The predominance of examinations to which so much attention has been drawn, often by English critics who owe their success in such examinations and to the assiduity with which they have been prepared for them. There is no country which has so far discovered a harmless substitute for this necessary evil." "There had been times not long before

* THE EDUCATION OF INDIA: by Arthur Mayhew, C.I.E., Late Director of Public Instruction, Central Provinces India, Faber & Gwyer, London, 1926. Pp. 306. Price 10-6d.

when inspectors and directors had been warned by police officials or harassed heads of districts of "sinister" organisations for physical training and drill, more zealously and effectively carried out than the sanctioned departmental exercises, and "worth watching" as having perhaps a "political" or "quasi-military" significance... what was more justly assailable was the system which brought higher education into unhealthy contact with the official world and converted school-masters into secret (and remarkably ineffective) agents of the police—the atmosphere was such that any reference to the potential military greatness of India or any insistence on the training of Indians with a view to ensuring the military or civil self-sufficiency of their country would have been regarded with real suspicion.

Regarding the vexed question of students and politics, the author seems to favour the right view that students should not be kept in glass cases but should for their own good be interested practically in political questions. Education must be vital and practical, in touch with all sides of life not least the political side. Racial hatred and morbid chauvinism should at the same time be avoided. Activity in some form or other a sense of reality, work to which the whole personality can respond, is essential to his, to the students ultimate salvation when there is no vision the people perish. And the vision inspired by our schools and colleges is not yet so apocalyptic and enthralling as the dream world of politicians.

The political effect of moderate politicians "is now but slight and likely to become slighter." The patriots appreciate only the materialistic results of science and have never been taught its methods or their significance. The moderates "are without the characteristics that India asks of political leaders to-day, boldness that fears not even ridicule hatred of caution and compromise a blunt directness that can pass for saintliness and a blind belief in the greatness of Indian life and character. Study independence is not a common product of our colleges. No one is more sensitive to opinion and more ready to follow the majority than the student. This timidity is overcome when love of country passes into hatred of foreigner as when religion approaches fanaticism."

In the author's opinion the political education of the educated classes, as apart from the masses is fairly complete. Politics have had a long start and in response to a very real demand our institutions have proved not merely capable administrators but men capable of creating, understanding and handling a political situation. A type of leader has emerged competent to mould and use public opinion. "India once left free to its own devices may yet work out politically its own salvation. Some form of enlightened autocracy suited to the needs and circumstances of India may be concocted." "It would not be safe to predict a death of architects and masons for reconstruction of the citadel [of British rule] when captured. The swarm of bees now roused to aggression by the smoke and din of the intruding West may yet increase the world's supply of sweetness and light. The situation as interpreted by the Indian politician does not as yet call for an exhibition of these qualities. But the methods and aims pursued in our schools and colleges are, calculated, if carried far enough, to produce them."

A really democratic form of Government in the Western sense is impossible without mass education. "The masses of India will become, in the Western sense, politically minded only when a real and pervasive kind of education has completely altered their mental attitude and given them a new outlook on life." "Preoccupied with the difficulties of physical existence, passionately attached to their holdings, they are resentful of interference or oppression but indifferent to any larger issues save religion." "Till the problem of India's illiteracy has been more practically faced it is useless to expect in the masses any widespread substantial change of industrial outlook." "The political training of the masses has hardly begun. In times of economic distress they are clay in the hands of astute politicians, and at other times they are stubborn rock. A population that is mainly, and as regards its women almost wholly illiterate cannot provide an electorate in the Western sense. No politician has as yet faced resolutely the financial sacrifice that the establishment of literacy would involve. But possibly the change in outlook and attitude that education alone can bring may not be an essential condition of the polity that India left to herself will derive."

India's potential wealth is immeasurable, but the masses of the population, left in abysmal ignorance and living in a world centuries behind the modern rationalistic and materialistic economic world have been an obstacle to every stage of advance. "India, as a whole, is not organised for the production of material wealth. National characteristics and the social system encourage the preservation of traditional ideas rather than the concentration of energy on raising the material standard of living. But the fact that in India the twentieth and first centuries are jostling one another must not blind us to the probability that the twentieth century, in so far as it links up a very small but energetic section of India with a very large and pushing world outside India, will eventually triumph over the first century, represented as it is by masses that are by nature apathetic and waiting to be pushed rather than truculently determined to oppose." "That much of the Indian unrest is due to lack of remunerative employment for the educated middle classes and to the pressure on the land of the uneducated masses is a truth so widely recognised that a mere reference to it is sufficient. Nevertheless, there has been some economic progress. Not only has industrial life been quickened and expanded, there is a substantial increase in the number of Indian directors, directing managers, and business concerns small and great financed by Indians." "It is in the end preoccupation in the political and social questions that prevents educated India from making her full contribution to the economic advance of India; the primrose path of political agitation is not only more pleasant but apparently more political than the steep and thorny way of industrial progress."

The whole case for mass education has been well put in the following passage: "...the political, economic, and cultural advance of India depends largely and a type of elementary education that will ensure, within a measurable period of time, a standard of literacy in the industrial and agricultural population similar to that which prevails in the most advanced parts of Europe, and that

will so alter their outlook on life as to enable them to co-operate intelligently with the Government, to assist in the organisation of India for the production of wealth, to derive a higher and more rational kind of enjoyment from their indigenous culture and to connect their culture more closely with ideals of morality and social service. Even those who move uneasily in so rarefied an atmosphere of aims and aspirations are forced to admit that increase in literacy increases the comfort and convenience of the proletariat and makes them easier to control and govern. If it merely protects them from the extortionate subordinates of the Government railway officials and from the wiles of the moneylender it is so much to the good. If it only instils the most rudimentary ideas of hygiene and ensures a larger and more intelligent reading public for the pamphlets of the agricultural and co-operative credit departments it is adding to material happiness. If it exposes the villager to the dishonesty of an unscrupulous press, it gives him also the ability to read both sides of a case and makes him less dependent on and susceptible to the oratory of peripatetic agitators. If it tends to make him discontented with his lot and anxious for clerical and sedentary occupation in towns, such discontent is not so obstructive or unmanageable as the restlessness of illiterate frontier tribes or the fury born of superstitious ignorance that may at any time in any part of India transform a town or village into pandemonium. It is pleasanter and cheaper to mould a literate population by appropriate and intelligent methods of education than to suppress an illiterate mob by machine guns."

In the very able account of the history of mass education in India, the author begins by pointing out the futility of "the fundamentally wrong theory of 'Filtration,' the belief in the gradual awakening of a demand among the illiterate after the literate castes had received higher education" and his conclusions will appear from the following extracts. "No substantial advance will be possible until funds on a very large scale have definitely been secured and earmarked for the purpose, and until responsibility for raising these funds has finally been attached either to the provincial government or to the local bodies or in a fixed proportion to each of these two classes of authority. The need for a definite financial policy on which to base steady and determined progress towards universal compulsion cannot be urged too strongly. India is too poor to afford any further extension based solely or mainly on the present wasteful voluntary system. The first step towards a financial policy for compulsion must be the acceptance by each provincial government of financial responsibility for a certain minimum of education within each local board area. Our general conclusion as regards mass education is that it has reached a stage where wastefulness and sterility can be avoided only by a resolute policy directed towards the steady extension of compulsory education. The financial problem is not being equitably faced, and provincial Governments have not assumed the responsibility which few local bodies are prepared to assume."

The chapter dealing with "Education and the Home" is equally full of useful information and equally depressing to platform enthusiasts who are guided more by sentiment than by facts and figures. It is only in the more restricted sphere

of secondary and collegiate education that substantial advance is to be found. In secondary female education, the numbers, through small, represent an increase of 30 percent, the corresponding increase in collegiate female education being 50 per cent. But when we come to primary Education and work in the smaller towns and rural parts we find "apathy in the public, and something like despair in the workers." First among the reasons for the almost desperate condition of mass female education is the difficulty of staff. "The General conditions of Mofussil life and the Indian attitude towards professional unmarried women are such that life for such unmarried women as are available is usually intolerable and often gives rise to scandal, if nothing worse." Then "the Indian parent, if he is to put up with all the inconvenience that women's education after puberty involves, requires very good value for his money. ... Women's education too must be vocational. ... It [India] demands accordingly for women everything that men require for their professional life and very much more than men want for a bright and happy home life. And it must be imparted in such a way as to give a woman no taste for anything outside her home and no interest in any man except her husband." What gives cause for alarm is "the excessive physical strain imposed on girls by requiring of them the same number of subjects and the same standard in those subjects as is required of boys. This is particularly disastrous under the climatic and physiological condition that obtain in India". Owing to variety of reasons connected with the habits and customs prevailing in Indian society, the cost of upkeep of elementary girl's schools is excessively heavy, and the results of the present large expenditure are terribly small. The removal of almost all the difficulties that female education has to contend against depends, in the author's opinion, "on a complete change in the attitude of India as a whole towards women. For the complete apathy of all but the educated classes towards women's education the structure of the Hindu and Mahomedan social system is responsible, and it is this structure which makes the educated classes, despite their growing conviction of the need for educated women, such weak and unintelligent supporters of the cause. ... Marriage customs must be radically reformed as a first condition of advance. Progress is impossible, so long as motherhood is accepted before the real fruits of education have begun to ripen. The Hindu and Mahomedan would must have also to adopt a more tolerant and helpful attitude towards the professional women. Widows must no longer be regarded as domestic drudges, and the possibility of useful work outside the house for such widows, or for those who wish to postpone marriage, must be admitted. ... The additional expense imposed, and embarrassment caused by the exclusion of girls who have reached puberty is obvious enough. ... The author is emphatically of opinion that all expenditure of public funds in elementary girl's schools is a sheer waste of money, "and these miserably ineffective schools give constant scope for scandal and bring the cause of education into disrepute. Every girl who leaves school at 10, after irregular attendance in badly taught classes, is using money sorely needed elsewhere and giving education a bad name."

Before passing on to the last topic with which

This brings us to the possibility of the co-existence of two worlds, the real world of absolute values in which the communal life proceeds undisturbed, and the occupational world where ideas pos-essed of only relative value move indeed over the face of the waters, but ripple its surface without penetrating its depth. Educated India will make the best of both worlds, that from which it draws its means of livelihood and that from which it draws what really makes life worth living. The political functions of a self-governing dominion, India can gradually learn, but "it is when we take stock of India's moral and spiritual capital, her scheme of absolute values, her social and ethical traditions and ideas, with which her "well-being" in its truest sense is associated, that we realise how essentially different it is from the corresponding world of absolute values which comprehends in a living unity the Self-governing Dominions and the Mother Country."

We are dealing here with absolute values, with what is worth doing for its own sake as opposed to what is done for some ulterior object. Education aims not only at enabling men to live but at helping them to live well that is, happily. "If we follow the clerk home from his office and watch his employment of his leisure, his search after happiness in his family or communal life, we shall find the Oriental, not the Occidental. It is not merely a chance from professional attire into the loin-cloth of domestic life. Practically every thing is shed that has been acquired at such cost from school and college and contact with the West. Western methods may be employed for intensifying or facilitating the pleasures of the East. But oriental methods are never employed for the attainment of happiness according to western ideas. "Our general contention has been that, educationally, we have not yet made any substantial contribution to India's scheme of real values. When the educated Indian is most himself, and in the domestic or communal enjoyment of his leisure, he shows the least trace of what our schools and colleges have given him. Economically, professionally and politically he is to a large extent what we, not altogether conscientiously, have made him. [But] we have not had time, for the most part we have not had the desire, to make him at ease or at home in the western world. We have sent him back dissatisfied, to his own world, which he enjoys the more keenly because of its contrast with the unassimilated West, but which he is unable to rationalise, or bring into healthy contact with his economic or professional life, and with the outside world to which he is economically and politically bound." "Government education has not captured the out works of Islam. Hinduism has no dogmas to be disturbed and can afford to laugh at "infidelity." Its social system and caste life with all its obligations stand unshaken. The Indian student is no reckless individualist, — in thought and fancy he may be free. In conduct he remains socially and domestically tied. He is the slave of public opinion in his college, caste and family and follows the most cogent crowd We have conveyed ideas and ideals and which there is in the mass a sentimental reaction. But we have not given the individual the driving power to apply these ideas in the face of opposition, or to force a channel for his emotions through the mudheaps of prejudice and ignorance with which the social system

surrounds the intelligentsia. Meanwhile we had an acceptance of insincerity which, morally quite as much as intellectually, is disastrous. The most eloquent at social reform conferences have allowed their infant daughters to be married, refused marriage to childwidows, and voted against proposals for raising the age of consent. Those who have thundered against class and race distinctions have supported locally the exclusion of outcastes from village school and well. In all this there is no wilful hypocrisy. On the platform they enunciate in all sincerity sentiments that are a real part of their educational apparatus and professional life. But in their conduct they are obeying forces that lie outside their professional life and sway their whole personality."

The writer's opinion of the recent religious reform movements in Hinduism deserves mention in this connection. "It would be a mistake to suppose that the recent reform movements which have been associated with Indian religions have resulted from, or been accompanied by, a critical study of those religions, or that they ensure the moral and spiritual progress of India on traditional and evolutionary lines. It would not be unfair to say that they have arisen out of a desire to emulate the work of Christian missions and are inspired, partly by something of the spirit of Christ, and partly by a purely emotional and uncritical love of what is Indian and hatred of all that savours of the West. On their higher side they represent a practical mysticism, fruitful of good works, which is found in the saints of all religions and is specially characteristic of Christianity. On the lower side they represent a reactionary movement towards the popular cults of India, and a desire to use these cults for the expulsion of a too aggressive West rather than to establish any positive scheme of social service. The result is that strange admixture of lofty mysticism and high ideals with demoralising subservience to popular prejudice which puzzle so many observers of these religious reform movements."

It is recognised now that the personality of India can find complete and joyful expression only in a life consistent with her spiritual and social traditions and heritage. "What India wants is standardization of what gives real value to life, right conceptions of the good, the true, and the beautiful, to sweeten and vitalise the atmosphere of public life. This can be achieved only if Universities help India to establish rational, not merely emotional contact with her past, and to create standards, of truth and beauty from intelligent and sympathetic study of her past and present, illuminated by western methods and stimulated by Western ideas." The Hindu character is deficient in coactive force, almost abnormally developed on the emotional side and intellectually alert to follow a line of thought to its logical conclusion, but strangely unable to criticise the product of its thought or to bring it into line with facts. A reluctance to identify God with morality, and a catholicity that fails to distinguish what is socially useful from what is socially obstructive, or what is intellectually true from what is false, is another characteristic of the Hindu mind.

What then is the remedy? In the author's opinion, it lies in the simultaneous development of critical spirit and coactive force, and the rooting of Indian culture on the study of the Indian classics, so that our schools and colleges may no

The present work * opens with a discussion of the fundamental and much debated question as to the nature of the transmission of impulse in the "sensitive" plants, more especially *Mimosa pudica*. In Chaps. II & III, the author marshals his evidence against the validity of the prevalent mechanical or physical theories, and in favour of the view that the transmission is a physiological process, and that the impulse transmitted is not a hydraulic disturbance but is a protoplasmic excitation. The theories which he controverts are the hydro-mechanical theory of Pfeffer and Haberlandt and the more recent transpiration-current theory of Riecke.

The hydro-mechanical theory is based on the observation that injury to the stem of *Mimosa* is only followed by fall of the leaf when there has been made a cut sufficiently deep to penetrate the vascular tissue, causing the escape of a drop of liquid. This escape of water is supposed to produce a hydraulic disturbance transmitted to the sensitive pulvinus, the mechanical disturbance thus produced causing the fall of the leaf. The author points out that the employment of violent stimulus caused by wound introduces numerous errors, and that stimulation can be effected without making any wound or causing an escape of sap, so that no hydraulic disturbance is induced.

The transpiration-current theory is based on the observation that an impulse can travel from one piece of stem of *Mimosa* to another piece with which it is connected by a tube filled with water. The theory is that some stimulating substance is produced in the wood when it is injured, and entering the transpiration current, is conveyed to the leaf which it stimulates to movement. In contradiction to Riecke's experiments, the Japanese plant physiologist Kotetsu found no transmission across the water gap. The author has carried out numerous and carefully conducted experiments on the subject, which prove that there is no such transmission. He then takes up the question of the velocity of transmission, and points out, that on this theory the velocity of transmission of excitation must be the same as that of the transpiration-current but this is not found to be the case for while the velocity of the transpiration-current is about 18.5 cm per minute the velocity of transmission of excitation may be as high as 2,400 cm. Again, the direction of the transpiration-current is normally upwards, whereas impulse travels both upwards and downwards.

In Chap. IV is given the positive evidence on which the author has arrived at the conclusion that transmission in plant is excitatory: it is briefly that he has found it to be affected in the same manner as is the transmission in animal nerve, by various forms of experimental treatment. It is shown that the polar action of a constant electric current elicits the same response in both plant and animal: when the current is feeble, stimulation occurs only on Kathode-make with a stronger current, it occurs on Kathode-make and on Anode-break. The matter is further developed in Chap. VII, where experiments are described, showing that the velocity of transmission, in both *Mimosa* and animal nerve, is increased within limits, by a rise of temperature and diminished by

a fall. Further that, in both alike, transmission may be temporarily or permanently arrested by some "physiological block": for instance, by local cooling of a part of the structure through which the impulse has to travel, or by passing through it a constant electric current (electrotonic block) or by treating it with some poisonous solution. Again, it is shown in Chap. V that over-stimulation of a highly excitable specimen of *Mimosa* induces depression in the velocity of transmission, that is, "fatigue", and conversely, that a strong stimulus applied to a sluggish specimen raises the velocity, that is "facilitation" or "Bahnung." All these phenomena prove the identity of the physiological reactions of animal nerve and of the corresponding conducting tissue in the plant.

This identity is strikingly shown in Chapter XII, by the author's discovery of the effect of homodromous and heterodromous currents on the velocity of transmission: when the direction of the constant current in the conducting tissue of the plant coincides with that in which the impulse is travelling (homodromous) the velocity of the impulse is diminished, when the direction of the constant current is opposed to that in which the impulse is travelling (heterodromous) then the velocity of the impulse is increased. He discovers similar effects in the nerve of the frog.

The question as to what is the conducting tissue in the plant is dealt with in Chaps. IV and X. By means of the Electric Probe, originally devised by the author in 1919 for the detection of the geoperceptive layer in stems, he localises transmission, not in the wood as Pfeffer and others have held, but in the bast (phloem) as Haberlandt suggested, not in the sieve tubes but in the tubular cells of the phloem. When the Probe penetrating the external tissues of the petiole of *Mimosa* reached the bast-tissue, the connected galvanometer indicated the electric variation characteristic of the passage of impulse: and not only did the external bast give this reaction, but also a strand of tissue consisting of the same tubular cells on the inner side of the wood of the vascular bundle, which the author terms "internal phloem." In Chap. V the author draws attention in connection with experiments on "fatigue" and "Bahnung" and on irreciprocal and preferential conduction, i.e., the share in these phenomena taken by the synaptic membranes in animal nerve, and attributes a similar share in the case of plants to the transverse septa of the conducting cells of the bast, which he terms "synapsoidal membranes."

Having thus established on a broad basis the fundamental propositions that, in *Mimosa*, the impulse generated by stimulation is excitatory, as in animal nerve, and that it travels in certain definite cells in the bast of the vascular bundle, the author proceeds to remind the reader that, as he showed long ago in his book *Response in the Living and Non-Living* (1902), irritability is not limited to "sensitive" plants but is also manifested by ordinary plants, and by all parts of them. They give the same electrical response to stimulation as do the sensitives, and the response varies in the same way under various experimental treatment. He strikingly illustrates this by recalling in chap. XI his experiments with the "nerves" of *Ferns* (1907). He has been able to isolate from the petioles of *Ferns*, sufficiently long lengths of vascular tissue for the purpose. Comparative experiments with these and with the nerves of the frog, showed that

* *The Nervous Mechanism of Plants*: by Sir J. C. Bose F.R.S.

Published by Longmans, Green & Co. Ltd. London, Calcutta & New York 1926

the reactions to tetanisation and to the action of chemical stimulants were identical. It is, therefore, justifiable to apply the term "nerve" to the tissue conducting excitation in the body of the plant, and the term "nervous impulse" to the excitation as it travels.

In Chapters VIII, IX, and X, an analysis of the response to stimulation is effected; the analysis, that is, of the electric response common to all plants, and of the mechanical response peculiar to "sensitives." It is demonstrated that when the stimulus is strong and direct, the only perceptible response is the electric negative variation and the fall of the leaf in *Mimosa*, the response is, then negative and monophasic. When however, the stimulus is weaker and is indirect, that is, applied at a distance from the responding region there is first a positive electric variation followed by a more marked negative, and in *Mimosa* the leaf first moves upwards and then falls, the response is now diphasic, positive followed by negative. The nature of the response is largely dependent upon the tonicity or irritability of the tissue, when it is in a sub-tonic condition, the response may be only positive.

The final Chapters are devoted to the special investigation of the nervous properties of the leaf of *Mimosa*. In Chap. XIV, the author restates his views of the physiological complexity of the pulvinus of the leaf of *Mimosa* originally propounded in *Trans. Bose Research Institute* (Vol. III 1920) and in *Physiology of the Ascent of Sap* 1923. He regards the pulvinus as consisting of four quadrants each containing a vascular bundle, each of which is in such relation to one of the four sub-petioles bearing the leaflets that stimulation of that sub-petiole, by light for instance, causes the corresponding quadrant to initiate a movement of the leaf as a whole up or down or torsional, the associated quadrant of the pulvinus is the effector. The uppermost quadrant effects the upward movement of the leaf, the lowermost the downward movement, the two lateral quadrants effect the anticlockwise or clockwise torsional movements. It is in this way as explained in Chap. XIV, that the diheliotropic adjustment of the leaf is maintained.

A very important advance is made in the demonstration that moderately strong stimulation of one of the sub-petioles causes an afferent or sensory impulse which reaching the centre is reflected along a new path outwards as an efferent or motor impulse, thus constituting a reflex arc. It is further shown that the external phloem is the sensory and the internal phloem is the motor nerve. The velocity of the motor impulse is about 7 times greater than that of the sensory.

The study of the time relation of these reflexes showed that there was a definite interval of several seconds between the arrival of the sensory impulse at the pulvinus and the departure from it of the motor impulse. This is the "lost time" in the reflex, that is, the time occupied by the transition of the impulse from the afferent to the efferent nerve in the pulvinus, which indicates that there is a resistance to be overcome. These conditions are known to exist in the nerve centres of animals, as also the fact that the resistance can be reduced by the action of strychnine. It was found that strychnine has the same effect upon the pulvinus of *Mimosa*, on

treatment with a dilute solution of the drug, the "lost time" was shortened and finally abolished, showing that the resistance had been gradually overcome. Too long or too strong an application gives rise eventually to an increase of the "lost time", and finally to abolition of all reaction. This completes the demonstration of the reflex mechanism of the leaf of *Mimosa*.

S. H. VINES.

II.

Among the distinguished hosts of Geneva who participated in the conferences of the international Congress for Intellectual Co-operation, Botany, that most captivating of sciences, was represented by Sir Jagadis Bose, the learned physicist and physiologist of Calcutta.

About a quarter of a century ago having been invited by Vines, the great Oxford plant-physiologist, to attend one of the lectures of the London Luncheon Society, I was privileged to hear that evening a young Hindu speak on a fascinating subject, i.e., the analogy which he had discovered between the response of plants and animals to excitation. He even showed that metals themselves were capable of stimulation. What made that conference particularly sensational was the marvellous methods of experimentation and the automatic records which the plants were made to give of their reactions. At that time, the sensitiveness of plants and the transmission of excitation was little known. But since those demonstrations, the physiology of plant functions has progressed enormously. Simple explanations like that of hydrostatic variation in the method of transmission of excitation have had to be abandoned. Gradually we have come to realise that the excitations of plants are at least as active as those of animals. These, our inferior dumb brothers, though seemingly deaf to outside sounds, receive without telling us so, a number of impressions from their surroundings. These they register unperceived by us, retaining within themselves memories like their superior brothers the animals, who appear to be the only really sensitive beings because of their more obvious motility.

It is to this mysterious problem of plant reflexes that Bose, with a perseverance rare in scientific history, has consecrated an entire lifetime of patient research, inventing every time a new apparatus, capable of manifesting the secret reactions of the sensitive protoplasm. The active Director of the Scientific Institute at Calcutta, Bose Research Institute, he has succeeded in gathering round him disciples who are also collaborators in inspiring them with a passion to seek and discover Truth. There are no secrets so well hidden that science sooner or later cannot discover them. All science is occultism, we discuss atoms and electrons which we have not seen, yet their objective reality is more certain than that of many more obvious things. In his recent book on the *Nervous Mechanism of Plants*, Bose shows that the plant-reflex does not differ from that of the animal, and that by use of electrical methods, this analogy can be demonstrated even down to the minutest detail. It is because of this that Bose is able to talk about "nerves" of plants. By a series of critical experiments, he disproves Pfeffer's theory in connection with hydrostatic variation; he proves it

to be physiological and gives it a more biological significance that of the nervous influx. No one has been able to elucidate the question of interior excitation more than he. To do this, the ingenuity and precision of the physicist had to find embodiment in the physiologist. Whatever advances may be in store for the future, his discovery of the nature of the transmitting apparatus, and his experimental demonstration of the nature of the sensitive layer and its response to excitation will remain. The technique which at first seems so complicated, but which like all good methods, is really extremely simple, has conquered a new field of investigation for science. These methods have recently enabled him to solve in a novel way the problem of the circulation of sap in plants, a problem which ever since the memorable researches of Hales in the 18th century,

has thwarted the ingenuity of all men of science. Besse has discovered that around what we call the conducting system, there is a layer of active living cells, of which he has succeeded in recording the rhythmical pulsations, and which he compares with the beat of our own heart. It is due to the rhythmic contractions of these particular cells that we must attribute the essential role in the circulation of sap.

The "nerves" and the "heart" in plants may appear to some Western man of science as distant analogies, but the penetrating mind of the Indian savant, ridding itself of non-essentials, is able to see beneath deceptive appearances, the unity of the phenomenon of life and the brotherhood of all living beings.

R. CHODAT.

THE LANGUAGES OF THE WORLD *

(A REVIEW)

By DR. SUNITI KUMAR CHATTERJEE, M.A., D. LITT. (LONDON)

A book like this has been a desideratum for quite a long time, and it is a matter for congratulation that the most eminent philologists of France should have collaborated to supply the much needed work, under the direction of two of her most distinguished linguistic scholars and through the auspices of the *Société de Linguistique* of Paris. The best that the intellect of France can give us in this matter is now before us in one parcel, as it were, in this volume: and we could hardly wish for any thing better in this line. There was no book in any European language which could be said to have taken in at such a broad sweep the survey of the languages of the world, and indicated the present-day state of our knowledge about the more important problems which form the subject matter of Linguistics in its various branches—particularly structural and comparative aspects of the study.

The Germans were the founders of the modern science of Linguistics and comparative philology, and something like an attempt at describing the languages of the world (with specimens in the shape of versions of the Lord's Prayer) was made early in the last century by J.C. Adelung, J.S. Vater and W. von Humboldt in the *Mithridates* (4 vols., Berlin, 1806-1807). After that, Friedrich Müller's *Grundriss der Sprachwissenschaft* (4 vols., Vienna

1876-1888) formed the only great work conceived on an encyclopaedic plan giving descriptions of the various language families of the world with abstract grammars and specimen texts of languages representing these various families. Müller's work forks quite a store house of descriptive information about the languages of the world. But the work is now out of print, and the classification followed in it is antiquated, and not acceptable to modern science. Müller classified the languages according to the races speaking them—as Languages of the Caucasian races, Languages of the Mongolian races etc.—a principle which is in itself faulty, as race and language are distinct things and Müller's plan consequently led him to treat the Aryan speech of Ceylon—Sinhalese—under the languages of the Dravidian peoples, and not under Indo-European or Aryan. F. N. Finck published in 1909 (in B. C. Teubner's well-known series *Aus Natur und Geisteswelt*) a little manual, *Die Sprachstämme des Erdkreises*, in which a detailed resume and list of the current languages is given, group by group, more or less on the lines of Müller. This is a useful little book, but it does not proceed to describe the languages, nor attempt to indicate the characteristics of the various families, nor to discuss the question of their mutual affinities or connexions. For an ensemble view of the whole field of the language, students had to be content with the necessarily meagre information given in the more popular handbooks on Philology, or to go to volumes dealing in detail with special families of languages, and prepare their notes therefrom.

The study of language has now become such a vast and detailed field of investigation that ordinarily

* *Les Langues du Monde*, par un Groupe de Linguistes, sous la direction de A. Meillet et Marcel Cohen: 811 pages, avec 18 cartes linguistiques: Collection Linguistique, publiée par la Société de Linguistique de Paris, No. XVI. Paris: Librairie ancienne Honore Champion, 5 Quai Malaquais (VI), 1924: 95 francs.

First of all, Prof. J. Vendryes of the University of Paris, well known as the author of the work on *Language in the French series of monographs of culture and history L'Evolution de l'Humanité*, besides of more technical work on Celtic (old Irish) and other branches of Indo-European, describes the Indo-European languages, which form the most important language group of the world (pp. 19-79). Short accounts of the various branches of the Indo-European family follow some general observations on the characteristics of Indo-European. Sixty pages are hardly adequate to do full justice to this great family of speech, and the author has been forced to compress his treatment to the merest outline. This has also had to be the case of most of the other families. The great Modern Indo-Aryan languages, and these of the Romance or Germanic groups, for instance, had to be dismissed by mere mention of name, there is no scope for dilating on well-known facts in a work of this nature. But considering the extent of the subject, this section on Indo-European is a model of brevity and lucidity. An apparent oversight has come to our notice; the date of the Girnar Inscription of Rudradaman should be 150 A D instead of B C.

Semitic has been the great rival of Indo-European, and Prof. Marcel Cohen's sketch of the Hamito-Semitic Family including Semitic, Egyptian Lybico-Berber and the Kushite speeches, comes next. A comparative grammar of Semitic and the other groups which are in the habit of being lumped together as *Hamitic* speeches, has not yet been done, although in comparative grammars of the Semitic speeches, an Egyptian or a Berber form may be found to be given here and there for comparison. In spite of many difference however a relationship among these groups can be very well assumed from great resemblances in their sound-systems as well as from some morphological agreements. Professor Cohen then notices briefly some of these common traits of the Semitic and the Hamitic groups (pp. 84-91). The languages of the Semitic group and of the groups of Hamitic are then enumerated and commented upon as to their history and importance. The gradual encroachment of Arabic into the domain of its sister Semitic speeches, most of which have given place to it in Asia, and into the domains of Hamitic in Africa, already making it extinct in Egypt and Libya and hemming it in more and more in Central North-Africa and to some extent also in Western North Africa, and thus rendering the final replacement of the Hamitic Berber by itself, only a matter of time, is a noteworthy fact in the recent history of this family.

This is followed by M. A. Sauvageot's paper on the languages of the Finno-Ugric and Samoyed groups, which are members of one Ural family, and by M. J. Deny's account of the Turki, Mongol and Tungus languages. M. Deny is the author of the most recent and largest grammar of Turki, and his survey of the Turki and allied languages gives us a number of facts not easily obtainable in a convenient form. The Turki, Mongol and Tungus languages are generally regarded as members of one family, the Altaic. But the difficulties in supposing a unity in origin for these three groups, in spite of certain points of agreement, are sufficiently indicated by Mr. Deny. The importance of the Turki group, apart from one of its members being the national language of the most progressive and

most powerful Mohammedan people, is due also to its numbers: from figures given by M. Deny, we see that over 30 millions of people are of Turki speech. But they are scattered over a wide area from Siberia through Central Asia and North Persia to Asia Minor and the Caucasus and through Russia in Europe and Bessarabia to the Balkans, parcelled out among a number of separate administrations, and never forming a continuous block. Yet this number and this extent were among the factors inspiring the ultra-national *Yeni-Turan* or New Turanian movement among the Osmanli intelligentsia of Constantinople, and in loosening the grip of the faith of the Arab prophet on this huge people.

The Mongol dialects are current among barely 3 to 3½ millions of people. The once terrible conquerors of the world under Chingiz Khan and Hulaku are a declining, perhaps a dying race. The same is the case with the Manchus, the conquerors of China. Manchuria is practically a Chinese land, some few people in North Manchuria remaining faithful to their ancient speech. In China the Manchus have become Chinese in speech and culture, as is well-known.

Short notes on Japanese (which is spoken by over 56 millions), on Ainu only 20,000 speakers and on the Hyperborean languages, i.e. the languages of Eastern and Northern Siberia other than those of the Altai and Ural families (Yukagir, Chukchi, Koryak, Kamchadal, Gilyak) are contributed by M. Serge Elisseev.

An important section is on the ancient languages of the near East and the Levant, by M. C. Antrant, the well-known author on "Asiatic" topics. Languages like Sumerian, Mitannian, Kassite, Elamite, Vannic, the Heteo-Cappadocian dialects including the so-called Hittite, and the speeches of the Asia Minor peninsula like Cilician, Carian, Lycian, Lydian and the rest, are briefly described; also Etruscan of Ancient Italy, and the languages of the Eastern Mediterranean islands (Crete, Cyprus etc.) The proper relationship of these languages, spoken by ancient civilised peoples from Mesopotamia to Greece, has remained a tangle which may be partially solved when we can read the Cretan inscriptions.

Basque, a relic of pre-Indo-Aryan Europe, now confined to the West Pyrenean area of France and Spain, comes in for a brief treatment from M. Georges Lacombe. It is one of the dying languages yielding little by little before the pressure of Indo-European. The Caucasian languages are treated next. The term Caucasian indicates merely a geographical and not a genealogical grouping. It includes two groups of speech, a northern (described by Prince N. Troubetsky) and a Southern (including the Georgian speech, touched upon briefly by Dr. Meillet) which are neither Indo-European, or Semitic, nor again Altaic.

After this we come back once again to India, in Prof. Jules Bloch's brief and eminently clear article on the Dravidian languages. His analysis of the structure of the Dravidian speeches (pp. 351-357) is given without any theorem.

Prof. J. Przyluski is the author of the article on the Sino-Tibetan Family—(Tibetan and Burmese and allied languages the Tai group including Siamese and Chinese). The character of the source-dialect of the family is briefly touched upon—how to start with, it was not a monosyllabic speech, neither an isolating one, but was on the contrary a

language of words composed of roots and affixes of which in some cases the roots have been preserved and in others the affixes only.

The German linguist Pater Schmidt conceived of a vast group of speeches extending from Central Asia to the isles of the extreme Eastern Pacific, but excluding Australia and New Guinea, which he called the Austric family. He divided this Austric Family into 2 branches—(I) Austro-Asiatic, including the Kol or (Munda) speeches of India, Khasi, Mon, and Khmer, Nicobarese, and certain dialects of Indo-China and Malay peninsula; (II) Austronesian, consisting of (a) Indo-nesian, or Malayan language, (b) Melanesian and (c) Polynesian. M. Przyluski who writes on the Austro-Asiatic languages, does not admit unreservedly such a vast family. He only takes up the first branch as actually demonstrating a kinship among its members to which he adds Annamite, which was excluded by Pater Schmidt. We are glad to see that Mr. Przyluski admits the term *Kol* as a name for the group of Indian speeches usually termed *Munda*, as the former name is in every way more suitable than the latter. M. Przyluski's little monograph on the Austro-Asiatic languages is specially valuable. His knowledge of these, coupled with a knowledge of Sanskrit and Pali, as well as of Chinese and Tibetan, has enabled him to open up a new line of philological investigation—the identification of Kol words in Indo-Aryan—Sanskrit included—which promises to be a fruitful field of research throwing sure light on the influence exerted by these non-Aryan speakers on Indo-Aryan culture and vocabulary.

M. Gabriel Ferrand, a former Governor of Madagascar, and a well-known authority on the geography, history and commerce of the Indian

and eastern and southern seas, has written the articles on the Indo-nesian Melanesian, Micronesian and Polynesian languages, besides on Papuan.

We need not dilate over the treatment of the languages of Africa and America, as naturally enough they are not of the same interest or importance for us as those of Asia and Europe. In this work, however, we have the most recent pronouncement on the proper classification of the hundreds of the speeches—in Central Africa, in Mexico, in South America, for instance,—which present themselves in a bewildering variety, affording scope for all sorts. These languages in their number and in their belonging apparently to numerous distinct families form a dense tropical forest, and it is no easy matter to make a proper survey of it, and to find out order and connexion in this dense jungle.

There are bibliographies of important publications on the speeches and families of speeches attached to the relevant sections.

A special value of the work is the Atlas of 18 maps which form a collection of language maps of the utmost utility, more so when such a linguistic atlas was not available.

A work like this is an indispensable necessity for a philological library, and we hope its value will be properly recognised. A second edition will possibly be soon necessary and when it is made ready, may we suggest that a list of all the languages by families, together with the number of people speaking them, and rough indication of area, may be added, as a sort of appendix? This will considerably add to the bulk of an already big work, no doubt, but in that case the work may be split up in two volumes. The convenience in having such a handy list will surely outweigh the disadvantage of increased size.

[SIR] FREDRICK WHYTE'S MISSION IN AMERICA

By DR TARAKNATH DAS, M. A., Ph. D.

AT the outset I shall quote a passage from a recent communication entitled "Memoranda on the Establishment of a Permanent Committee on Indian Affairs in America" prepared and signed by a group of representative Indians in America and presented to the All-India National Congress Committee for its consideration. This quotation will afford a clear background and significance of the subject under discussion.

"It is America and American opinion that will be the leading factor in future world politics. Since the Great War the leadership of the world is shifted from Europe to the United States of America. Not only as financiers and creditors of the world but also as an irresistibly growing military and naval power, America stands first.

The balance of power is in her hands. British statesmen have realized this new rising rival to their Empire. They know that this powerful rival of the British Empire must be placated, because she cannot be beaten. No wonder that Britishers should outwardly talk so much of the unity of the Anglo-Saxon race of America and England, and even British clergymen should help British politicians by preaching from the pulpit in America the gospel of union and goodwill between these powers as the basis of world peace and prosperity.

"Accordingly, British propagandists have shifted their centre of activity from Europe to America. It will be interesting to note all their activities, but space does not permit it. It is enough to say that from religion to rotary clubs and from senators to school teachers, all are equally embraced in their ever-widening work of converting American opinion. It is not uncommon

to see such prominent Britishers as Lord Brienhead, Lloyd George, Lord Robert Cecil, Sir Philip Gibbs, Philip Kerr, Sir Valentine Chirol, Lionel Curtis, the Rt. Hon. Sir Robert Borden, the ex-Prime Minister of Canada, the Rt. Hon. Hughes of Australia and many others are coming to this country for British propaganda. From these names, one can see how British opinion is trying to over-run America from one end to the other. Over and above this, our own men like Rustam Rustamji, are employed to support the British stand, to our humiliation."

This is an age when the influence of international public opinion is of great value in carrying out certain diplomatic understanding. Thus the persons who can influence public opinion of a foreign country in favour of his own, does a distinct service to his own nation. He really performs a valuable diplomatic mission in an un-official capacity. We find that Sir Fredrick Whyte is in America, on an un-official diplomatic mission, and his field of activity is among American educational institutions and those who can transform American public opinion.

It is well to emphasise the fact that Sir Fredrick Whyte's educational mission has not been undertaken through his own initiative. He is an invited guest of the American public and educational institutions, just as Prof. Van Tyne of the University of Michigan was once the guest of the Government of India through the invitation of Sir Fredrick Whyte. A few months ago, when Sir Fredrick Whyte was in New Zealand, he received a very generous invitation from Dr. Nicholas Murray Butler, the President of Columbia University, New York City, to deliver a course of lectures on current international problems, before the summer session of the University. He was also invited by president Garfield, of the Institute of Politics, Williamstown, Mass, to deliver a course of lectures and to participate in Round Table Conferences. As an invited guest of the American educational institutions, Sir Fredrick Whyte, who is undoubtedly a distinguished scholar, a statesman of vast experience and ability, has come to America to perform a distinct unofficial diplomatic mission.

During the course of lectures delivered during the summer session of Columbia University, the great British statesman discussed what he thought to be the most important problems of the present time—the League of Nations, the problems of Asian countries with their awakening, and India.

In his lecture on the League of Nations

and European problems, he discussed, among other things, the problem of self-determination and the rights of minorities, and on one occasion he made the following interesting remark:—

"A common speech is one of the necessities for the successful application of self-determination to a particular area, but this is by no means an absolute necessity. In the Swiss Republic each canton enjoys wide liberty of culture, religion and political rights, yet German, French and Italian are spoken. That is because they find perfect satisfaction in their form of Government. There is ample freedom for each individual, and canton.

It is true that the Swiss people, having different racial origin, linguistic affiliation and religious convictions live in peace under a republican form of Government. This is possible because they are not divided against themselves by "Communal Representations", according to religious creeds, racial groups and economic interests, as it has been devised by British statesmen, for India.

In the same lecture Sir Fredrick Whyte said—

"Nationalism and patriotism is not characteristic of Asia or Africa. It is a European political phenomenon."

I am afraid, students of world history will disagree with Sir Fredrick, if he meant to give the impression that the people of Asia lack the impulse of glorifying their national existence and greatness, and they lack the spirit of devotion and sacrifice for their own people. However, I am inclined to think that Sir Fredrick, like most Western scholars and statesmen, feel that the people of Asia and Africa are inherently inferior to those of Europe and America, and hence is the double standard of international morality even to the extent of fostering "communalism" in the administration of India.

II

In his discussion on the awakening of Asia, Sir Fredrick emphasises the benevolent outcome from the contact of the East and West through such commercial agencies as the East India Company and others. He amplifies his conception of New Asia in the following way:—

"Political change in Asia since the middle of the nineteenth century is very great. The significance of that change lies in the fact that throughout history the form of Asiatic Government has been that of autocracy. If the political change in Asia is almost universal today, due to the, of traditional forms of personal

knowledge of western political institutions, based more or less upon a democratic foundation. Here then we may say there is a new Asia. We shall see in how many ways it is a novelty and see how far it has actually taken root."

New Asia is certainly a "novelty" to those who think that Asia under the European domination, is the real and permanent character of Asia, and forget the fact that the so-called Representative form of Government in principle and in action, existed in Asia even under the absolute monarchs, long before Great Britain had any conception of it. When we read such books as "The Chief Ministers of England" from 920 to 1720 The Prime Ministers, of Britain from 1721-1921, by Hon Clive Bigham, and writings of such historians as Lecky and others, we find that the idea and practice of autocratic rule was not uncommon in Europe. By this, we do not mean to say that, the East has nothing to learn from the West in the field of Government; on the contrary we think that the people of the Orient will have to give up their isolation and accept all that is best from the West. It will not be out of place to mention that a very large portion of Asia is under the most irresponsible autocratic rule, but it is the autocratic rule of the Western nations, particularly Great Britain; and the people, subjected to this autocracy, are clamoring for a change, but the benevolent despots of the West are most reluctant to make any change for the better, unless they are forced to do so.

Regarding the New Turkey, Sir Fredrick opines —

"It would appear that the Republic of Turkey has set out upon the road of a Republic. Nevertheless the new system may not be able to maintain itself upon the basis of a republic."

He further comments that the Indian Moslems are not in sympathy with the idea of doing away with the Khalifat, and says —

"They (Turks) sent deputations all over and in due course five or six arrived in India in 1925 who made a plan for the journey. Within a fortnight they came back reporting that the Mohammedans had closed their doors because they had abolished their God of Islam."

Sir Fredrick's estimate of New Persia and Riza Khan is that "before the war (World War) Persia was the plaything of two imperial powers, Russia and Great Britain; but now Persia is moving towards progress. However Riza Khan is today as much a dictator of Persia as the old Shah was

before." After characterising Afghanistan as the most backward of the Asiatic countries, the great British statesman pays tribute to the influence of Western civilization in this most backward of the civilized states of Asia. He says:—

"They (Afghans) had been jealous of all outside peoples; afraid of Russia and India. They endeavored to prevent Europe from entering Afghanistan. Sufficient evidence of change came about when the Amir of Afghanistan sent representatives all over the world and invited European consulates into Afghanistan in order to provide development of the resources of his country.

The constitution provides for a legislature, prescribes compulsory education and in other ways offers evidence that they have the intention of organizing their country. The resources are few, however. The remarkable thing to notice is that even in that the most backward of the civilized states of Asia, western influence has influenced them."

Sir Fredrick discussed the changes in China and Siam and came to the conclusion that "the sudden adoption of western institutions, the attempt to convert Asia's nations to western principles has not so far been successful". Of course, what is known to be the western institutions of today is the product of evolution of government in the western countries. For instance, France is a European nation and all of Europe is indebted to France for the destruction of Feudalism and the introduction of republican ideals through the French Revolution. However, from the days of the Revolution and the Third Republic, France had to pass through turmoil to have some stability. We have no doubt that the awakening of Asia will result in the assertion of the people of Asia in such a way as will demonstrate that there is nothing like innate superiority of the "Western" mind. But this assertion is only possible, through the supreme effort of the people in revaluing their own national heritages, and adapting them to the modern world conditions, through the abolition of all forms of isolation and by accepting all that is best in the world and thus to aid in the progress of humanity at large.

III

Both in Columbia University and in the Institute of Politics at Williamstown, the first President of the Indian Legislative Assembly, discussed Indian problems, with great authority. He made it a great point that political life in India came into being

with the existence of the Indian National Congress, which was aided by such British liberals as Hume and others. Until the inauguration of the present Government of India Act of 1919, the people of India had been in the stage of "political infancy". Now they are passing through the stage of "political adolescence" and none should expect a rapid change leading to full responsible Government. Sir Fredrick agreed that the Indian people were not satisfied with Diarchy, as the condition of self-government. When the Indian Ministers of Education were not able to carry on schemes of Educational reform, it was not due to the inherent defects of Diarchy but because of the financial conditions in India. He said :—

"The system of Diarchy was lost when every Government in the world was in financial straits. There was a Minister in charge of Public Health and Education, but he could do nothing without money, and there was no money to spare. For that reason the Minister in charge of Education in particular found himself without the means whereby to carry out that which he had decided to effect. This lack of money prevented them from embarking on those plans which they wished to."

The Indian statesmen and public are quite familiar with the conditions leading to the overthrow of Diarchy and the recent inquiry instituted by the Government of India, tells a very interesting story, and thus it is needless for me to go into it.

In his Columbia University speech, Sir Fredrick emphasised the oft-repeated and already exploded theory that the Indian people are only interested in the religious life and have no interest and aptitude for things political and material. He went to the extent of characterising the political trend of India by telling a story which will be of interest to all Indian statesmen. He said —

"I propose to introduce the subject of politics in India with a story which illustrates not so much any aspect of the Indian mind, as turning toward politics, but one which shows the theoretical and spiritual side to which the Indian mind grows. I recently read a story by Rudyard Kipling which relates the experience of a Prime Minister of an Indian State. There came a moment in his career when at the very height of his power filled with autocratic authority, and loaded with honors by the Government, he suddenly arose early one morning, threw off all official responsibilities of his position, and went out of the gates of the town, in the guise of a beggar, proceeded up to the Himalayan Mountains and devoted himself to the rites of a holy man, cutting himself off from all the surroundings out of which his greatness had grown, and seeking the

welfare of his soul.—The Indian trend was told in this story. The invisible world is more important than the material progress of this world."

From the days of Vyasa, Viswamitra, Vasistha and Rajarshi Janaka, through the days of Asoka, Samudra Gupta, Virkramaditya, Sivajee, Guru Govinda and to the days of Raja Ram Mohan Roy, Swami Dayanada, Swami Vivekananda, Mahatma Gandhi, Swami Sradhananda, Pandit Madan Mohan Malavya and Rishi Rabindranath of Santiniketan, the Hindu religious ideal has not been worshipping the invisible and ignoring the progress of humanity in general. It is *Dharma*, *Artha*, *Kama* and *Moksha* i.e. (the righteous life, economic life, the life of desire and salvation) on one hand, and *Bramhacharya*, *Garhastha*, *Vanprastha* and *Sannyas*, (i.e. the life of a student as a celibate, familyman, retired familyman, and religious devotee) on the other, were the regular paths of life. The so-called idea of absolute renunciation has never been prescribed as the universal rule of Hindu life. If that had been the case there could never have arisen the Great Hindu Empires of Asoka and others, and Alexander would never have been defeated by Hindus. Then again it may be said that Swami Dayananda was the founder of the Arya Samaj, the organization which is heartily hated by the British official world, because of its political aspirations for the people of India. Raja Ram Mohan Roy, the founder of the Bramho Samaj was not only a saint but he was the first Indian Ambassador to England. British officials in the past hounded Rishi Rabindranath Tagore and the late Swami Vivekananda for their zeal and desires that Indian people might be truly great in the field of all human activities. It is rather interesting that the very time Sir Fredrick was bending his energies to convince the American students of Columbia University, that the Indian people are not interested in earthly things, Dr. Jagadis Chandra Bose was refuting Sir Fredrick and others of his kind, by giving the astounding demonstration of his marvellous achievements in the field of scientific research. Sir Fredrick thinks that it will take a long time for the people of India to attain the state of political maturity, when they will be entrusted with a full Responsible Government.

IV

In his speeches before the Institute of Politics, Sir Fredrick discussed his convictions

and policies on International relations affecting India, the Philippine Islands and the rest of Asia. Sir Fredrick, like Lord Sydenham, Lord Chelmsford and others advised the Americans that it is not desirable that the people of the Philippines be accorded independence, but they should, like the people of India, be gradually granted responsible government of their own. Sir Fredrick and others think that America has a responsibility towards the people of the Philippines and should keep them under the protecting wings of the American Eagle, as India is being protected by the British lion from the clutches of other designing powers.

Sir Fredrick's view on Anglo-American co-operation for the sake of world peace and preservation of White Supremacy in Asia has been well-summed up in the following despatch from Williamstown, published in the New York Times of recent date :

"Sir Fredrick Whyte, former president of the Indian Legislative Assembly and an authority on political and economic problems of the Orient, delivered the convocation address today on 'India and Eastern Asia'. Sir Fredrick maintained that there was no reason to fear an invasion of the West by the combined Eastern nations. He said

"Does any one imagine that the English-speaking democracies will sit idle while any Asiatic power seizes the control of those warm seas which wash the shores of Asia and Australasia? Moreover, if the gauntlet of challenge were thrown at our feet, the fleets of Britain and America would set to it that the issue was decided in one way and one way alone."

"And if we think of this conflict as an invasion by land, there arises before us the gigantic physical obstacles which make the transport of great armies almost impossible. Even without the impediment of distance by mountain, desert and plain, it is very doubtful whether the united armies of Asia could ever be set in motion. Such an enterprise implies a unity of purpose of which there is no sign, and therefore, to add up the millions of China and India and then multiply by the power of Japan is the arithmetic of bedlam."

"In a limited and temporary sense it is true to say that Asiatics are united in their desire to protect their civilization from Western interference. Whatever unity there is springs from a source outside Asia, for it is anti-European, but in proportion as this feeling is replaced by a conscious national patriotism, it will divide and not unite the people of Asia."

The above really reflects the international policy of Great Britain; and Sir Fredrick's mission is to promote it, by inculcating the idea among the intelligent American public who directly and indirectly formulate and control American foreign policy. It is

remarkable that a responsible statesman like Sir Fredrick makes a definite assertion that the British and the American fleets will co-operate to protect their interests in Asia and Australasia. Secondly, Sir Fredrick not only feels sure that the combined forces of Asia will never be able to invade Europe, but the peoples of the East will remain divided and this disunity of the Eastern peoples will be a sure guarantee against removing European or Western domination and control of Asia. We cannot play the role of a prophet in the field of international politics: however, it is clear to us that there are elements of common interest of the Eastern nations to combine to proclaim and maintain an Asiatic Monroe Doctrine, to check further Western aggression in Asia and for the ultimate liberation of Asia from outside control. An issue of asserting "Racial Equality" in the field of Immigration and human rights should unite all Asia, particularly India, China and Japan. It is true that the West is ruling over the people of Asia and Africa, primarily due to disunity among the Asiatic nations and the support the Western nations received in the past, and are receiving in the present from the people of the Orient. To be concrete, it is safe to say that the present domination of various parts of Asia and Africa is primarily due to the use of Indian man power, raw materials and strategic position by Great Britain, and in the future she cannot hold her own in Asia without the support of the Indian people.

Lest I be misunderstood, I wish to make it perfectly clear that I am opposed to all schemes or designs of any nation of the Orient to invade Europe. However, I must say, that as Sir Fredrick does not want the imposition of Oriental rule in any part of the West, in a similar way, every patriotic Asian will work in such a way that the people of Asia will regain their freedom and assert themselves as equals of other peoples of the world. Sir Fredrick has already given out in an unmistakable term, which may lead others to think that, there is already an understanding between the statesmen of Great Britain and America to the effect that their fleets will co-operate in Asia against their common foe. (Who is that foe?) It is well for Indian statesmen to think, if it will be to the best interest of India to support Britain against Asian nations particularly China and Japan.

Sir Fredrick Whyte and others are promoting Britain's international policy in America and other parts of the world. But where are the Indian statesmen who will formulate an international policy for India, which will not only be for the best interest of India, and all the peoples of Asia,

but also promote international amity between the East and the West?

Note. The quotations purported to be extracts from Sir Fredrick Whyte's speeches before Columbia University are taken from a stenographic report of an American student who attended the lectures.

PROSPECTS OF OIL INDUSTRY IN INDIA.

By BANESVAR DASS, B.S.C.H.E. (Illinois, U.S.A)

INDIA produces a much greater variety of oil seeds in commercial quantities than any other Country in the world and is thus the most important of the world's sources of supply of oil-seeds. These oil-seeds constitute an immense source of wealth to the country being about five million tons in quantity and about fifty million Sterling in value per year. The exports including oil-seeds, oils and oil-cakes total about 18 million Sterling and these figures are likely to rise in future. But it is very unfortunate that India receives only a small fraction of the huge profits made in the trade of oil-seeds.

The bulk of oil-seeds of commerce is used for the recovery of oil or fat which is consumed as food or for several industrial purposes. With the increase in population and the growth of modern civilisation the demand for oils and fats is steadily increasing.

For edible purposes oils and fats are used in several forms such as raw oil, filtered oil, refined oil, hydrogenated oil, stearine, oleomargarines, butter-substitutes, artificial ghee, etc. Besides edible use, the oils and fats are used in large quantities in a number of industries some of which are mentioned below. One important use of oils and fats is in the manufacture of soaps and candles in which a valuable by-product glycerine is obtained. Large quantities of oils and fats are consumed as lubricants and greases and in this connection it is important to mention that castor oil as such and hydrogenated is the base for the manufacture of superior grades of lubricators used in the Aeroplanes, automobiles, etc. In the manufacture of paints, varnishes, printing inks, oil-cloth,

artificial rubber, artificial leather and allied products, oils particularly the drying oils such as linseed oil, Chinese wood oil, poppy seed oil, are consumed in very large quantities.

Finally the cakes or residues which constitute the valuable by-products of the industries recovering oils from oil-seeds either by the process of expression or extraction are employed as cattle feed as well as fertiliser and are in great demand the world over. In an agricultural country such as India, the importance of so rich and at the same time cheap a fertiliser as the oil-cakes need not be over-emphasised.

Among the great variety of oil-seeds produced in India, the following are important—

Copra, Mowha seeds, cotton seed, rape seed, mustard seed, sesame seed, castor seed, linseed, poppy seed, groundnuts, etc.

The most unfortunate feature of the oil industry in India is that a large portion of the oil-seeds produced in India is used in the country almost always most uneconomically. For example, in certain parts of the country oil-seeds are fed directly to the cattle where only the cakes obtained after the recovery of oils should have been used for such purposes. Then the methods used in India for the recovery of oils are in general very primitive and wasteful. Added to the above, India exports more oil-seeds than any other single country in the world. The principal buyers of India's oil-seeds are Great Britain, Germany, Austria, France, Italy, Belgium and the U.S.A. In these countries, the oils are recovered from the seeds and converted into various manufactured products, some of

which are shipped back into India for consumption, and the oil-cakes are utilised in feeding the cattle and manuring the soil. The export of oils as compared with that of oil-seeds from India is extremely small. This system obviously entails an economic drainage of one of India's potential resources of

wealth. It also deprives India of the valuable oil-cakes which she need badly to improve her cattle and agricultural yield. The following tables will illustrate clearly India's place as an oil-seed producing country and the part she plays in supplying world's need of oil-seeds:—

Table 1.

Name of seed	World's exported surplus 1913 (estimated)	India's exported surplus 1913-14.	Proportion of India's to the world's exported surplus—per cent.
	Tons.	Tons.	
Copra	537,000	38,000	7
Mowha seed	Not available	33,000	100
Cotton seed	900,000	284,000	31
Sesame seed	264,000	112,000	42
Castor seed	137,000	135,000	96
Rape seed	285,000	249,000	65
Ground Nuts	780,000	383,500	45
Linseed	2,150,000	414,000	20
Poppy seed	25,000	19,000	76
Niger seed	Not available	4,000	100

Table 2.

Indian production and export of oil-seeds and oil-seed products, 1913.

Article	Estimated Production	Export
Ground nuts (tons)	749,000	383,000
Ground Nut Cakes (tons)	Not available	62,000
Ground Nut oil (gallons)	-do-	288,200
Linseed (tons)	386,000	414,000
Linseed oil (gallons)	Not available	102,400
Rape seed & Mustard seed	1,087,000	254,000
Rape & Mustard oil (gallon)	- -	407,000
Sesame seed (tons)	403,000	112,000
Sesame Oil (gallons)	- -	208,000
Cotton seed (tons)	2,110,000	284,000
Cotton cake (tons)	- -	10,400
Cotton oil (gallon)	- -	2,500
Castor seed (tons)	- -	135,000
Castor cake (tons)	- -	4,900
Castor Oil (gallons)	- -	1,007,000
Copra (tons)	- -	38,000
Copra cake (tons)	- -	4,200
Cocoonut oil (gallons)	- -	1,091,500
Mowha seed (tons)	- -	33,000
Poppy seed (tons)	30,000	19,000
Niger seed (tons)	- -	4,000
Other oil seeds (tons)	- -	900
Other cakes (tons)	- -	4,200
Other oils (gallons)	- -	135,000

Partly derived from the crop of previous year.

Statistics of production and export of Indian oil-seeds in tons and value of exports in Pound Sterling from 1914-15 to 1916-17.

Name of seed		1914-15	1915-16	1916-17
Linseed	Production	397,000	476,000	520,000
	Export	321,576	192,987	394,103
	£ for export	3,502,411	1,982,782	4,759,906
Rape & Mustard	Production	1,219,200	1,102,100	1,181,200
	Export	99,463	91,391	127,822
	£ for export	1,124,119	994,354	1,970,085
Sesame	Production	551,000	482,000	493,000
	Export	46,705	13,776	83,665
	£ for export	711,885	164,170	1,083,723
Ground Nut	Production	947,000	1,058,000	1,147,000
	Export	138,322	175,443	143,794
	£ for export	1,515,608	1,668,957	1,670,076
Cotton	Production	2,170,400	1,557,800	1,708,400
	Export	207,788	95,663	39,630
	£ for export	1,004,524	445,077	203,940
Castor	Production	-	-	-
	Export	82,814	87,948	92,447
	£ for export	773,289	802,185	957,201
Mowha	Production	-	-	-
	Export	7,437	4,215	4,239
	£ for export	50,674	24,327	26,480
Copra	Production	-	-	-
	Export	31,845	15,677	26,556
	£ for export	821,923	331,859	665,058
Poppy	Production	-	-	-
	Export	6,992	6,871	5,524
	£ for export	95,610	82,012	63,085
Niger	Production	-	-	-
	Export	2,330	589	-
	£ for export	22,154	4,823	-
Tea seed	Production	-	-	-
	Export	219	137	137
	£ for export	36,442	28,660	28,376
Other sort	Production	-	-	-
	Export	1,231	280	1,931
	£ for export	11,258	2,811	17,686
Total	Production	-	-	-
	Export	946,727	691,983	920,143
	£ for export	9,669,897	6,582,017	10,772,616

No returns are available for the production of castor, mowha, poppy, copra, niger and tea seeds.

So far as quality is concerned, generally speaking Indian oil-seeds are not inferior to those produced in other countries. In quantity and variety, India's place as an oil-producing country is specially high. Hence, the best way to prevent the economic loss suffered by India in this trade will be to encourage seed-crushing and oil-recovering in India. In so doing India will benefit by retaining the profits to herself. Indian

cattle and Agriculture will benefit immensely by utilising the oil-cakes, which will be retained in India. Indian oil recovering industry should not have any danger of competition with the foreign oil recovering industries due to her cheap labour and the possibility of consumption of all the products within the country. By recovering oils from oil-seeds in India, oils of superior quality to what is obtained from abroad can

be safely assured by avoiding the unnecessary shipment of oil-seeds and oils across the seas and oceans during the course of which both the seeds and oils deteriorate.

The existing methods for the recovery of oils from the seeds in India are primitive and wasteful. Only recently modern machineries have been introduced for this purpose in some places in India. The *ghanies* are still in use all over the country. The oil-cakes obtained from *ghanies* contain from 10 percent to as high as 30 percent oils. Analyses show that mustard seed cakes contain from 10 percent to 16 percent oil, *mowha* cakes contain from 15 percent to 20 percent oil and the castor cakes contain from 20 percent to 30 percent oil. It is needless to elaborate that this means a tremendous loss. As stated before, the cakes rich in oils are neither good for feeding nor for manuring.

Now-a-days there are several new types of oil crushing machineries in use in Europe and America which are perfectly suitable for application in India, as such or with slight modifications. Such machineries are capable of reducing the losses to a minimum. The Government and particularly the Departments of Industries should take pains to introduce these up-to-date machineries in India in order to put a stop to this tremendous loss of oils caused by the use of *ghanies*. A careful calculation of the costs of these modern machineries as compared with those of *ghanies* will show that they are suitable for this country not only from the standpoint of efficiency but also from the standpoint of initial and running costs.

There are two principal processes for the recovery of oils from their seeds namely, by expression and by extraction. The modern machineries employed in the process of expression are hydraulic presses and the expellers, several types of which are in operation. By suitable adjustment and careful manipulation of the expellers, the oil content of the cakes obtained from the seeds treated in them can be reduced to less than 7%. In the extraction process, the oils contained in the seeds are extracted by means of chemical solvents such as petroleum ether, benzol, petrol, carbon-disulphide, carbon-tetrachloride, etc. Then the solvents are separated from the oils by distillation and used over again for extraction of oils from fresh seeds. The extraction processes are now-a-days so well perfected that practically

all the oils present in the seeds can be gotten out leaving in the cake hardly 1% oil. Then the oil as well as the cake can be made completely free from the solvents thus making the oil suitable for human consumption and the cake suitable for feeding the cattle. The cakes obtained in this process being practically free from oils are of superior grade as manure as well as cattle feed. Another interesting point is that both the expellers and the extraction plants are capable of recovering oils not only from the seeds but also from the oil cakes.

REFINING OF OILS

All vegetable oils and fats obtained either by expression or extraction contain free fatty acids, albuminoids, mucilage and volatile fatty acids which contribute odor and taste to the oils. The free fatty acids injure the flavor of oils, develop rancidity and thus cause rapid deterioration. The refining of oils is a chemical process by which the free fatty acids are removed and the bad colour of oils is eliminated. So refining improves the quality and appearance of oils and thus increases their keeping qualities. The removal of volatile fatty acids is effected by a process known as deodorisation of oils in which super-heated steam is passed through the oils under vacuum. This process eliminates bad odor and taste from oils. All oils to be used for human consumption should be refined and deodorised.

The process of refining consists of neutralising the free fatty acids with caustic soda. The neutralised oil is separated out and is sold to the soap maker. Now the oil is thoroughly washed free from any trace of caustic soda and then dried to free it of its water content. Next the oil is bleached to remove any colouring material. The substances used for bleaching are generally powdered carbon, Fuller's earth and some other earths. After refining the oil is deodorised with super-heated steam.

HYDROGENATION OF OILS

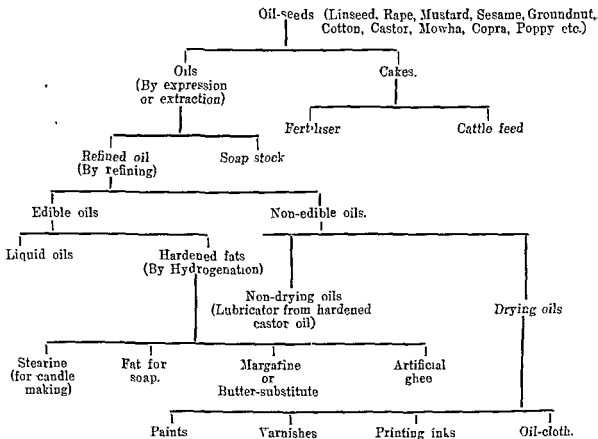
The process of hardening oils by means of hydrogenation is of recent origin. But its development in America and Europe has been extremely rapid in the last few years mainly due to the fact that by this process, liquid oils can be converted into hard fats of almost any desired degree of consistency.

The hydrogenation of oils has wonderful industrial possibilities in India. The important uses of hardened oils are in the manufacture of edible fats, soaps and lubricants. But it is quite likely that their uses will be extended to several other industries.

In India, a great bulk of population suffers from the lack of sufficient amount of fats which are so necessary for the proper growth of bodies. This need can be nicely and economically met by introducing hydro-

genated vegetable oils for edible use among the people. Ghee is extensively used in India. But its high price makes it almost impossible for the poor masses to use it. A cheap ghee substitute made from hardened vegetable oils will be in great demand in India. This will stimulate the growth of this industry in India and will indeed serve a human cause by supplying the poor millions with a wholesome and at the same time cheap edible fat.

OUTLINE OF SCHEME



General procedure for the hydrogenation of oils consists of mixing the oil with required amount of catalyser in a tank and then passing of hydrogen gas thru it until the unsaturated fatty acids are saturated. By proper regulation of hydrogen gas and catalyser, the oil can be hardened to any

degree of consistency and M. P. The greatest difficulty in developing this industry in India lies in getting a cheap supply of hydrogen. There are two commercial processes for making hydrogen namely (1) from water gas and (2) by the electrolysis of water. The first process is cheaper but the plant must

myself to the broad skeleton and try to indicate the factors that have been outstanding in the racial history of India.

But an account of Man in India requires that it should be prefaced by a few words on the fossil primates of the Siwalik Hills, by far the most important documents bearing on man's origins that have so far been discovered in India. The Siwalik Hills in the lower ranges of the Himalaya Mountains stretching for 200 miles from Hardwar to the North West contain a large mass of fossil vertebrates in geological formations ranging from the Middle Miocene up to upper Pliocene ages. In these deposits the remains of several fossil apes have been found of which the most important are the *Dryopithecus* and the *Sirapithecus*, which exhibit a distinct tendency towards the humanoid form. Without admitting the claims of Dr. Pilgrim of the Geological Survey to whom we owe this great discovery, that the *Sivapithecus* is in the direct line of human ancestry, there can be no doubt that judging from the character of its molar teeth, the *Sirapithecus* alone of all apes both extinct and living, was the nearest approach to the human form. Its exact place in the genealogical tree of Man cannot be definitely assigned until the rest of the skeleton is discovered, for our knowledge at present rests on a few fragments of the lower jaw. The great importance to Science, therefore, of further excavations in the Siwalik deposits, is evident.

While India has supplied such rich materials in pre-human if not proto-human finds, no actual remains of any of the ancient types of man have so far been discovered. This does not necessarily mean that such remains are altogether absent, it rather shows as Sir Arthur Keith* has well remarked "that they have not been patiently and systematically looked for". How far therefore India was inhabited in the early and later Stone Ages and what had been the physical character of her people we have no means of judging at present. Our knowledge of the earliest types of man in India rests solely on the skulls found at Bayana, Sialkot, Nal and Adittanalur, all of which are distinctly modern in form. The first of these, was discovered by Mr. Wolff in 1912 on the bank of the Gumbhir River at Bayana near Agra, 35 ft below the level of the bed of the river,

while building a bridge on the Bayana-Agra Railway. Though no definite date can be assigned in the absence of precise data on the constitution of the alluvium deposit in which the skull was found embedded, or associated animal bones, the great depth in which the skull was found as well as its mineralisation leaves no doubt that it is of considerable antiquity and certainly the oldest relic of man so far found in India. The Nal skull, which belongs to a later phase of the Indo-Sumerian culture was exhumed by Mr Hargreaves of the Archeological survey at Nal, about 250 miles from Quetta, is of pre-Iron age and is assumed to be not later than the second millennium B. C. Of the Sialkot cranium we have no information, except that it was found by Lieut. Hingston, now Surgeon-Naturalist, in 1912, near Sialkot 6 ft. below the level of the land and possibly representing a burial as judged from the complete nature of the skeleton which was laid on its right side. The skulls exhumed by Mr. Rea at Adittanalur in the Tinnerley district of Southern India in 1901-3 were found in large burial urns and belonging to an age not long after the introduction of Iron in Southern India. The skulls mentioned above represent the North-Western, the North Central and the Southern parts of India belonging approximately to a period ranging from several thousand B. C. up to the early centuries before Christ. A comparative study of these skulls shows that while all of them are markedly dolichocephalic, there is a wide divergence in form and configuration. In the Sialkot and Nal crania, the vault of the skull is high and rises in a uniformly rounded curvature, when the profile views of the two are superposed they show an almost exact correspondence excepting that the Sialkot cranium is smaller, due perhaps to its female sex. In the Adittanalur skulls, on the other hand the vault of the calvarium is not so high, the forehead is receding and the main growth of the brain is in an upward and backward direction. Similarly while the Nal cranium shows a fine well developed nasal bone with long oval face, the Adittanalur skulls exhibit rather broad depressed noses with prominent cheekbones. In all these matters, the latter while differing from the former show remarkable similarity to the Vedda skulls. How close is this likeness will be apparent when their lateral views are compared. The Bayana cranium again, is much smaller

* The Journal of the Anthropological Society of Bombay, 1917, p. 663.

than either, and though its vault is not quite so high, the development of the frontal region is more like that of the Sialkot-Nal type.

Its fine and prominent nose is also similar to the latter differing in both these respects from the Adittanalur type. The results of these comparative studies show therefore the existence of an uniform racial type at this period throughout North-western India, which is in marked contrast with the earliest known racial type in Southern India with strong Veddah-affinities. The presence of a third racial type in the vicinity of Agra is probably indicated with closer relationship to the former.

Since the discovery of the Mohenjo-daro site however, with Sumerian affinities there has been a lot of speculation as regards the racial type of the bearers of this unique civilisation, and several writers on the strength of the Non-Aryan character of the Sumerian language as well as the presence of a Dravidian speaking people in Southern Beluchistan not far from the Nal ruins, have not hesitated to speak of the Dravidian racial origins of these people and some indeed have gone so far as to ascribe a Dravidian origin to the entire Indian Civilisation. These statements however do not receive any support from physical anthropology and if the Adittanalur crania be of any indication regarding the somatic characters of the original Dravidian speaking people, they have no correspondence whatsoever either with the Nal racial type as shown already, or with the true Sumerian Race as judged from the brachycephalic character of the recently excavated crania from the Pre-Sargonic sites at Tell-el-Abaid and Kish. Any attempt therefore to link the Dravidian speaking people with the Indus valley or its allied civilisation in ancient Babylonia must be regarded as unauthorised. Besides the extension of such terms as "Dravidian" and "Aryan" to denote racial types, has no justification unless a definite correlation can be established between language and physical characters among these particular groups of people.

After the period represented by the Adittanalur crania we have no data and the only skeletal materials recovered from a site near Ajmere and belonging to the early centuries of the Christian era have been lost as a result of culpable neglect with which such materials were hitherto regarded in this country. Consequently we have no

means of judging the racial character of the Indian people during the early historical times excepting whatever light the present population might be supposed to throw.

One of the essential things in considering the ethnic composition of the Indian population is to bear in mind certain important features in the geography of the land. These are, first of all, the effective barrier formed by the high mountain ranges on the entire Northern, North-Western and North Eastern boundaries of India and secondly the almost equally good protection provided by the sea on the rest of the country. Any racial invasion from outside therefore, must either negotiate the sea or the Northern Mountains and neither of which was easy. Consequently the great race movements that started from Central Asia in early times never struck India with full force but were deflected westwards into Europe. The people that entered India through the mountain passes were either those that formed subsidiary bodies or those that occupied the surrounding countries and gradually pushed in into India through many centuries. Similarly Mongolian invasion from Southern China within historical times, moved southwards through Burma and the Malay Peninsula into Indonesia, only sending off branches into India. These openings and passes in the mountain ranges, together with the Southern hills and plateaus which served as protective shelters for the autochthonous races, must be considered as strategic centres and an examination of the localities in and around them, would provide us with important clues in disentangling the different strains that have gone to make up the present population of India.

Now if we begin our consideration in the Northwest and examine the country north of the Khybar pass along the entire North-Western corner from Peshawar to the Pamirs we find that the races living in these regions such as the Kaffirs of Kaffirstan, the Chitralis, the Hunza Nagyars, and the Baltis and the Dards of Northern Kashmir, present a homogeneous type with a high narrow head, prominent wellcut features and tall stature. This racial type persists in varying degrees up to Yarkand and is also dominant among the Kashmiris, the people of the Panjab and northern Rajputana and is somatically the same as that disclosed by the Sialkot-Nal crania. We have no metric data of the true Afghans but judging from

those of the Northern Pathans they appear to belong to the same race. There is one difference however and that is with regard to the complexion, for, while the tribes living in the cold temperate climate of the Northern Mountains have preserved their light complexion, the people of the Indus Valley exhibit various shades of the brown. Sir Aurel Stein describes the skin colour of some of these mountain tribes as "rosy-white" and records the presence of a considerable proportion of light-eyed people among them.



A group of Kaffirs of the Hindukush Mountains.
(North Western Indian type)

The percentage of light eyes among the Kaffirs for instance, who appear to have preserved in their mountain homes not only racial purity but also their ancient institutions in a much greater degree than others, is as high as 26 (twenty-six).

North of the Hindukush mountains around the Badakshan desert and stretching as far west as Samarkhand and Bokhara and the Taklamakan desert in the Chinese Turkistan in the east, we find among the Wakhi, the Dolan, the Kelpin, the Sarikoli and other tribes, the prevalence of another element having short round head, well-cut features with not infrequently hooked noses but somewhat shorter in stature as compared to the other type, though falling within the category of tall races. This type extends southwards along western Afghanistan and occupies the whole of Beluchistan where in the Pishman region among the Baluch and



The front and side view of a Wakhi of the
Badakshan desert
(Turko-Iranian type)

the so-called Pathan tribes of Achakzai, Tarim and Kakar, as well as the Dravidian speaking Brahui, we find it in its greatest concentration. These southern tribes have a light brown complexion but their northern kinsmen of the Badakshan and Taklamakan deserts are white, the percentage of light eyes among the Wakhis as recorded by Stein being over 40 (forty). North of the Pamirs from Kashgar through Yarkand to Khotan and Narni, the presence of a third type is discernible among the Khirgiz, the Khotanese, the Loplick, etc. This type is characterised by a round head, broad flat face and nose and epicanthic fold in the eyes. This may be regarded as the truly Mongolian type and we find its southward penetration among the Laddakis and the people of the Kulu region and eastward along the plateaus on both sides of the Himalaya mountains. In skin colour, though this type is somewhat darker as compared to the other tribes of the Taklamakan desert, it has also a large percentage of light-eyed people showing probably a considerable admixture with the previous types. Incidentally it may be remarked that a small percentage of light-eyed people is also present in the plains of Northern India and among the Chitpavan Brahmins of Bombay, but its exact proportion is not known, though in any case it cannot possibly be high.

From a consideration of the history of the North-West it appears that the second type, which has been called the Turko-Iranian type, is probably an intruding element which has gradually pushed its way in all directions, helped no doubt by the great moulding forces of Islam. That it has not as yet secured a foothold in the plains of the Panjab or Kashmir is evident from a comparison of the

Muhammadan tribes with their Hindu and Sikh neighbours in these two regions, who do not show any somatic differences. Speaking of the Mussulman population of the Western Punjab, von Eickstedt, * who is responsible for a very careful study of a large number of



Two Sikhs of the Punjab
(North Western Indian type)



Two Mussulmans of the Western Punjab
(North Western Indian type)

Punjab soldiers captured by Germany during the War, remarks—"The Mahomedans themselves are Indians in somatic respects, there is no indication of a strong dominating influence of alien races. When Pundit Harikissen Kaul assumes in the Census Report that 15% of the Mahomedan Punjabis are of foreign origin, this would appear rather too high than too low an estimate of the actual facts. The ways in which clothing and hair are worn give rise to the illusion of racial differences."

Coming next to the North-Eastern corner we find that from the great bend of the Brahmaputra river south-eastwards through the Mishmi country up to Yunnan on the Sino-Burmese frontiers and then running westwards through the Chingpo, Kachar, Mikir, Jaintia up to Garo Hills a cordon is formed by a group of tribes having in the main the same physical characters namely a rather long head with a broad flat face and nose, short stature and the

epicanthic fold in the eyes. The hair on the face and the body is very scanty and the skin-colour varies from light to dark-brown. In the south of this cordon along the valleys of the Chindwin and Irawaddy as well as the hills on the east, the predominant element is broad-headed with the usual Mongolian characteristics of the face and the eye. The former of these types, appears to have formed the substratum of the population of the Brahmaputra valley while the latter has constituted the population of Further India. Both of these are intruding elements in these regions, from the southern Chinese hills as a result of the pressure exerted by the Chinese from the North.



The front and side views of a Kachari of
the Brahmaputra Valley.

- 2 The front and side views of a Chutia of
the same locality.
(Dolichocephalic Mongolian type)

In the Southern part of India we have no evidence of any upward movement of race, but the hills and forests of Peninsular India, where the penetration of Northern tribes was never great, have preserved in complete purity a primitive racial element which at one time extended far up into the heart of India. This type possesses a long low head with a flat and very broad nose, short stature, and extremely dark complexion but without the epicanthic fold in the eye. The hair varies from wavy to curly but no authentic cases of truly woolly hair have been found. The face

* Man in India, 1923, Vol III, nos 3 & 4, p. 162.

is as a rule orthognathic, but in rare cases persons have been seen with protruding jaws. The Kadars, the Punyans, the Sholagas, the Irulas and other jungle tribes of Southern India represent this type which is akin to the prehistoric Adittanallar Race, and is also allied to the Veddahs of Ceylon,



The front and side views of a Sholaga
(Indo-Veddah type)

the Sakais of the Malay Peninsula and various tribes of Indonesia and Melanesia, and together with the Austrahans, form a large racial group which at one time occupied a large part of the southern world. In the Indian continent itself we have no evidence of a Negrito Race but judging from its presence in the Andaman Islands and Malay Peninsula, its existence at one time in the mainland of India may not have been impossible.

To sum up, mention has been made of the presence of at least five distinct types in the strategic centres of Ethnic India. We have now to determine what light they throw on the composition of the present Indian population. We have already seen, that as far as Kashmir, the Punjab and the northern Rajputana are concerned, the present population is made up of the same element as the Sialkot-Nal race. This type in all probability extends eastwards and includes the western parts of the United Provinces. But from Benares eastwards up to Behar, we find the gradual increase of a broad-headed element whose maximum concentration is found among the population of Bengal. In accounting for this brachycephalic factor, Risley supposed the influence of a Mongolian race seen on the outskirts of Bengal. We have already seen that the Mongolian tribes in the Brahmaputra valley are in the main long-headed and cannot therefore account for brachycephaly in Bengal.



Bengali ladies of Dacca
(*Brachycephalic Alpine type*)



The front view of a Bengali Kayastha Gentleman
of Eastern Bengal
(*Brachycephalic Alpine type*)

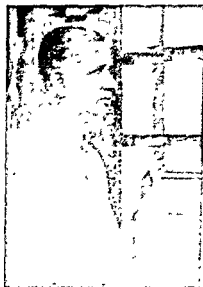
The only broad-headed Mongolian tribes are the Lepchas and the Bhutanese groups in the North and the Chakma and allied tribes on the outer fringes of the Chittagong division. An analysis of the available metric data in Bengal however shows, that the main concentration of brachycephaly is in the deltaic



Side view of the same
(Brachycephalic Alpine type)



Front view of a Bengali Kayastha gentleman of
Eastern Bengal
(Brachycephalic Alpine type)



Side view of the same
(Brachycephalic Alpine type)

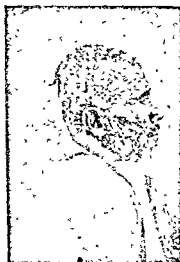
the Lepchas and kindred tribes the nose is long, but it is depressed at the root and never rises high. The other Mongolian characters such as the flatness of the face and the presence of the epicanthic fold are also absent among the Bengali brachycephals, who, in addition, possess a highly developed pilous system. The presence of this type in Bengal, cannot therefore be accounted for from the east. We have in the Western littoral of India the existence of a similar type, and the Bengali brachycephals must be linked up with them through Central India. In this connection it is interesting to note the identity of a large number of surnames among the Nagar Brahmins of Gujrat and the Kayasthas of Bengal, as shown by Mr. D R Bhandarkar*. In Bengal, this type has mixed with the Kachari-Koch elements in the north-east and the Chakma-Mog elements in Chittagong and in the Western districts with the Santali-Munda groups; but in the centre it has on the whole preserved its characteristic features though not unmixed with the long-headed North-Western type which is present only as a minor factor in Bengal. In the Western littoral on the other hand, from the Gujrat-speaking peoples of Kathiawar up to the Tulu-speaking peoples of the Carnatic Coast

*Indian Antiquary, 1911, pp. 7-37.

region with gradual decrease towards the north and the east. Besides the Bengali brachycephals are characterised by a long and prominent nasal skeleton but among



Bengali Brahmins
(North Western Indian type)



A Konkani Brahmins of the Carnatic Coast
(Brachycephalic Alpine type)

its racial miscegenation has been with the autochthonous long-headed flat-nosed non-Mongolian element. It is found in its greatest purity among the Coorgs and includes the Canarese and the Telugu-speaking people of Mysore, Bellary and Karnod districts of Madras up to longitude 78 east. Our existing knowledge does not enable us to account for the presence of this type in India, for as we have already seen, the brachycephalic element in the North-Western frontiers of India is of recent intrusion. We must, therefore, suppose an earlier migration of a broad-headed race into India and the recent discovery of a large number of human skeletons in the Indo-Sumerian sites in the Indus valley lends a great deal of probability



A group of Coorgs (Southern India)
(Brachycephalic Alpine type)



A Bedar and a Linga Baiyigar of the Bellary
and Karnod districts—Madras
(Brachycephalic Alpine type)

to this supposition but the question must await definite solution until the skeletal materials found at Mohenjo-daro are studied—a task in which the present writer in collaboration with Major R. B. Seymar Sewell, director of the Zoological Survey of India, is at present engaged.

In the Nilgiri Hills and the Malabar coast of Southern India we find the presence of an intensive element in the Todas, the Nambudri Brahmins and the Nayers who are racially allied to the people of North-Western India. We do not know the exact time of their immigration in the South but there are reasons to suppose that these peoples were fragments of a wave of North Indian tribes who penetrated early in Southern India, where they have since been "Dravidianised."



The Jodis of the Nilgiri Hills
(North-Western Indian type)



Nayar Women of Malabar
(North-Western Indian type)



The front and side views of a Nambudri
Brahmin of Southern Malabar
(North Western Indian type)

The broad conclusions mentioned above are confirmed by a detailed statistical study of the people of India, which incidentally

throws much light on the relation of Caste and Race. By means of a formula suggested by Prof. Karl Pearson it is possible to reduce a large number of metric data into a single numerical co-efficient for purposes of comparison. But as it ignores the distinctive character of individual tests, its value must be regarded as only subsidiary. The failure to understand this, has often led statisticians unacquainted with racial somatology, into grave errors and unwarranted generalisations. By comparing the co-efficiency of Racial Likeness (as it is called) of the tribes and castes of Northern India we find (1) first of all a closer relationship among the castes and tribes within definite Towns or Provinces and (2) secondly the presence of a closer bond between the Punjab and the United Provinces and to a lesser extent between U. P. and Behar than between either of them with Bengal (3) Lastly there is a closer relation between the different upper castes in each province than between them and the so-called lower castes. To this extent, therefore, it must be admitted that there is a connection between Caste and Race.

Finally a word must be said as regards the influence of environment on the physical constitution of the Indian people. Since the investigation of Boas, the question of the part played by environment in changing the headform of man has been very much under discussion. But so far as can be detected (for obvious reasons all the evidence cannot be given here) the Indian environment has not shown any tendency towards the convergence of a common headform among the people of India. Recently Mr Dudley Buxton of Oxford has tried to demonstrate that in India there is a correlation between Climate and Noseform; cold and dry climate tending to produce long narrow noses, hot and moist climate tending to produce broad thick noses,—it being even possible to predict the noseform of a particular people living in a particular locality where the climatic conditions of the latter are definitely known, according to a formula given by Mr. Buxton. Unfortunately when tested the results, calculated from Mr Buxton's formula do not agree with actual facts. Thus for instance, according to Mr. Buxton's formula the people of Southern Beluchistan should have average Nasal Index of 66.1. The seven tribes measured by the late Mr. Gupte living in the same isothermic zone have average nasal indices ranging from 59.2 to 76.7—the difference between the

calculated nasal index and that derived from measurements being in no case less than 6'4! Secondly, a little enquiry in the nasal characters of the Indian races, shows the conditions in India to be almost the reverse of what Mr. Buxton supposes them to be. For, the most palatrhine peoples in India are invariably those that have been living in the colder and comparatively drier climates of the hills, e.g., the Kanets of Lahoul, the Bhotanese of the Bhutan mountains, the Garos of Assam, the Palaungs and Was of Burma and the Kadars and other tribes of the Southern Indian hills, to name only a

few. And on the other hand it is in the hot and dry climate of the Punjab and the hot and humid climates of Bengal and Malabar that we find the most leptorhine peoples in India.

To conclude, therefore, neither in the headform nor in the shape of the nose, does the Indian climate show any noticeable influence. The differences detected are fundamental and are due to the different racial strains that have gone to make up the population of India whose history in this respect is analogous to that of the entire South-western part of Asia.

AN INDIAN COLLEGE IN SOUTHERN FRANCE

By ARTHUR GEDDES AND P. R. BHARUEHA

A new venture has been set afoot reviving the traditions of the once-great meeting-place of East and West—the historic University-town of Montpellier, on the Mediterranean—by the proposed Indian College. Already under the leadership of Prof. Patrick Geddes (who was among the few in Europe to foresee long ago the recent disaster that has overtaken Europe and the world, and whose activities in the cause of peace and of intellectual sympathy and unity we are all familiar with, specially in India) a scheme has been launched for the creating of an international University-centre, comprising a group of national colleges situated near each other, having the fullest opportunities of living their own life as individual units, yet also, in close contact with each other, living and working vigorously and usefully as members of a great group. Prof. Geddes has already made a beginning by founding a College des Ecoissais, situated on the hill-ridge just outside Montpellier. It has been in existence for nearly two years, and Scotch, English and Indian students have been in residence and working with and under him. Three of its students (two of them Indian) have within the last year presented theses and been admitted as doctors of the university of Montpellier: and other theses on India are in preparation. In this college several leading Scots (the

foremost of them being Sir Thomas Barclay, the well-known authority on International Law) have taken an active interest.

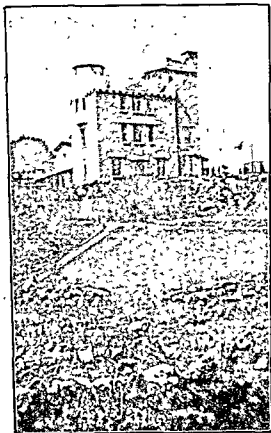
The University of Montpellier is perhaps the foremost of the provincial universities of France and comes after that of Paris in importance. It is true that

"The dazzling traditions of the Sorbonne and the special schools of erudition, research art and music congregated in Paris and the academies which centralize in the capital practically all the more fortunate genius of the nation, have overshadowed the intellectual activities of provincial France..... In fact, however, the provincial universities of France are the nursery in which much of the best work of France is done and most of it begun."

And among these "Montpellier is particularly endowed with attractions and traditions stimulating to the student's mind."*

At present the University comprises the Faculties of Letters (French, German, English, Spanish, Italian, etc.) Law, the Natural Sciences, and Medicine. This last, the School of Medicine, (which has flourished here for eight centuries or more, and often as world metropolitan), is at present one of the best in Europe. And the National School of Agriculture here is one of the greatest in

* Permission has been generously granted by Sir Thomas Barclay to quote this and many of the extracts which follow from an article by him on Montpellier in the *Times Educational Supplement* of April 24, 1926.



College des Ecopais Montpellier

the Mediterranean region. This school would be particularly useful to Indian students, both (1) because many of the conditions under which agriculture is carried on in Southern France are similar to those prevailing in India, and (2) because of the great irrigation and afforestation schemes going on in this region in connection with agriculture. There are also proceeding important experiments in *fruit-growing sericulture, etc.* The departments of Botany, Zoology, Geology, Physics and Chemistry are all very well organized.

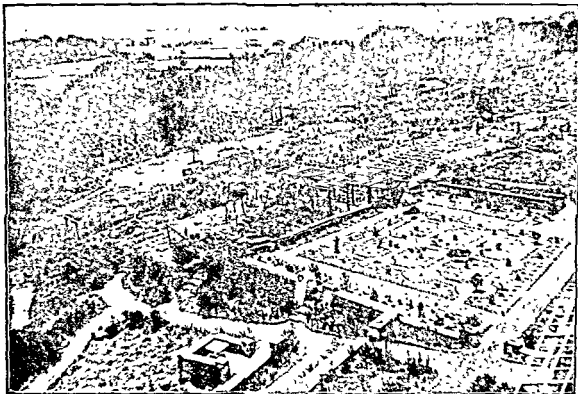
"The material equipments of Montpellier, from the famous Botanic Garden, the oldest in Western Europe, to the modern teaching and research institutes, the spacious hospitals, etc., it would be difficult to surpass."

"This fame and its fine, temperate, sunny climate attracts students from all parts of Europe and from America. This has led to the development of an excellent accessory, academic branch with well-graduated courses in the French language and literature.

These enable the foreign student rapidly to prepare himself to participate in the regular studies of the University."

Moreover, foreign students coming fresh to the university are made well-acquainted with the historic region of Southern France, rich with memories and associations, by a series of well-planned excursions conducted by a Professor. It may be added that Montpellier includes, among the facilities it offers for research, the invaluable one of allowing its students, during their academic career, to wander among the universities of France and of other countries. Thus an earnest student is encouraged to perfect himself in his special branch of study by contact with specialists elsewhere. Need we also point out that living and studying in France is cheaper than in England or elsewhere in Europe, and that therefore a European education would be within the reach of a greater number of Indian students? Also that the mild and sunny climate of Southern France would be specially suited to them? In all these respects, then, the University of Montpellier has much to offer to the Indian student. But perhaps its greatest usefulness to him will be in the direction of affording him a good introduction to truly European culture, tradition, and life. So that even a student going to other Universities of Europe would do well to spend a term or so here before proceeding elsewhere, and thus again a footing and find his bearings in Europe instead of being suddenly thrown amid totally strange surroundings, as only too often happens. The Mediterranean has been the nursery of European Culture, and France may well be called the "mere-patrie" of European tradition. It has been said that too many of Indian students who go through English Universities return home with but slight idea of Europe and European Culture. For a true contact with European Culture, and not of one alone of its nations, perhaps no country is so suited as France, on the one hand as containing splendid monuments illustrative of successive periods of European history and culture—(pre-historic, Roman, Middle Ages etc.) and on the other with its high tradition of learning and liberty, its broad tolerant outlook and its open doors to all.

And, in France, Montpellier, the ancient meeting-ground of East and West, is peculiarly fitted as its history shows to afford that much-needed introduction to European life and culture. "The first European Uni-



View of part of the garden of the College des Ecossais. All this was barren, rocky heath two years ago.

versity for general studies came into existence at Bologna, an old centre of legal learning. The second, on a broader basis of studies, was that of Paris. The third was that of Montpellier, already of medical fame surpassing that of Salerno. The importance of that of Montpellier was not a little due to the Great Fair held there, which is on the old Roman way through Gaul into Spain—Coasting vessels brought to the Fair merchandise from Spain and Italy, from the Levant and the Black Sea, so that Tartar and Greek, Jew and Arab (the latter with their pharmacy and medicine) came together at the Fair." "And it is very probable that it may have been at this Fair and from such cultured alien merchants, that there may have been purchased those precious Arabic manuscripts among which the long-lost works of Aristotle were found by Michael Scot and other translators of them into Latin, and thus recovered for Europe. "The Fair of Montpellier has long since lost its size and importance. "Out of the Fair, however, grew up its once famous Law-Faculty, and arose

the universally accepted doctrines of Private International Law."

The University has always been remarkably tolerant in religious matters, even during the days of the most embittered religious strife in France, for its predominant medical and scientific atmosphere tended to freedom.

Here the great Rabelais (one of its glories), after his revolt from his religious order, found refuge. He studied and graduated as doctor of Medicine and even taught and practised for a time—And here again in our own time was born and bred Auguste Comte, another great 'revolte', whose ideas have stirred the world from end to end. In theology, law and medicine, in science and philosophy, Montpellier has a fine record."

Some idea will now have been gained by the reader of the importance of all this for India. Professor Geddes also, the intimate friend of Sister Nivedita, of J. C. Bose, of Rabindranath Tagore, whose enthusiastic activities in the cause of Indian Renaissance as inspiring Professor of Sociology and great Town-planner, have for ever linked him up with the modern social history of India, is keenly alive to the great need for a meeting

ground which should establish contact between East and West under reasonable conditions. Hence his eagerness to see an Indian College started here, to be followed, it is to be hoped, by Chinese, Japanese, French, German and other national colleges. Therefore, the Indian students working with Professor Geddes in Montpellier have formed themselves into an initiative committee for the founding of an Indian College here on the lines of the Scots' College and invite their fellow-countrymen to follow this initiative. An appeal for funds is shortly to be launched; but in the meanwhile, they are able to invite students from India, intending to study at an European University, to come to Montpellier.

It seems to us also that as, in India, the Shantiniketan and the Bose Institute have sought the widest international contacts, so the next move is the establishment of 'homes of peace' and centres of research abroad. And a splendid opportunity for creating such a needed complement is offered

us in Professor Geddes's scheme at Montpellier. Hence, we believe, the sympathy and hearty concurrence won for the idea from Dr. Rabindranath Tagore and Sir J. C. Bose, and the moral support they have already bestowed.

For all these reasons, we believe that this scheme, if it is supported in the spirit in which it has been launched, will bring most far-reaching consequences. It should bring together in friendly companionship, yet in stimulating intercourse and even healthy intellectual rivalry, the youth of other nations to mingle with our own. Besides, here is a project worth carrying out, not only for itself at Montpellier but as a new way to advance peace and learning, and approach that harmony of ideas and ideals upon whose orderly progress and fullest diffusion the future of Civilization so substantially depends.

We address this appeal to the youth of India with the confidence and hope that her cultural history inspire

THE LAND OF THE CLOVE

By CHAMUPATI

ZANZIBAR owes its commercial importance to its production of cloves, of which it has till now practically held the monopoly. The world derives the major portion of its supply of cloves from this island and another in its neighbourhood, Pemba, which, too, forms politically a part of Zanzibar. Outside the city of Zanzibar, whichever way you turn, you find extensive groves of cloves. Some twenty thousand acres of land in Zanzibar and thirty-eight thousand in Pemba are under clove plantations. The currency notes of this island bear on them the insignia of a tree of cloves, from which the buds are being culled by means of a wooden staircase, which alone in the old days of the Arab rule could be climbed by the coolie. The branches of the tree are tender and for fear lest they should be broken and the yield of cloves be permanently reduced thereby, the law did not permit ascending the tree itself. Now-a-

days the prohibition is found infeasible, as slavery having been abolished, the elaborate process of ascending a ladder, which necessitates the employment of an excessive number of coolies, entails exorbitant expense. The caution of those good old days has been dispensed with and yet the clove business flourishes, fetching considerable income to the state and its people.

As you enter the port, your eye falls first on a grand-looking edifice on the coast, the Bet-el-Ajaib or the house of wonders. It was the palace of the late Sultan and now locates almost all Government offices. It is a three-storied building of a simple but neat design, with no attempt at elaborate beauty or variety of comfort and accommodation. You are carried from one storey to another by means of a lift. The workmanship on the doors is a relic of Arab art, of which you may find specimens here and there in the old houses of the town. The colonnade

on the exterior is imposing. It consists of iron columns of considerable height, imported more than forty years ago from Bombay. In the interior you at present meet with nothing to impress you with the palatial character of the edifice. The present Sultan is a protected prince of the British, for



A Native Shop.

whose residence a smaller house has been allocated in close vicinity of the Bet-el-Ajaib. Unlike his forefathers, he contents himself with one wife, and thus his household needs are small. Unless pointed out to you, his house has every possibility of being passed over as an ordinary building, as it bears no special emblem of being a royal residence.

In front of the Bet-el-Ajaib separating it from the sea there used formerly to be a park, on one side of which there stood a pillar, on the top of which a huge lamp of 10,000 candlepower was mounted. In the evening everyday people of the town would go out and in company with their beloved Sultan listen to the music of the native band played there, and enjoy sight of the rolling waves. The light of the lamp reflected on the waters of the sea lent to the scenery round a charm which the brilliance of the stars in the blue above might envy.

The population of Zanzibar is mainly Mohammedan, of which the descendants of the old Arab immigrants and the Khojas and Bhoras of Bombay form economically the dominant section. The natives were formerly slaves. Even today the Negro servant in the house of the Arab noble will not stand in the presence of his master. He will move in a kneeling posture, a remnant of the constant homage and humilita-

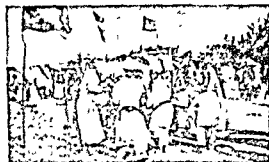
tion imposed on him in the days of slavery. The conditions have of late changed entirely. Gone undoubtedly is the former curse, but its incubus here and there lingers. Some of the owners of land, though yet they are few in number, are now-a-days Negroes. In the Zanzibar protectorate there are happily no laws restricting the legal capability to own soil, nor are as in Kenya, high and low zones of land marked out for European and Non-European ownership. The cultivation of coffee, too, is no European monopoly. In the eyes of law all the subjects of the Sultan are equal. The cultural condition of the Negroes—I am judging by the occidental standard, is, as a consequence, far superior to that in Kenya Colony. Here you nowhere meet with naked natives. Men and women are both decently clad. They are said, in fact, to spend more on their dress than on other necessities of life. This is an evil that comes in the train of western culture, and what the Negroes want most today is a life of thrift and economy. The neatness kept in the front of their houses is a model which their Indian and Arab fellow citizens may copy, though the interior I am



Clove picking in Arab Twils.

told, is damp, which seems to be one of the potent causes of the heavy rate of mortality among them. One feature of their social etiquette, introduced presumably by their contact with the Arabs, is specially worth noting. Except on ceremonial occasions, when admission to the house is unrestricted,

they always keep one of the shutters of their doors closed. Every man, desirous of gaining entry, even if he be an inmate of the house or a close relative, has to stand before the closed shutter and say "Hodi", asking permission to go in.



Swahili Dance, Zanzibar

When you hear the beating of a drum in the native quarter of the town, be sure of a dance being performed. They call it Ngoma. Sometimes only males partake in it, sometimes only females while at other times it is a mixed performance. I was present at a Ngoma one evening. Some of the women had painted their whole faces white, while others had simply dotted them in that colour. A majority wore on their heads huge crowns of feathers of different birds. They stood in a circle with their faces turned inside. Their movements were graceful and regular, and they sang a native tune with which they clapped their hands in time as they went round and round. One of the women had taken on her back a companion of hers, who, not to be recognised, had veiled her face. Some of the performers were gaudily dressed, though the general appearance which the assemblage, including both dancers and spectators, made was one of scrupulous neatness. Reminiscences of a naked dance by cannibals of ancient times are preserved only in pictures. How these scenes could be photographed is a mystery. The cannibals of Zanzibar had perhaps been already made docile and only stealthily, to satisfy habit, caught opportunities of killing and eating men.

Even today the place is shown where in ancient days there used to be the slave market. It was later replaced by 'The Place of Execution', where men sentenced by the order of the Sultan to capital punishment were taken out to meet their doom. Today

on the same site stands the Arya Samaj. What an entire reversal of things and their purposes! Where one day sons and daughters of men were sold away as beasts, and during the process subjected to unspeakable raillery and violence, today girls of a humanitarian community receive their daily education in religion of which reverence of man is an indispensable part. A free reading room opens there in the evening, while every week men pray to God for light and life.

Slavery has been abolished in other parts of Africa too. But the Negro there does not enjoy that measure of liberty of thought and action which has come to him as his God-given right in Zanzibar. In Kenya, for instance, every native, even though he be educated, and be holding an office—clerical of course—in Government employ, has to wear a badge, called *Kipande*, and invariably hold with him a registration certificate which he has to get signed, when resigning service with a former master. If he flies away without permission, a report at the Police station will fetch him back. The Zanzibar Negro is a free man. He may go where he wishes. He has, as a result, developed higher culture—western as I said—and far more civilised ways of life than his neighbour in Kenya. The culture has touched only his exterior. It is modern, and cannot, of its nature, go deep. In the Zanzibar Protectorate there is no settler problem—no caucus of landlords presiding invisibly over the destinies of other people. The land, fortunately, does not suit the settler from cool Europe.

Indians are, in the main, traders. They, in fact, practically control the commerce of the island. From the days of the Arab Sultans, the Government has been free from religious bias. A bull is sacrificed every month as a traditional religious rite of the Sultan's house, but that is entirely the ruler's personal affair. The Hindus know the hour at which the sacrifice is offered, and deliberately avoid passing the post on the sea-coast, at which the animal is slaughtered. Formerly, when no Hindoo brought his family from India fearing lest he should expose himself to danger from unruly Arabs and Swahilis, the Sultan made insistent solicitations to his Hindu subjects to settle in his dominions permanently with their kith and kin. And when an artisan did bring his wife and children to Zanzibar, the Sultan went out in person to receive them at

the coast and made the Hindoo lady his sister, presenting to her, as a token of fraternal love, a sum of Rs. 500. The relations between the communities have always been extremely friendly and cordial. Never was an effort made to convert a Hindu to Islam. That the rulers have always avoided giving a religious tinge to their administration is evident from the absence of any big mosque or mausoleum in the whole island. Ruins of an old mosque are met with in an out of the way village, possessing, however, no architectural interest which is generally a concomitant of religious zeal. Bigotry especially seeks to impress a subject community with the administrative and economic supremacy of the ruler's religion, which, at the hands of a theocratic government, invariably finds expression, among other things, in architectural grandeur. In Zanzibar Islam appears to have of purpose avoided making its devotional monuments an eye-sore to the Non-muslim.

A remnant of the Portuguese rule which lasted for a short term in Zanzibar is the Catholic Church, attended now-a-days by the Goan community who constitute a considerable portion of the clerical population. Towers are visible of a former fort, a relic of Arab warfare, which the present Government is utilising for the purposes of a Railway Workshop.

Zanzibar is a town of narrow lanes. There is a busy traffic of motorcars, as in other African towns, but these cannot penetrate the interior of the city. In some places two bicycles coming from opposite directions find it hard to cross each other. Yet cleanliness of the town is all that could be desired. The roads are macadamised, and on both sides of them there stand trees yielding cool and pleasant shade. As you pass along, the verdure that extends for miles affords a natural feast to the eyes, which is at the time highly enjoyable and is later a perennial joy of solitary meditative hours.

The administration is in the hands of European officers, at whose head is Mr. A. C. Hollis—the Resident. He takes intellectual interest in the life of the Negro tribes, on which he has already written two books, *The Nandi* and *The Masai*. The attitude of the administrative authorities towards the natives is one of broadminded sympathy. I am making of course, a comparison with neighbouring territories. Signs of a silent though slow upheaval of the Negro are

discernible, but the process to be effective and bear tangible fruit in an early future requires a mighty push. Industry and economy are the two desiderata in the life of the Negro, for the development of which none appears to be over-anxious. Things should not be left to take their own course. The Indian is satisfied that on all questions affecting his welfare his opinion is asked, and when given carries weight. He looks only to his trade, not to acquisition of power



Native village, Zanzibar.

in administration. Fortunately, there are no evidences of his interests clashing at present with those of the Negro. All Arabs and most Indians have adopted Zanzibar as their home. They and the natives are economically interdependent. The day may come when foreigners may be fused politically and socially among the children of the soil, the Hindu and the Arab cultures enriching the culture of the Negro, who today stands so much in need of intellectual enlightenment. That would surely be a happy day, but there are no conscious attempts being made to bring that day nearer. It pains me to think that *the Indian during the centuries of his stay* in the midst of the Negroes, while he has exploited their labour to the full, has done nothing to raise them culturally. Brown usurper! In Zanzibar the forces of opposition to such a movement appear to be the weakest, and if the Arya Samaj, which alone of the Indian churches at present working here can take up the job, were to include this among its manifold activities, it would earn lasting gratitude of humanity. The scheme to open a night school for the natives has been adopted, which, though a small beginning, may some day bear rich fruit. Who knows what lies in the lap of the future? Ours is to wish well and to work well

REVIEWS AND NOTICES OF BOOKS

[Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Punjabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

FRENCH

LE CANON BOUDDHIQUE EN CHINE.—LES TRADUCTIONS ET LES TRADUCTIONS. VOL. I. par Prabodh Chandra Bagchi.—Sir Rashbehari Ghosh, Travelling Fellow (1922-25) and Lecturer, the University of Calcutta.

The book is a big work of over 500 pages and is only the first volume—the second being soon promised. This publication, with another one entitled the "Deux Lexiques Sanskrit Chinois"—*Fan Yu tsu ming de Li-yen et Fan Yu ts'ien tseu wen de Yi tsing* constituted the two theses for the degree of Docteur es lettres of the University of Paris.

The critical study of Buddhist literature and religion in China is still in its infancy. The days of Edkins and Samuel Beal are long past. The catalogue of Chinese Tripitaka of Dr. Bunyiu Nanjo published in 1883, has become classical. His work based on the imperial edition of the Ming dynasty mentions only texts contained in that collection. A new edition of the Tripitaka published in Tokyo (1882-1885) and the supplementary edition of Kyoto as well as the different archeological missions in Central Asia have brought to light new texts missing from the Ming collection.

Since the publication of the catalogue of Nanjo critical study of the Chinese Tripitaka is being systematically pursued and the pioneers in this field have been Sylvain Levi, Edward Chavannes, Paul Pelliot, Henri Maspero and others. It is due to the fruitful researches of these scholars that we possess a solid basis for the study of the Chinese Tripitaka—indispensable for the study of the Buddhist literature in its entirety.

Dr. Bagchi, trained in this famous school of Sylvain Levi, to whom he rightly dedicates the work, has now removed a long felt and ever increasing want by his memorable publication. The first volume of his work contains an elaborate introduction on the history of Buddhism in China (2 B.C.—600 A.D.) and a critical study of the Chinese sources for the study of the Chinese Tripitaka. The main work covering a period of about 600 years (till the advent of the Sonei dynasty) is divided in two well-defined parts—the first contains a history of the literature translated in the Northern churches of China and the second of that of the Southern Churches. It is the most up to date and exhaustive collection of materials on the history of the translators and translations of the Buddhist canon.

Dr. Bagchi traces chronologically and historically—the arrival of Indian and other foreign monks to China, gives detailed and critical biographical notices on these Buddhist missionaries, discards or accepts the most up-to-date information on them after a thorough examination of the evidence and establishes his thesis everytime with a dispassionate judgment. All his principal sources are in Chinese and Dr. Bagchi handles them with perfect ease. A rare achievement for an Indian scholar.

Thus M. Bagchi lays the solid foundation of further critical study on this vast subject and workers will henceforth be able to rely on his work with perfect safety. To conclude in the words of his examiners—Sylvain Levi, Paul Pelliot and Henri Maspero—C'est une oeuvre qui restera! —"it is a work which will remain"

1. *LE RASA (ESSAI SUR L'ESTHÉTIQUE INDIENNE—Essay on Indian Aesthetics)* Par Subodh Chandra Mukerjee Paris, Librairie Félix Alcan, 1926: pp. 144 128

2. *THE NATYASAstra OF BHARATA, CH. VI (Rasadhyaayah On the Sentiments)* edited, with an English translation and the text of the Abhinavabharati (a commentary), by Subodhchandra Mukerjee Sastri (Calcutta, 1926).

These two publications together constitute the thesis upon which the Paris University has awarded to Mr. Subodhchandra Mukerjee the degree of a Doctor in the Faculty of Letters; chapter VI of the Natyasastra, as explained by the commentator Abhinavagupta being the point d'appui for the discussion contained in the essay, *Le Rasa*. The word "essay" is apt to remind us, Indian readers, of our undergraduate days, because there is, in our country, no tradition, as there is in France, of "men of letters" devoting themselves to writing essays. In France essay-writing is cultivated as a fine art. The word "essay" (*essai*) is connected with the verb *essayer* (Fr. "to attempt") A scrupulous delineation of details is thus no proper function of an essay which will give, broadly and boldly, the mere outlines of a pleasing picture. It may be said at once that Dr. Mukerjee's essay meets this requirement.

The subject of Rasa or Sentiment had not heretofore been systematically treated from a definite standpoint. M. Regnaud, it is true, dealt with it in his *La Rhétorique Sanskrit* as early as 1884, but he did not, as our author says in his preface, seek to trace the history of the Rasa-theory, nor did he attempt to discover its psychological bases, or the connexion of Hindu

Aesthetic with Hindu Philosophy. Dr. Mukerjee claims that the results of modern experimental psychology confirm the ancient Hindu classification of Sentiments under three fundamental categories. Dr. S. K. De's treatise, *A History of Sanskrit Poetics*, is full of facts and the most valuable part of Dr. De's contribution, namely, his datings of the various ancient and mediaeval writers on *alamkara* (Rhetoric), have been willingly utilized by Dr. Mukerjee.

There is, in the work, a marked sense of restraint. The writer shows himself, without the slightest appearance of pedantry, as a man of cosmopolitan culture, equally at home in Sanskrit and in French. His French is facile, elegant and dignified. Nor is he in doubt as to the value of mechanical aids calculated to facilitate an intelligent use of the commentary in elucidating the text: for he gives marginal cross-references throughout, and, by a process of underlining, indicates the successive steps in Abhinava's interpretation. The variant readings in the different manuscripts are duly noted, concurrently with the text. We have here but a part of the *Natya-sastra* which has an encyclopaedic character. It is to be hoped that the new manuscript-materials utilized by Dr. Mukerjee will be taken advantage of in a complete edition of this, the greatest treatise on Hindu Dramaturgy.

Le Rasa has, we note, been published by Felix Alcan the premier publisher of philosophical works in France. That gives to Dr. Mukerjee's essay a stamp of recognition as a contribution to Philosophy. It is a pity that the Calcutta University could not manage to retain the services of this gifted man, although it has been running a Post-Graduate Department of Ancient Indian History and Culture. An irony of Fate which plays with our country very strange tricks makes Dr. Subhodh-chandra Mukerjee, Sastri, Assistant Accountant-General in the Finance Department of the Government of India.

FRANÇOIS

ENGLISH

ECONOMIC DEVELOPMENT. or Snap-shots of World Movements in Commerce, Economic Legislation, Industrialism and Technical Education: By Prof. Benoy Kumar Sarkar, M.A. Pp. 428, price Rs. 8. B. G. Paul & Co. Publishers, Madras, 1926.

The volume under review presents a series of kaleidoscopic pictures, representing the different aspects of modern European economic life—the result of the author's journalistic enterprise during many years of self-imposed exile in Europe. There are altogether forty-six Chapters, some of which reach the high-water-mark of excellence, while others do not rise above the level of the ordinary newspaper article. There are also chapters which are little more than bare catalogues of the facts such as can be gleaned from any good year-book. The last remark is especially applicable to chapters dealing with the present economic situation in Czechoslovakia, Yugoslavia, Hungary, Roumania, Bulgaria and Turkey. Here we seem to miss that first-hand knowledge and personal touch which make the author's analysis of the economic situation of the countries of Western Europe in many places so masterly and convincing. The

Chapters—and their number is legion—dealing with the technical, industrial, commercial and agricultural institutions of Germany take up a disproportionately large space in the book and give the impression of having been copied *verbatim* from University Calendars and similar academic publications. As the author himself remarks: "Germany is a veritable jungle of industrial, professional and other institutions" and to proceed to describe their course's of studies in detail, as the author attempts to do, is to put too great a strain upon the reader's patience, who does not expect this sort of purely mechanical work from a scholar of Mr. Sarkar's ability and standing.

The best chapters in the book are Chapter VIII, "Denmark's Example in Land Reform"; Chapter XIII, "Italy's War-Budget against Malaria"; Chapter XV, "Germany from Within"; Chapter XX, "Methodology of Research in Economics"; Chapter XXXIII, "The Transition of Italy to an Industrial State"; Chapter XXXVI, "The Economic Rejuvenation of France"; Chapter XL, "Six years of Allied Economic Policy" and Chapter XLVI, "A Scheme of Economic Development for Young India."

In the chapter on "Germany from Within," the author describes how Germany is straining every nerve to recoup her war-losses in coal, iron and industries, by electrification on a large scale, by the importation of iron ore from Spain and Sweden, and by the creation of a new industrial area in the very heart of the country to take the place of the Rhineland, whose situation close to the French and Belgian frontiers may be a source of weakness and danger in time of war. "Industrial Germany," says Mr. Sarkar, "cannot be crushed by temporary political and military misfortunes. The tenacity and strenuousness of the German people have been constantly at work.... The beginnings of another Rhineland have already been laid in the very heart of Germanic territories." The city of Merseburg, the centre of industrial activities in this region, possessed at the beginning of 1923, as many as 5800 factories, with 160,000 workers. These new industrial activities have not made Germany always the pioneer in the field of 'socialistic' legislation for the welfare of the workers, slacken her energies in this direction. Consequently, there was little unemployment and discontent.

By the Treaty of Versailles as is well known, Germany lost nearly 75% of her iron ore deposits and 25% of her coal. As a consequence she has today relatively much more coal than iron; while France, which has acquired the vast iron deposits of Lorraine from Germany, has no coal to work them. This fact is responsible for the French occupation of the Ruhr—rich in anthracite coal—which even wrung a wild protest from France's ally, England. But since this occupation cannot in the very nature of things, be permanent, French industrialists are already looking about for an industrial entente with Germany, which will enable them to obtain sufficient supplies of good coal for the development of the Lorraine iron industry. By such an entente Germany will also obtain sufficient iron ore to restore her iron and steel industry to its prewar flourishing condition. It will be interesting to observe if, and to what extent, political hostility between the two peoples can retard the growth of this economic entente.

That a currency depreciated in terms of foreign money, when un-accompanied by a proportionate

rise in internal prices, may be sometimes highly advantageous to a country's industries, has been hitherto considered to be one of the few paradoxes of pure economic theory. It was, however, left to Germany to put the theory to practical application and derive substantial benefit therefrom. "The depreciation of currency in terms of foreign money has to a tremendous extent been a god-send in Germany's economic life since 1919. In her first place, every foreigner who had bought marks with his 'good' money has been compelled virtually to make a free gift of it to the German government owing to the unspeakable fall of the German currency. Secondly, it has enabled the Germans not only to exclude undesirable foreign goods from their home-land, but also to re-enter the world-market from which they were politically barred."

In the chapter on "Methodology of Research in Economics", Mr. Sarkar appeals to Indian economists to shake off their narrow political pre-possessions in dealing with economic questions and to study world-movements in agriculture, commerce and industry for the acquirement of a true perspective and for helpful suggestions for the solution of their own problems. Incidentally, he regrets the tendency among Young Indian aspirants to choose the doctor's degree in foreign Universities to choose wherever possible Indian subjects for their theses. By doing so they gain their degrees rather cheaply and return to India "philosophically and technically and hardly wiser" than when they left.

In the last chapter of the book (the forty-sixth), Mr. Sarkar formulates "A Scheme of Economic Development for Young India". Though the book is advertised as a "Hand-book of Applied Economics" there are many features of this scheme which would be difficult, if not actually impossible, to apply in practice. Mr. Sarkar is an advocate of the extensive use of foreign capital for the industrial regeneration of India—on the principle that half a loaf is better than no bread. But many of the safeguards he proposes against the abuses of foreign capital have been found by the External Capital Committee of the Indian Legislature to be chimerical or impracticable.

The bibliography gives a list of the latest German, French and Italian works on the subjects dealt with. The book abounds in typographical errors of every kind.

ECONOMISTS.

TOWN PLANNING IN ANCIENT INDIA By Binode Behari Dutt, M.A., B. L. Published by Thacker Spink and Co. (1925), Pp. XXXI—397. Price Rs. 7-8.

In this age of rural and civil reconstruction a systematic book on "Town Planning in Ancient India" would surely be welcomed by our people. Inspired by Prof. Patrick Geddes Mr. Dutt took to this line of research and has produced a work of capital importance. He has handled with scholarly intuition the authoritative texts of the *Arthashastra*, *Nitisastra* and the *Silpasashtra* in tracing the origin and growth of Indian cities. The sources tapped by the author is mainly of the classical Sanskrit strata. We would recommend the writer to expand his area of investigation by making an exhaustive analysis of the data scattered unnoticed amongst the *vedic* (Samhita-Brahmana) and the *Jaina-Buddhist* texts. That would surely enhance the

value of his work. Another way of enriching our knowledge would be to analyse the vernacular texts in order to bring out the morphology of the town planning of mediæval India just as Mr. Venkatarama Iyer did in his "Townplanning" in Ancient Deccan. However, Mr. Dutt's first study is very promising and we recommend the book strongly to Indian readers.

HINDU THEORIES OF PUNISHMENT By J. N. C. Ganguly M. A. Darsana-Sastra.

In this short yet scholarly paper Mr. Ganguly has analysed the Hindu concept of Punishment. The line of inquiry is highly suggestive covering as it does, the different departments of the body politic, ethical and religious, juridical and political. The very word *danda* and the nuance the shades of wearing playing round it, seem to indicate that the Hindus had tried to summarise a long and complicated chapter of their sociological experience in that category of punishment. Mr. Ganguly refutes very ably the charge of Mill against the Hindus "as a people more disposed to shelter the criminal than to apprehend him." Fortunately, we have made some progress in our intensive study of Indian social history since the age of party generalisations reflected from the pages of Macaulay, Mill and Maine. We wish Mr. Ganguly would give us more of such intensive studies into the ethico-ecclial life of the Hindus.

K

KANARESE

BHARATEYAKA ITIHASA By Sri. Narayan-sharma. Published by Sri. S. S. Desai, M. A., Secretary, National Education Society, Dharmar. Pages 333. Price Rs. 2-8-0.

This is one more good book added to our modern Kanarese literature. We are indebted to the National Educational Society, Dharmar under whose aegis the author has been able to publish his work. The book deals succinctly with the ancient history of India, from the Vedic times to 800 A. D., the glorious period of the Aryans. The author has struggled to disentangle events of permanent interest from the skein of countless and half-learned details that find their place in the history of those times. He has tried to give a good setting, in this way to the cultural and the national sides of Indian History.

The book does not pretend to be a research work nor can it claim to have ransacked all the available library on the topics it tries to deal with. The author has selected and compiled information in his modest way from his modest bibliography. In his favor of national pride he has disbelieved all the existing literature on the home of the Aryans and the creation of the Vaishya Caste and has dogmatically asserted that the Punjab was their original home and Vaishyas were an accretion in the Aryan society following implicitly the hypotheses of A. C. Das in his *Rig Vedic India*. It seems again that his national pride is extinguished when he tacitly believes Pallavas to be foreigners converted to Hinduism.

While giving precedence to the cultural aspect of the history the author has not neglected to narrate other events of importance. But the narration

lacks cohesion, no doubt, due to insufficient records but mainly to the meagre number of source-books available to him. The author plays the orator occasionally and his rhetoric steals away from the book much of the serenity of a historical work. A less-impassioned and less-ornate style would have been more appropriate and acceptable. In other ways too there is much room for improvement.

The set-up of the book is very alluring. Though the printers give us "tamras" where the author intended to give "Tapas" at rare places the printing of the book has been exquisite and leaves very little to desire.

The book is, to say the least of it, very valuable to the general Kanarese reader and indispensable to Kanarese student wishing to know something at least of his forebears. But however for all its worth, the price of the book is a little prohibitive.

A. S. HARNHALL.

MARATHI

MAYUR KAVYA VIVRITANA OR A DISSERTATION ON THE POETRY OF THE POET MAYUR (MOROPANT): By Prof S. N. Bhatnagar of the Elphinstone College, Bombay. Published by himself. Pages 397. Price not mentioned.

Acquaintance with English poetry has made a certain section of Marathi scholars, though a small one, doubt whether old and Marathi poet like Eknath, Moropant etc., were really gifted with any poetic genius at all. The late Principal W. B. Patwardhara of the Fergusson College had in one of his books made some very astounding statements in denunciation of Moropant as a poet of merit. Prof. Bhatnagar has in the work under notice disproved all the statements, but in doing so he has made certain contradictory assertions. Moropant's poetry is overloaded. Prof. Bhatnagar seems to be in favour of the Sanskritisation of Marathi Language, as he has plainly said that Marathi Language has thereby ruined grace and gravity. He evidently forgets that the over-sanskritisation in Moropant's poetry has restricted the field of his readers and done not a little harm to the popularity of his poetry. The discussions on the various points raised in connection with Moropant's poetry are exhaustive fairly balanced and conclusive and the author deserves to be congratulated on his scholarly production.

V. G. AITK.

HINDI.

DAKSHIN AFRIKA KA SATYAGRAHA. Translated by Bal Nath Jagannath Moyde. Published by the Sasta-Sahitya Prakashak-mandal, Ameer. Pp. 272.

The account of the Passive Resistance in South Africa written by Mahatma Gandhi of which this is a translation reads like a romance. The awful tales of the 'girmittias', as the name of the indentured labourers was coined from the English word 'agreement', give the clue how the peace-loving Indian labourers were turned into civil fighters under the guidance of the Mahatma himself. The hunt of the evils of western industrialism and

British imperialism in South Africa had to be borne by the Indians, so this story of Greater India will interest the home-keeping Indians. The silver lining in the dark cloud of Indian disaster is that a number of noble-hearted Englishmen and women took up and fought for the cause of the Indians.

This book is very nicely printed.

PERTVA-SANGRAHA. Compiled by Lakshmi Kanta Tripathi. Published by the Ganapathi-Pustakmala Office, Lucknow. 1925 Pp. 312.

The poetical compositions of the late Rai Deviprasad, 'Purna', are published in a book-form. The long introduction fully discussed the merits of the writer who principally wrote on contemporary topics.

SRIMATI SARGINI NAIDU. By Ramchandra Tandon, B.A. I.L.B. The Ram-Bhawan, Fairabad 1925. Pp. 56.

This short life-sketch gives the poetical and political activities of the celebrated daughter of Bengal.

SAIKSHIPTA SARIR-VIJAN—Pp. 94.

SAKSHIPTA SWASTHA-RAKSHA—Pp. 101.

These two handbooks are written by Srimati Hemantakumari Bhattacharyya, a Bengali lady. The former is a general description of the human body, and the latter is on hygiene.

KHEL—By Ramasankar Sarena. Published by Ramvaran Singh, Munshi Haraprasad Press, Lucknow. 1925 Pp. 272.

Various kinds of indoor and out-door games, and sports are described. The illustrations are not up to the requirements of juvenile game-lovers.

DURGAVATI. By Mr. Badrinath Bhattacharya, B.A. Hindi Lecturer, Lucknow University. Published by the Ganapathi-Pustakmala Office, Lucknow. 1925. Pp. 139.

A historical drama dealing with the military activities of Durgavati the Rani of Garh-Mandla who fought with the Emperor of Delhi. There are several coloured illustrations.

HANVS BAC

GUJARATI

GENE NO VAN. By Bhikhabhai Parshottam Vyas. Printed at the Vasant Printing Press, Ahmedabad. Cloth bound. Pp. 176. Price Rs. 2-0-0. 1926.

The title of the book means a Bridegroom of the Pocket (Purse) i. e., one purchased with money. It is a play based on Dwijendra Lal Roy's "Banga-nari's" Hindi version. The evil of "Dehej" existing in Bengal has its counterpart in other parts of India and Gujarat is no exception to it: this is not the first book of its kind in Gujarat, as the evil has been tackled by others too. All the same, its pernicious effect requires to be always kept before one's mind and hence this play, written in simple language and attractive style, will be read with pleasure by many.

AN INTRODUCTORY MANUAL OF INDIAN ADMINISTRATION: By Pandya and Trivedi. Printed at the

Saraswati Printing Press, Umreth. Paper Cover. Pp. 172. Price Rs. 0-8-0. 1926.

Many works exist in English giving the outlines of our present system of administration. There was no such book in Gujarati and though written obviously for the use of candidates preparing for the University School Leaving or Matriculation Examination, it is likely to prove of use to others also. It is well-written.

RAGHUVAMSHI RATNAKAR ON IDEAL HISTORY : *By Dayaram Khatau Gangadhar. Printed at the Joshi Art Printing Works, Bombay. Cloth bound. Pp 509. Price (unpublished) 1926. With 27 coloured plates.*

The Lohanas are a very important and consider-

able community on this side of India. They claim descent from Lava, one of the two sons of Rama.

Prize essays and other books have been written in Gujarati to fit their descent exactly. This book is a sort of *ollapodrida*, where the writer has gone to the different mythologies and Puranas and other religious works to prove his part about descent from Lava, and incidentally to controvert several statements of two previous writers on the subject, Ganatra and Varma. The controversy, however, still remains, about their origin,—whether they are descendants of Raghu (Raghu-ramshi) or Banvadhas (those whose hands are cut off). The community will surely feel greatly interested in this work.

K. M. J.

INDIAN PERIODICALS

Snake-Bite Cures

A writer in *The Himalayan Times* gives us two remedies for snake bite. They are as follows:

The common cure in Ceylon for the bite of venomous snakes is, one or two cupfuls of plantain tree juice. The core of one or two plantain trees is pressed out and given to the victim to drink. The taste is not pleasant, but the cure in 91 per cent of cases is said to be certain, if not given too late. It is also remarkable that snakes will not bite into plantain trees, and with the exception of the green snake, they are seldom to be found among plantain trees.

A hard black cake forms at the bottom of the "ganga" smoker's pipe, similar to the cake formed in a tobacco pipe. The cake is rubbed on a stone with water and the resulting dark brown fluid injected into the body. The treatment is simple and does not require a hypodermic syringe. An incision is made above the wound to find red blood and into this the dark brown fluid is rubbed. Sometimes four or five small incisions have to be made hither and further from the wound until red blood is found, the longer the time between the bite and the incision the further away from the wound the red blood will be found.

Journalism in India

Patrick Lovett the veteran journalist publishes in *The Calcutta Review* the second instalment of his *Adhar Chandra Mukherjee* lectures: In the course of it he refers to the peculiar position of the British journalist in India. He says:—

The British editor in India cannot become a favourite with officialdom unless he supports the

Government through thick and thin. His motto must be "The Government right or wrong;" on the other hand although he be the most egregious whole-hogger he cannot hope for a place in the Councils of the nation. An Indian editor can legitimately aspire to membership of the Viceroy's Council or to the ministry, in a local Government not so the Britisher. The reason why I cannot tell but the fact remains. Nay the invidious distinction goes further. Indian journalists have been nominated by the Government of India to the Council of State, and the Legislative Assembly but British journalists look in vain for similar preferment. "The Statesman," it is true, has recently provided from its staff two legislators, one imperial, one provincial, but, both were elected by the European constituency of Calcutta, not nominated by the Government. The limit of official appreciation of the British journalist is a seat in a municipal Corporation. He is good enough as a bumble, but as a mugwump—bah! Yet such is the unreasoning and dog-like fidelity of the British Press in India to-day that it shows no resentment but carries on the good work to which it has put its hand, namely hot refutation of administrative abuses.

It is no doubt due to the working of the law of demand and supply that British supporters of the government are neglected in India. The Indian journalist with a "doglike fidelity" to the bureaucracy is so rare that he naturally commands a higher price.

Next the author refers to the decline in members of British owned and run papers in India. This is due, says the author, to the fact that.

In politics the British daily papers have come to represent one stereotyped view, so that more than one of them in any centre is an expensive

superfluity. The conditions of the Indian Press are markedly different. Politics and religion are so mixed that points of view are numerous and likewise the instruments of propaganda. Indian papers are not all self-supporting, but that in most cases is a secondary consideration with their owners. On the other hand, no British individual or company would dream of running a paper which was a perpetual tax on the purse. It may seem a rash thing for me to say, but it is my considered opinion that with the evolution of representative government, which cannot be checked in India any more than in other parts of the Empire, the influence of the Indian Press in politics and administration will increase at the expense of the British Press. The future is for the Indian journalist, his training is therefore a paramount question which the universities of India will have to tackle in earnest. English is not only the common language of your intelligentsia—I might without exaggeration call it their mother tongue—it is also the common bond of Indian nationality. Without any intention to belittle the value of the vernacular press which caters for the commonality, it seems to me self-evident that Indian journalism which employs the English language as its vehicle of expression will be the journalism that will count while home rule is being sought for and when home rule has been won.

We think Mr. Patrick Lovett is quite right in his forecast.

Lord Sinha on National Education

An interviewer of the *Bihar and Orissa Co-operative Federation Gazette* met Lord Sinha some time ago. He publishes an account of his interview in that journal. What Lord Sinha said on the ideals of national education deserves our attention. The interviewer tells us:

On the question of University education, he said that he would be prepared to admit that our objective against the University education is the right point of attack, but the method adopted was crude and ineffective, and to back such an attack with national schools which are but bad imitations of the types introduced by the University was but to court failure.

He said thousands of young men are wanted not with the hall-mark of any University but as village Gurus trained in agriculture, hygiene and sanitation with general knowledge of history, geography, mathematics and his own vernacular who would carry the torch light of elementary education to every household in the country.

In support of the theory now advocated by him he said that the knowledge of mathematics through Shubhankari which he acquired in his village Pathshala had always been more than enough for him in the discharge of the most onerous duties in high public services which fell on him and not an iota more than the knowledge he acquired at Pathshala in mathematics was necessary for going through even the most

complicated accounts he had to deal with in many important cases in the High Court.

His Lordship further intimated to my infinite delight that khatikas, Jattras, readings from Ramayan and Mahabharat should supplement the education in village schools.

That would suffice for spread of useful education and national culture, and would be the real solution of the problem of mass education and not the cry for compulsory education, he expressed with an earnestness which is all his own.

He intimated that even at the risk of being misunderstood, he had been advising all his near relatives some of whom are dependent on him not to go in for the University education but to be village workers.

Preservation of Tropical Fruits by Cold Storage

India produces enormous quantities of fruits of various kinds. Leaving aside the question of exportation under cold storage, the problem of supplying the internal markets with good fruits in sufficient quantities will be largely solved if a cheap and efficient method could be found to store fruits at a given temperature for some time. In connection with this the following paragraphs contributed to the *Agricultural Journal of India* by G. S. Cheeneea and S R Gaudhi will be found interesting.

The use of cold storage as a means of preserving fruit and vegetables is known in most parts of the world, but it has, except in the case of bananas, not been applied extensively for the preservation of the usual tropical fruits, and particularly of the mango. And yet there are few cases in which, if applicable at all, it would be of great value. Many of the tropical fruits, and again particularly the mango, become ripe in a very restricted period, and a period when there is a glut in the market and a correspondingly low price, is rapidly followed each year by a time when there are no fruits to get and the price is very high.

Though much information is available as to the conditions under which semi-tropical fruits can best be kept in cold storage, yet few data are available in connection with the fruits dealt with in the present paper. As regards the mango one authority states that he was able to preserve the fruit for 2nd days at 31° to 40° F., and another reports that experiments in shipping mangoes from Australia at a temperature of 35 F., were satisfactory.

The experiments recorded in the present paper were made at the cold store in the Crawford Market, Bombay. The range of fluctuation of temperature in this cold store is much greater than is desirable, but is unavoidable when it has to be frequently opened to bring in and take out materials kept on a commercial scale. The records have been made during the three seasons of 1923, 1924 and 1925.

Mango. Two varieties of mangoes were used in the experiments, namely, *Alphonso* and *Pain*,

two of the best types in India. The former keeps much better than the latter, but, for both a steady temperature of 33° F., to 40° F., was found suitable. At this temperature, mature and green Alphonso mangoes can be kept for a month without deterioration. Tightly packed fruit wrapped in tissue paper kept longer and better than loosely packed and unwrapped fruit. This suggests that even a somewhat higher temperature than that named would suit the fruit quite well. As a matter of fact a rise in temperature to any point between 40° and 50° F. did no harm to the stored fruit.

A sudden fall in the temperature below 36° F. told at once seriously on the fruit. The skin became immediately spotted, in the form of small scattered depressions all over the skin of the fruit. When the temperature was reduced to 25° F., the skin of the fruit was softened, but the damage did not go further when the temperature was raised above 40° F. and ranged between 45° F., and 50° F.

A sudden fall in the temperature did not affect the pulp of the fruit nearly so much as the appearance of the skin. Spotted fruits, in fact, when taken out of store after 20 days, ripened well from within, and the taste was almost as good as that of fresh fruits. The low temperature effects ripe or half-ripened fruits more seriously than green mangoes.

Green Alphonso mangoes which had been in the cold store between 36° to 40° F. for a month took six days to ripen after withdrawal, and kept good for ten days further. These were exceedingly attractive in colour, as good, in fact, as naturally ripened mangoes.

Chiku (Achras sapota) or Sapodilla plum. This fruit, which is a great favourite in Bombay, when green, resists temperatures below 40° F. better than any of the others tested. The skin does not become pitted like that of the mango by a low temperature. Frequent fluctuations, however, below 40° F. make the fruit very hard and it ripens very unevenly when removed from cold storage. Between 40° and 50° F., green *chikus* could be kept for a month, and then ripen normally when removed from the cold store.

Banana Green bananas of the principal varieties cultivated round Bombay—*Rangpur Sunkel*, and *Red Bassein*—could be kept without change of colour at a steady and uniform temperature of 40° F., and could be normally ripened after removal from cold storage.

Fluctuations in the temperature below 40° F. affected the green fruits and gave them a smoky colour. The yellow and ripened fruits became softer and darker. When the temperature fluctuated between 40° and 50° F., the bananas, either green or ripe, were not affected.

Ripe but firm fruits were also successfully kept at a steady temperature of 45° F., but the skin became darker in colour. Ripe bananas when wrapped in paper showed their original freshness on removal from the cold store, but unwrapped fruits lost their lustre and became dull.

Green bananas kept in the thawing room, with a temperature ranging between 55° F., to 60° F., changed colour from green to greenish yellow within seven days. These greenish yellow bananas kept quite well in the cold store at 40° F., to 43° F., for 15 days with repeated (three times) fall of temperature to 30° F., and equally gradual rise again

to 42° F. The colour of the skin was however, darkened by this treatment.

Papaya. The papaya fruit does not seem to keep well under the conditions of temperature available in the cold store. It remained good for a fortnight at temperatures above 49° F., but on removal from the store, it did not ripen evenly and the ripened fruit presented firm flesh in places while in other parts the papaya was soft. The colour of the flesh was quite similar to that ripened in the ordinary way outside the store.

The Problem of Indian Agriculture

The *Bombay Co-operative Quarterly* says.

One of the first public pronouncements made by the new Viceroy after his arrival in India was on the subject of agricultural improvement, a matter in which he is believed to be very keenly interested. The occasion of the pronouncement was the holding of a conference of Ministers and Directors of Agriculture convened at Simla in the beginning of June to discuss certain preliminary steps connected with the forthcoming inquiry by the Royal Commission on Agriculture. Lord Irwin opened the Conference with a thoughtful address in which he surveyed the progress of the work of agricultural improvement in India and the evolution of the measures taken by Government to promote scientific research and to have the results of such research introduced among agriculturists. The aim in undertaking these measures, he emphasised, was twofold. It was necessary first to improve agricultural production and increase the productive capacity of the soil, and it was more necessary to secure for the cultivator an increased income from the produce so as to enable him to live a happier life. Increased production by itself is of little avail if it is not accompanied by a corresponding change in the economic organization of the agricultural industry such as will make the producer a better farmer, a better businessman, a better citizen and a human being. Therefore, while welcoming the increased interest shown by Government in the agricultural industry as evidenced by the appointment of the Royal Commission and the selection as Viceroy of one whose chief study and concern seem to have been the promotion of scientific agriculture, one cannot help feeling that the factors that make for real progress are being still overlooked. It is the function of co-operation and of co-operation alone to encourage these factors. As a great writer has said, "Co-operation is the keystone of an arch without which technical knowledge offered from the side of the State and social enterprise on the part of the individual country-dweller will never bridge the widening gulf which separates him from the advance of civilization." Even in India the results of agricultural research have been before the public for the last twenty-five years and a staff of earnest and enthusiastic officers has been entrusted with the task of bringing the results of researches to the knowledge of the agricultural population. But these officers will be the first to recognize the small influence which their researches and their propaganda have had upon the daily life of the average agriculturist. The root cause is that neither Government nor leaders of public opinion have made any attempt to embark

on a comprehensive policy of rural reconstruction based on the economic organization of the agriculturist. The first task is to provide the agriculturist with resources which will enable him to avail himself of these improved methods, the second to free him from the thralldom of the sawhar-cum-trader. Equally important is the need to revise if necessary, land-revenue policy, the system of land tenures and the administration of the Irrigation Department in the light of their influence on the life of the agriculturist. And even more important than all these is the adoption of a policy of rural education, moulded according to regional needs and suited to the requirements of the industry and the conditions of life which influence the happiness of the bulk of the country's population.

A College Student criticises the League

The League of Nations has attracted the attention of the whole world. There are many who see in its weakness the expression of a struggle towards a more fruitful future, while others consider these to be symptoms of an inherent disease to which it must ultimately succumb. F. R. Jayasuriya of the Ananda College, Ceylon, writes in his college magazine, *The Anandian*, in strong terms against the League, which he thinks is "an instrument for furthering the political as well as commercial interests of great Britain" Mr. Jayasuriya says :

There are various commissions attached to the League, the chief of which are the Armament and the Labour Commissions. Of these the former has for its object the reduction of the weapons of war in the possession of the various states to a minimum. That the efforts of this Commission are being set at naught by the so-called Great Powers themselves is being daily announced to the world by a vigilant and powerful press, which not all the wealth in the world, nor all the influence of kings and statesmen can bribe. The war programme of Europe, recently announced, is indeed alarming. What faith in the sincerity of motives can any impartial critic entertain of a nation which proudly boasts of creating the "Locarno spirit" in Europe, and proceeds, under the cover of self-defence, to build warships and aeroplanes equipped with the deadliest of death-dealing weapons? Not content with her own formidable fleet, she now seeks to fix her dependencies with another project, with which they are not in any way concerned, and to taunt India with a navy which in all probability will be manned by English sailors paid by the Indian exchequer.

After more similar criticism of the League with a sprinkling of "giving the—his due" here and there, the writer ends up as follows :

The Palace of Peace which the Locarno pact claims to build is to all appearances a castle in Spain. The only outcome of it seems to be that Mr. Austen Chamberlain has become a Knight of the Garter. The recent proposal to grant Germany

a permanent seat on the League has shewn how fruitless an attempt the Pact is. To hope for peace with communist Russia vowing vengeance on Europe, with cautious Japan respectfully submissive to America's ban, with ill-treated China bent on wiping out the British race from the face of the earth and with India bursting with wrath to shake off the shackles of servitude, is to expect the impossible. The attitude which the League has taken up in regard to many matters has provoked many nations to think of a rival League. That outcast Russia and aggrieved China; discontented America and hapless Germany, supported by Japan, the innocent dupe of England, would combine into another League may in time to come be an accomplished event. Confusion must inevitably follow such a course of events reaching a climax in war, while the Locarno Pact remains guarded in the vaults of the secretariat of the League.

Thus, during a period of over five years, the League has done very little in the interests of suffering humanity. In withdrawing from the League, America has sounded a note of warning which the League will do well to heed. The exterior doctrine of the League seems to be the relief of suffering humanity, and its esoteric doctrine the deception of one another. In short, the League of Nations is a glorious dream, which, having enjoyed the shelter of night, must vanish with the light of day.

The Missionary Spirit of Hinduism

The *Vedanta Kesari* says :

Hinduism is a missionary religion believing in cultural conversion. It has no faith in the formal conversion done with the sprinkling of water and muttering of formulas, a process having nothing to do with the change of heart. The so-called proselytisation by the missionary has little spiritual value and is no better than the recruiting of labourers or soldiers by prospects of social and economic betterment, as the Indian Social Reformer of Bombay very aptly put it. And there is an actual craze for this sort of conversion in India to-day. Both the Christian and Mohammedan propagandists have been trying vigorously to convert the followers of the Hindu religion. They are succeeding to some extent in their attempts amongst the poor lower classes. This conversion of its members to alien faiths is a real danger to Hinduism. And as Swami Vivekananda pointed out, so long as other religions are actively engaged in proselytisation, Hinduism also has to take the necessary steps for the re-admission of the perverts, and even to make new converts from other faiths to save itself from dwindling. That is why the Buddhist movement has come into existence. It is only a re-assertion of the old spirit of assimilation adapted to modern needs and conditions. Missionaries of proselytising religions, who have been enjoying the monopoly of conversion at the cost of the Hindu community, resent this "new" spirit which is in fact as old as Hinduism itself. "It is a great mistake to suppose that the Hindu religion is not proselytising; the system of caste gives room for the introduction of any number of outsiders"—observed Sir George Campbell. The chief cause why Hinduism is thought to be non-missionary is that it never tried to propagate itself by fire and

sword. It never cared to carry the flag of religion at the head of armies, and spread itself by means of forcible conversions and persecution of "heretics."

Cooperative Organisation of Rural Bengal

Mr. J. M. Mitra, registrar Cooperative Societies, Bengal, writes in the *Bengal Co-operative Journal* on the aims and ideals of Agricultural Cooperation in Bengal. Referring to the middleman evil in the rural areas and to its remedy he says :

The present system of marketing and distribution of agricultural produce is entirely obsolete and every country is trying to find out how to substitute for it the system which prevails in manufacturing industries, which tries to eliminate all unnecessary handling and to secure for them the full benefit of mass selling.

Here in Bengal the faults of the system are much more in evidence than in other countries. A series of middlemen levies toll before the produce of agricultural industry passes from the hands of agriculturists to the ultimate consumer or manufacturer, and each series grasps a percentage of profit before it hands over the goods to the next series with the consequence that the price finally paid by the consumer or the manufacturer has no relation to the price which the producer receives. In the same manner the simple necessities of life which the rayat requires come to him through a series of grasping hands, very often the same hands that have already made a levy on his produce and have also charged him at an exorbitant rate for financing his cultivation, with the result that when the rayat should get one rupee he only gets 8 annas or when he should disburse 8 annas he has to pay Re 1. In other words, thanks to the extortion of the middlemen, the standard of living translated into rupees is reduced by one-half.

In Bengal the fault of the system is further accentuated by the fact that the most powerful groups of middlemen do not belong to the Province but they come from outside. While the cry of Bihar for the Biharees, Orissa for the Oriyas, and so on, has been raised, and has been officially blessed and recognized, so far as a few paltry appointments in Government offices are concerned, it has scarcely occurred to the leaders in Bengal to raise a cry of Bengal for the Bengalees in the economic field. It seems to me that Bengal is in a very bad way. While everyone is anxious to make something out of her, not even excepting nature with her uncontrollable rivers on the one hand, and the fast decaying and disappearing streams and water-ways on the other we are fighting with the shadow while the real substance is gradually slipping away from the hands of the people, with the result that the economic domination of Bengal by people other than the people of the province is becoming tighter and tighter. It is the aim of the co-operative movement now to remedy this state of things by co-operatively organizing both the sale of agricultural produce and the supply of necessities of life and agricultural requisites.

What the co-operative movement aims at is to develop a really complete sale and supply organization on a national scale. Such a sale and supply organization has never been effected in any country. There are, of course, large and powerful co-operative societies in existence which have most effectively solved one-half of the problem but have stopped at that half. The Danish Agricultural Co-operative Society, so far as its sale side goes, is perhaps one of the most complete and self-contained organizations existing in the world. As a very well-known co-operative expert said:—"They are organized down to the last egg". But we hear very little of the supply side. The English and Scottish Wholesale Co-operative Societies have excellent supply organizations but even these organizations are defective, because they stop at supplying only the necessities of life of an urban population, while so far as the sale of agricultural produce goes, their achievement is little or nothing. On the other hand, they have occasionally in the past acted in opposition to the interests of the agricultural producer. It therefore, remains for Bengal to prove to the world in general, and to foreign Co-operative organizations in particular, that it is possible to run both sale and supply business on a national scale, and that for the improvement of agriculture you must organize and develop both the sale and supply sides on a national scale.

Further, it is the aim of the co-operative organization to control production in such a way that there is no over-production, nor is there any shortage of production to meet the legitimate requirements of consumers. Take Jute for instance. Last year the cultivators obtained a fancy price for the produce. I do not know who was responsible for forcing up the price but it was certainly not the cultivators. This has led to an over-production this year and also to an increase in the cost of cultivation with the result that this year the price of jute now prevailing is hardly sufficient to cover the actual cost of production. We want to remedy this state of things and to place the price of jute on a stable basis.

Our aim is to have a net-work of sale and supply societies and to link them into a Wholesale Society with headquarters in Calcutta. It is not our intention to federate them on a commodity basis but we propose to have one organization working on a departmental basis, each department dealing with the commodity it is entrusted with. Such a federation will not require an enormous capital, it can work largely on contra accounts and its trading capital may be used whenever and to whatever extent it may be required by each department in turn. The management of such a concern will doubtless require imagination and foresight, for without these qualities it will be difficult to visualize systematic marketing and purchase. It is our aim to put up manufacturing, particularly in respect of raw materials which are exported to come back to this country in the shape of finished products. We are well aware that in the realization of this ideal, we shall have the full-hearted sympathy and support of the present Viceroy, Lord Irwin, who has declared in the course of his visits to villages that it will be his earnest endeavour to promote industries in respect of such raw materials.

Character and National Progress

Mr. S. P. Kulyar contributes a very short story with a moral to the *Vedic Magazine*. The story is of a wealthy and drunken youth who was jostled on the street by a poor old man. The youth broke the old man's ribs in retaliation, but escaped legal punishment because no one gave witness in favour of the old man due to his assailant's wealth. The writer says that these things lower us in the eye of our English magistrates for

he sees that a weak and old man had been attacked and brutally assaulted by a young and well-built man and none had come to the rescue of the poor victim—that none had come forward even to support his case before the court, so afraid are these people of bullies—that the cause for the assault was nothing more than a wounded vanity—that he had treated the youth with some contempt and harshness but he never showed the least spirit or a sense of self-respect—and had all along behaved in a servile manner.

The writer then opines—

Is not the Indian character, the character of every fallen nation, servile towards the powerful!—cruel, mean and haughty towards the weak? Each for himself—none for the poor—all unwilling to shoulder responsibility—to face danger—or to undergo a little inconvenience for good government or social welfare.

A great nation is made of another stuff. I have seen English soldiers—Tommyes—pushed and jostled but they never lost their temper sometimes one stopped short and looked at the jostler but I never saw anything serious come out of it. That is a great thing. It shows strength of character. When occasion demands, these men ordinary men will stand up and face death calmly. These were the Tommyes who rushed to the help of Bawla from desperate murderers. Revolvers did not keep them back. Truly brave are these men! I honour them!

When Indians have learnt to keep their heads cool in moments of excitement to be ready to do duty in face of death or danger, when they have succeeded in raising their character to a higher level, when a sterner stuff has entered into their composition, it will be time for the privileges of the great to come of themselves. Witness Japan.

The writer is right in so far as he condemns the lack of social virtue in Indians and admires the presence of the same in the English and the Japanese. But we do not agree with him in his spirit of generalization. Are there not many Indians who are courageous, brave and chivalrous; who can suffer for the *sangha* (the group) and give up even their lives for others? Are the Indian soldiers a whit less self-disciplined and fearless? Are their not many Tommyes who are bullies and cowards, who hurt the weak

when they can do so with impunity? The writer seems to have taken a partial view of the matter. Virtue and vice are found in all nations. We Indians are not preeminently a nation of bullies, cowards and rowdies. We are yet far from the ideal, but we shall improve as we go on.

Medical Relief in the Punjab

Rural India gives the following:

The Punjab Government (Ministry of Education) formulated in 1925 a comprehensive scheme for the expansion of medical relief in rural areas, and with this object in view offered financial assistance to the District Boards out of the provincial revenues to enable them to make a real effort to provide medical relief on a scale commensurate with the requirements of the population. The scheme aims at opening 375 dispensaries in the province as soon as possible. This number has been arrived at by taking as a rough guide the mean between the number of dispensaries required to give one dispensary for every 100 square miles, and the number of dispensaries required to give one dispensary for every 30,000 of population, the figure thus obtained being again modified in the light of special local circumstances. Government have not only undertaken to provide the initial cost of opening a dispensary, but will also provide funds for their annual maintenance at the rate of Rs. 2,500 per dispensary. In 1925-26, provision was made in the Budget for opening 70 new rural dispensaries while funds have been provided for another 84 in the current year's Budget. In addition to the rural dispensaries, it is proposed to have a hospital with accommodation for twelve indoor patients in each *tahsil*, and a first-class hospital at the headquarters of each district. These will serve as centres to which more serious medical and surgical cases can be sent from the village dispensaries of the surrounding area.

The House of Mitsui—An Object Lesson to Indians

Cornelius Burford gives a short sketch of the Mitsui Family of Japan in the *Mysore Economic Journal* which we reproduce below in full. It gives us an idea of what Easterners can do when placed in a favourable political environment.

The Mitsui family of Japan are often called the Rothschilds of the Far-East, but they are more than that. They are not only great bankers, but great international merchants, shipowners and industrialists. Their enterprises and their interests cover the globe.

The executive organization of the House of Mitsui is restricted to members of the Mitsui family, as it is with the Rothschilds. It is also governed by a code of family laws, somewhat

after the manner of that which is reputed to rule the Rothschilds. But there the resemblance ceases. The organization under which the House of Mitsui operates is unique. It is a voluntary association with some of the characteristics of a partnership, of a close corporation, of voting trust, and of a holding company. In its present form it has existed less than two generations. In one form or another however, this solidarity has been functioning successfully for more than three centuries.

Some idea of the importance of the Mitsuis in the financial world alone may be gathered from the fact that the new bank building they are erecting in Tokio will be the largest one in the world that is occupied by a single financial institution. It will be completed in 1928. The edifice will have a frontage of about 450 feet and will cost approximately \$3,000,000. American architects drew the plans and specifications, and an American contracting firm is doing the construction. A considerable part of the equipment, as well as the material, probably will be furnished from the United States.

The Mitsuis, by the way, were among the first in Japan to see and avail themselves of the possibilities of trade with the United States nearly three quarters of a century ago. From the day that members of the house witnessed the arrival of Commodore Perry in Japan, down to the present, the Mitsuis have been the leaders in introducing American lines of goods in Japan and in other places where they have found a profitable market for them.

The offices of Mitsui and Company, Limited, have been established for many years in New York City. Their principal merchandise department in New York deal in and carry stocks of raw silk, braid, tea, hides and leather. The Mitsui Bank also has a branch in New York City.

What the Standard Oil is in the popular mind to America—a dominant, all powerful, far-reaching business organization—the Mitsui Interests, as they are commonly known are to Japan. Their extensive ownership of coal properties in Japan and in Eastern Asia make them one of the greatest individual coal property proprietors in the world. These coal fields supply fuel not only for the Mitsui industrial plants, but also for the fleets of steamers, as well as furnishing a considerable surplus for shipment to other countries.

The Mitsui steel works in Japan are great enterprises in which considerable American capital is reported to be invested although the control and management are in the hands of the Mitsui Interests.

The Mitsui fleet of steamships is a considerable factor in the ocean carrying trade. These steamers carry passengers and cargo to practically all the great trading ports of the world.

The House of Mitsui is also the largest paper manufacturer in Japan, occupying the same position in that industry as the greatest paper manufacturing companies do in the United States and some other countries.

The Mitsuis have been in the banking business for nearly 250 years. They have been successful in a marked degree and their central establishment in Tokyo has branches in the principal cities in the world.

Branches of the Mitsui organization are in every important trade centre of the globe. It is asserted

that the commercial houses and agencies of the Mitsui Company, the world around, outnumber the consular and diplomatic stations of the Japanese Government itself.

These are only a few typical institutions but they will serve to indicate the scope and diversity of ramifications of the activities of the House of Mitsui. It is also reputed to be a large owner in many great enterprises, not only in Japan but throughout the world, in which the name of Mitsui does not appear and the family is represented only upon the boards of directors of the companies.

The head of the vast organization is Baron Mitsui, who is also the head of the Mitsui family. Baron Mitsui as a boy, some fifty years ago, studied American industry at firsthand in various mills in the United States. Several of the sons of the families of the House of Mitsui are or have been students at American Universities and with American financial and business institutions.

Although the head of this vast organization is Baron Mitsui, the man to whom it owes much of its prosperity is Dr. Takuma Dan. He is the managing director of the Mitsui Gunrei Kaisha, the holding company for all the varied and widespread Mitsui Interests. Dr. Dan was born in 1858 and was sent as a youth to America to study mining engineering at the Boston Institute of Technology, from which he graduated with honours. He was technical officer at the Government Meteorological Observatory and later was in charge of the great Mitko coal mine. When the latter was acquired by the Mitsui Company, he entered the employ of the House with which he has been associated ever since.

The membership of the House of Mitsui is composed of eleven constituent families. Each member has only one vote at the meetings. There are also associate members who are the retired heads of the family, but they have no vote in the councils.

There is also a board of directors which has general supervision over the company's more or less direct connections with various enterprises in Japan and throughout the world.

The House of Mitsui has many thousands of employees scattered all over the world. Their number has been variously estimated but it probably ranges between seventy and eighty thousand. About one-third of these are office workers and the remainder are manual labourers, in the mines on the steamships and elsewhere. As a general rule there are a greater number of alien employees than Japanese in the Mitsui offices outside of Japan.

This practice is usual with concerns having branches in other countries owing to the ready experience of the nationals in local business.

Our "Rigid" Caste System

The apparent and surface rigidity of India's caste system often makes us speculate in regard to the mixed racial types that we find everywhere about us. The fact is that behind this much maligned rigidity of the Hindus offer little resistance to those who

really desire to come into the fold of Hinduism D. N. Mazumdar M. A., writes on this migration of non-caste outsiders into the caste system in *Man in India*. We are told.

In all matters of caste formation and caste groupings, the one predominant factor that counts and determines the motive to such a transformation is fiction, as has been suggested by Sir H. H. Risley, but the processes involved are many and varied and are to some extent independent of one another. "So far as my observation goes," writes Sir Herbert Risley, "several distinct processes are involved in the movement and these proceed independently in different places and at different times." He describes four processes by which the transformation is effected and they may be stated thus in his own words. (1) The leading men of an aboriginal tribe having somehow got on in the world and become independent landed proprietors, manage to enrol themselves in one of the more distinguished castes. They usually set up as Rajputs, their first step being to start a Brahmin priest who invents for him a pedigree hitherto unknown. (2) A number of aborigines embrace the tenets of a Hindu religious sect, losing thereby their tribal name and becoming Vaishnavas, Lingayats, Ramayats, etc. (3) A whole tribe of aborigines or a large section of a tribe enrol themselves in the ranks of Hinduism, under the style of a new caste which though claiming an origin of remote antiquity is readily distinguishable by its name. (4) A whole tribe of aborigines or a section thereof, become gradually converted to Hinduism without abandoning their tribal designation. To these four processes may be added a fifth in which an individual member of an aboriginal or semi-aboriginal tribe adopts a surname and a gotra of a particular caste, manages to enrol himself as a member of that particular caste and gradually intermarries with the members of that caste. His wealth and influence attract members of the caste he aspires to belong and thus in the long run establish him as a permanent member of that caste. This practice is being commonly adopted in the outlying parts of Bengal and Assam.

Mookerjee and Munindra Ghosh are about to start on a 30,000 miles cycling trip round the world. Their intention is to cross India to the Khyber Pass, and through the Khyber Pass to Afghanistan via Kabul and Herat to Persia through Teheran, arriving at Constantinople by way of Mosul and Angora. From Constantinople their route will be through Sofia, Vienna, Lemberg and thence across the Baltic to Sweden, and from Stockholm to Bergen by Oslo. From Bergen they will cross the North Sea to Edinburgh and via London, Dover and Calais they will cycle through Paris, Rome and Genoa to Naples. At Naples they will sail for Alexandria, whence their route to Cape Town will be through Egypt and the Sudan, Uganda, Tanganyika, Congo, Rhodesia, and the Orange River Colony. This is the route taken by the Court-Treatt Expedition and by Cobham. From Cape Town they will take ship to the Cape Verde Islands and from thence to Buenos Aires, crossing the Argentine and Chili to Valparaiso, whence they will sail for New York via the Panama Canal. Crossing the States they will take ship to Yokohama and will cycle through Tokyo and Osaka to Nagasaki sailing thence to Shanghai. From Shanghai their route will be to Hongkong, overseas to Brisbane and across Australia to Adelaide via Sydney and Melbourne. At Adelaide they will sail for Colombo and crossing the Straits they will wheel to Bengal through Cuttack. These adventurous spirits propose to take with them a gramophone and a baby picture projector by means of which they hope to raise an income to help them on their way.

FOREIGN PERIODICALS

Execution of Christian Missionaries in XVII Century Japan

The execution of Christian Missionaries in the XVII century is often cited as a case against Japan. The following paragraphs from the *Young East* will go some way dispel wrong ideas regarding this matter.

In Vol II of the monumental History of Japan by James Murdoch, a second edition of which has recently appeared in London, the author gives a clear answer to this question. It is quoted by Mr. Poultney Bigelow in his review of the book in the *New York Times*—

This great man (Iyeyasu, founder of the Tokugawa Dynasty) is regarded as a Nero by Catholics, and the bones of those whom he put to death are to this day deemed holy and thus capable of performing miracles.

Now in justice to Iyeyasu the following facts must be noted. His resolve to bring the work of the foreign priests in his realms to an end was taken in 1612.

Yet during the life-time of this great ruler (died 1616) not one single European missionary was put to death.

The first execution of foreign missionaries did not take place until May 22 1617, and that execution (by decapitation) was carried out without any torture or any indignity whatever. The two priests then killed were treated like Samurai—Japanese gentlemen. The executioner was not of the Eta or pariah class—the out-casts who were employed to dispose of ordinary criminals. According to the usage observed in Japan with respect to persons of distinction the headman on this occasion was one of the chief officers of the Prince of Omura. And calm and dispassionate consideration of all the circumstances are detailed by themselves impels any impartial mind to the conviction that the blood guiltiness—as well as the responsibility for the horrors of the subsequent persecution—was on the head of the foreign religious rather than on that of the Tokugawa Government.

That government, be it remarked in common fairness, claimed no more than what every European government of the day did, to be really master in its own realm. Suppose the said Tokugawa government had insisted on sending Buddhist missionaries to "Most Catholic" Spain and Portugal how would those missionaries have been received? They would not have been deported they would have been simply burnt at the stake as infidels.

Now the Tokugawa aimed at nothing more than the justifiable deportation of foreigners whose continued presence they had reason to believe was prejudicial to the peace of Japan; and it was only the foreigners would persist in returning to a land where they were not wanted that the Japanese Government had recourse to very regrettable but very necessary methods of dealing with aliens that made a merit of flouting its decrees. In thus flouting the fiat

of the rulers of Japan the religious no doubt honestly believed they were perfectly in the right. But it surely must be conceded that the missionaries—or even the Christian—standpoint is not the only one, and that peoples' rights in their own houses are even more valid than the arrogated "rights" of fanatical outside propagandists to disturb their domestic peace and quiet. It is surely the essence of common sense and of justice to maintain that people have not only a right but a duty to protect themselves against unjustifiable aggression of all sorts—that of zealot alien propagandists included.

English Views on Germany's Future Policy

The *Public Opinion* says:

What will Germany do now that she is a permanent member of the League of Nations? Will she be in too great a hurry to get a settlement of some of the grievances from which she believes herself to be suffering, or will she be wise enough to proceed slowly?

"Her Government, it is generally assumed, will lose no time in raising a variety of points as to which, they hold, Germany is entitled to relief now that her status of equality among the nations has been completely recognised" asserts the *Daily Telegraph*.

"Among these are a further mitigation of the occupation regime in the Rhineland; the withdrawal of the remaining troops from the Sarre basin, and the holding of the plebiscite there before the running out of the fifteen-year term named in the Versailles Treaty; the transfer to the League of the supervision of German armaments now exercised by the Control Commission; and a recognition of the fitness of Germany to act as a Mandatory Power in the event of any necessity for the conferment of Mandates arising."

"She is entitled to raise these questions, and more than one of them, indeed, already stand in the League's agenda. Her Government is, furthermore, pledged to the German electorate to move some at least of them as natural 'repercussions' of the change in her international standing."

"But much will depend upon the manner in which such issues are raised, and the careful consideration of susceptibilities which eight years of peace have not been sufficient to allay. For the rest, the many-sided constructive and humane activity of the League, the immense value of which to the world is to-day a prime source of its strength, offers to Germany a great opportunity of service that, of itself, would tend to the restoration of her moral prestige."

"The fact that Germany will now take her place on equal terms in the council of nations does not necessarily mean that outstanding difficulties will be solved or smoothed over in a spirit of Christian meekness, or that discord will

gave way magically to harmony," remarks the *Daily News*.

"On the contrary, it is quite possible that Germany's new status will involve, sooner or later, the acrimonious discussion of many burning questions which are of deep concern to Central Europe, but on which, up to the present, or up to the signing of the Locarno treaties, Central Europe has had no recognised standing except in the role of a barely tolerated claimant at the judgment seat of the Allied Governments.

"The important factor in the admission of Germany is not that these questions may now be settled more easily, but that they could never have been settled at all while Germany remained in the legal sense an outlaw from the League and in the moral sense, according to the Allied view-point, an 'untouchable'.

"But Germany will be well advised to prove herself first as a member of the League, to show her sincerity and her capacity as a steady influence for peace and good-will, and to concern herself less in the first instance with her own particular interests than with the predominating interests of the League. We welcome Germany's ceremonious entry as the most significant European event since the Armistice.

"We hope before not many years have passed to welcome Russia and the United States. For then, and not until then, the League of Nations will command the universal authority which it was originally designed to possess."

On the general question of Germany's recovery, *Time and Tide*, in a well-informed article—for it is obviously written by someone in the possession of real knowledge and facts—states:—

"American money has been pouring into Germany, not for sentimental, but for hard business reasons. German industrialists have settled their disputes with French industrialists, and at last are co-operating. A steel trust financed mainly by American money has been formed and Germany has sold steel rails successfully in the U. S. A. The dye and chemical cartel are even stronger than in pre-war days, and would wipe out our newly-established industry but for the protection it enjoys.

"An enormous trade in synthetic fertilisers have sprung up, based largely on the processes devised under the spur of the war blockade when the Chilean nitrate supply was cut off, and these products are being pushed with tremendous energy and resource. *Rebalancing the value of her interior* strategical position, Germany is electrifying and canalising over the length and breadth of her territory.

"The list of canals under construction or projected is a long one. All her rivers will soon be linked in a complete system based on the key Rhine-Meuse canal, which the Germans call the *Suez Canal of Europe*. The electrification developments are on the largest scale. In a short time electric trains will run between the key centres, Berlin, Dresden, Vienna, and Berlin, Munich, Basel and Vienna.

"In commercial air progress, Germany leads easily in this hemisphere. The giant Junker concern has ramifications in a score of countries. It has set out to establish markets for its products by establishing lines where none existed before. The fear of the tankers and industrialists for

linking technical possibilities with financial investment at the earliest moment has enabled the Germans to make Berlin the film centre in this hemisphere. The best brains are in the new industry, and already in technique she leads the world. Hollywood goes to the Berlin studios to learn the latest developments on the technical side.

"The consensus of opinion is that by 1928 Germany will be at par. She will have got back her old share of world trade, and will be working on ahead from there. The technique which has achieved this foreign trade recovery is worth noting. One of its items is the agreements manufacturers make with their banks that whenever a loan is floated abroad a good share of the materials to be supplied under its terms must come from Germany.

"She is working tremendously. The extent of her general recovery is no doubt exaggerated for financial purposes, as the slump phase was for diplomatic purposes. But still her recovery is proof of the virility of her people. And if this national vitality, this race force, is used at Geneva for right and pacific purposes, disarmament projects may eventually come into the sphere of practical politics in Europe, and the world can look forward to a prolonged era of peace unshadowed by clouds of a second impending, inevitable world war."

Eucken and Tagore

We take the following from *The Inquirer*: "The death of Professor Eucken occurred," says the *Berlin correspondent of The Observer*, "at the moment when Rabindranath Tagore arrived in Germany. Many years ago, India's philosophers conveyed the expression of appreciation and gratitude to the Jena professor in a letter written in Rabindranath Tagore's own hand. Since then the fame of the Indian poet has grown, and that of Eucken come to be regarded as the beacon-light of a past generation—the generation known in his own country as the Wilhelmine era, the age of loud self-seeking, mechanization, and commercialism.

"The Haeckel of spiritual science is one of the best phrases ever coined to describe the life-work of the man who never left his quiet academic circles in Jena save to follow a call to America and judge for himself, as exchange professor, the new age in its most perfectly specialized form. The Eucken League is a living tribute to his influence on his generation. If, as many enthusiasts believe, the greater part of Eucken's mission was fulfilled when the backbone of militarism was broken, his spirited protest shortly after his *eightieth birthday* against 'petty official tyranny' in the Italianized South Tyrol proved him as ardent a patriot as ever he had been Christian, working for the peace and understanding of nations. In the many tributes to his life-work contributed to the German Press, the one thought constantly recurs that the day of the great professors is over. It is not that Germany will bring forth trains less powerful or less ardent, but that the mechanical war against has triumphed in

foresee, and will of necessity produce philosophers born of its own changed conditions.

frighten France, at least to call her attention to what his newspapers characterize as her "disloyal attitude" toward his design upon Abyssinia?

Italy and Spain

The Living Age says:

The treaty of friendship and conciliation concluded between Italy and Spain last month is considered a document of great importance by most transatlantic journals. The *London Saturday Review* characterized its signature as the most important political event of the moment, and as adding one more to a vicious system of partial treaties which tend to undermine the prestige of the League. To be sure, France, whose interests are supposed to be chiefly affected, has been more active than any other Power in concluding similar treaties in Eastern Europe, and now has to accept without protest, an agreement there which may cause her even more uneasiness than the treaty between Berlin and Moscow. The same journal predicts that one result of the understanding between the two Mediterranean Powers will be to win Italian support for Spain's claim to a permanent seat on the League Council. Some Radical papers describe European diplomacy as conditioned by two chief rivalries—the conflict between the British Government and the Soviet Union and the three-cornered struggle between Great Britain, France, and Italy for hegemony in the Mediterranean.

Although the treaty will be registered with the League, as the Covenant demands, its terms are not to be published. *Lavoro d'Italia* describes the conditions surrounding the treaty and its motives as follows:—

Italy, owing to her geographical position desires more than any other nation that the Mediterranean should not be submitted to any hegemony, and that it should become effectively free. After stating that Italy has neutralized British predominance in the Eastern Mediterranean by establishing excellent terms with Greece, the newspaper continues: "In the Western waters France is the controlling country in order to neutralize the strategic supremacy depending upon the triangle Algiers-Toulon-Ibiza. Spain and Italy must proceed together side by side. Foreseeing the danger of a French descent from the mountains of the Rif and through the Straits of Gibraltar, which would unsettle the Mediterranean equilibrium, the writer concludes: 'In the face of such perils the Moroccan problem must be considered as being of European importance, and it is all to the interest of Spain that the conversations on the subject should not always be only two-sided, with herself in a position of inferiority. The Treaty of Madrid has its origin in a common need for defense and a common aspiration to the liberty of the Mediterranean.'

Le Quotidien, speaking for liberal and racist France, considered it natural that Rome and Madrid should reach an accord now that Italy has given up her designs upon Tangier. The two nations are drawn together by their dictatorial Governments. But it added: "May it not be suspected that Mussolini, in hastening to conclude this agreement with Spain, seeks if not to

Anti-God Movement in Russia

God has been banned in Soviet Russia; at least such is the charge brought against that country by the *Current History*. We are told

Opposite the little chapel of the Iberian Virgin, one of the holiest shrines in Russia, the brief inscription, "Religion is opium for the people," blocked out in a brick wall, frowns down on the worshippers and the numerous beggars who besiege them as they go in and out of the shrine. Last Christmas, when Moscow's increasing army of radio enthusiasts picked up the receivers of their instruments, they were startled, offended or interested as the case might be, at hearing an anti-religious lecture which was being broadcast from one of the big central radio stations of the city. On almost every newsstand in Moscow, and other large Russian cities one can see displayed for sale a brightly colored publication called *Bezbozhnik* (The Godless). A characteristic frontispiece for *Bezbozhnik* is a picture of Christ defending the capitalist system against the workers or a portrait of priests blessing soldiers as they fire on striking workers.

These are merely striking outward indications of a condition in present-day Russia, which is probably without a parallel in history. Atheism, not philosophical agnosticism, but 100 per cent. atheism has been firmly established as a binding belief for the million and more members of the Communist Party, the ruling party in the vast territory of the Soviet Union which includes within its frontiers one-sixth of the surface of the globe. The Soviet Constitution, to be sure, recognizes the liberty of every citizen to worship as he pleases. But every applicant for membership in the ruling Communist Party must follow the teachings of the two great Communist prophets, Karl Marx and Nikolai Lenin and definitely renounce any form of religious faith, any idealistic, moral or philosophical conceptions that conflict with the strictly materialistic Marxian conception of history. Marx wrote: "Religion is opium for the people." And Lenin, quoting this definition with approval, added: "Religion is a kind of spiritual brandy in which the slaves of capital drown their human physiognomy and their demand for some sort of life that is worthy of man. Religion is one of the forms of spiritual oppression which lies everywhere on the masses of the people who are crushed by their eternal labor for others, by need and loneliness."

Not only is the Communist obliged to renounce religion himself it is one of his party obligations to carry on anti-religious propaganda among the masses who have not yet been converted to atheism. Quite recently the anti-religious agitators of the Communist Party held a congress in Moscow. This congress, judging from the reports which appeared in the press, was characterized by a good deal of theoretical discussion. The question

whether religion was a purely reactionary force which had altogether outlived its time or whether it was a "bourgeois" force which could still derive strength from the restoration of free trade in Russia and the subsequent emergence of prosperous classes in village and city, was debated with considerable vehemence. The participants in the congress also debated with spirited vigor the point whether religion is absolutely inconsistent with science or whether in a "bourgeois" social order means can be found to harmonize religion with science. Among the resolutions adopted in the field of practical anti-religious work one recommended that agitators use tact and discretion in attacking religion, especially among the peasants, and suggested that it would be more effective to undermine the peasant's faith by scientific education than to attack it roughly by launching out into diatribes against God and the priests. Finally it urged all Communist local groups to maintain close cooperation with the *Soyuz Bezbozhnikov* (Union of the Godless).

The Man who found a Plant's Heart

The following appreciation of Sir J. C. Bose, which we reproduce in full, appears in the *Literary Digest*.

"Curious instruments stood on the lecture table, under it a potted mimosa was trying to bask in artificial sunlight." Thus a writer in *The Spectator* (London) indicates the stage-setting of what has been acclaimed a modern miracle of science. The cable informed a startled world that Sir Jagadis Chander Bose, the Indian biologist, had demonstrated in the presence of numerous brother savants that a plant has a "heart," which acts physiologically very much as a heart does in the animal kingdom, and now the writer quoted above, F. Yeats-Brown, distils for us the spirit of the occasion under the title, "A Wreath of Jasmine." The scene was the hall of the Royal Society of Medicine. It was a dark, wet afternoon but the wise man from the East held his learned audience spellbound.

"This poor little plant is rather deprect, and no wonder," the writer quotes him as saying in a quick, pleasant voice. "But it's alive in spite of your climate, and so I shall be able to show you its nerve impulses and its reactions to various drugs."

Whereat the scientific assemblage "looked and listened, watched and wondered," while Sir Jagadis with a pair of scissors severed a branch of the mimosa and inserted it into "his wonderful recording apparatus." A needle pierced its relatively shrinking skin, contques Mr. Yeats-Brown, and recorded its living heart-beats, magnified a millionfold, for all the world to see," while Sir Jagadis commented:

"The pulse will grow fainter and fainter, of course, as it bleeds to death."

"Of course!" echoes the writer, and tells how the assemblage "stared at the spot of light that recorded this death-struggle." And in sober language we are told that "a little bromide administered to the poor mimosa made it almost

die, thyroid extract made it skittish, cobra venom produced first a strange stimulus, then the death pang." All of which, we are assured, is recorded by an instrument "which magnifies so inconceivably that the pace of a snail would become, eight times faster than a bullet." And the implication of this discovery? "Carrots can get drunk and write the scrawling story of their dissipation. Plants that tell Sir Jagadis how they feel when he shocks them with a loud noise; fat ones feel it less than their more slender and sensitive sisters." And the man himself? Scientist and mystic, we are to learn something of his dual nature:

It was in 1896 that Sir Jagadis first made his mark. Lecturing before the Royal Society on electrical vibrations he drew a picture of man's immersion in the multitudinous waves of an etheric sea. It was a prophetic speech. He imagined an unseen hand producing organ notes of varying vibrations.—

"—as the ether note rises higher in pitch we shall for a brief moment perceive a sensation of warmth. As the note rises still higher, our eyes will begin to be affected a red glimmer of light would be the first to make its appearance,—the few colors we see are comprised within a single octave of vibration from 400 to 800 billions a second as the frequency rises still higher our organs of perception fail us completely.. The brief flash of light is succeeded by unbroken darkness. But we have already caught glimpses of invisible lights."

This was a remarkable utterance to have been made thirty years ago! Even now it has an uncommon ring.

The Spectator was early aware of the importance of these experiments. What we wrote thirty years ago cannot be bettered to-day.

"There is something of rare interest in the spectacle of a Bengalee of the purest descent lecturing in London to an audience of appreciative European savants upon one of the most recondite branches of modern physical science. It suggests at least the possibility that we may one day see an invaluable addition to the great army of those who are trying—to wring from nature her most jealously guarded secrets. The people of the East have just the burning imagination which could extort truth out of a mass of apparently disconnected facts, a habit of meditation without allowing the mind to dissipate itself such as has belonged to the greatest mathematicians and engineers—we can see no reason why the Oriental mind, turning from its absorption in insoluble problems, should not be taken itself ardently, thirstily, hungrily, to the research into nature which can never end, yet is always yielding results upon which yet deeper inquiries can be based. If that happened—and Professor Bose is at all events a living evidence that it can happen—that would be the greatest addition ever made to the sum of the mental force of mankind."

The prediction has been justified. Sir Jagadis Bose has been a daring adventurer on uncharted seas. Who but he would have left his brilliant electrical research to study the stresses of steel? Who but he would have thought of poisoning metals in order to prove the similarity of response between "living" and "non-living"? Who but he would have turned seaman from this field, disdaining its spoil, to challenge the most eminent

plant physiologists on their own ground—and with no mechanical equipment save what he could fashion for himself in Calcutta? Three times in thirty years he has astounded the world with the results of his researches, first in electricity, then in physics, then in physiology.

Not only were machines lacking, but funds. He was a poor university professor and he would not profit by the valuable patent rights he might have acquired through his inventions. But money came to him in all sorts of ways. A friend left him a bequest, investments prospered, every penny he and his devoted wife could save went to his researches. The astonishing result is that Sir Jagadis has been able to give £100,000 to the crown of his life-work, the Bose Institute, where he now has twenty pupils in training to carry his torch down the years.

More money is needed, and more will doubtless come, for the Institute is now famous all over the world. India has taken her place as a leader in research, restating in terms of science "that message proclaimed by my ancestors" (I quote Sir Jagadis) "on the banks of the Ganges thirty centuries ago—They who see the One in all the changing manifoldness of this universe, unto them belongs eternal truth, unto none else, unto none else."

Of the man himself little has been written. The plants whose intimate drama he displays to the eerie ticking of an electric metronome are warrant enough for publicity, but he does not seek it. About his personality, little has appeared in England.

I have heard Sir Jagadis Bose lecture as did the writer of the *Spectator* article of thirty years ago, and have also spent some happy hours in his company. The dominant impression is of an amazingly flexible mind, a mind tempered by meditation yet untrammelled in its range. In Sir Jagadis the culture of thirty centuries has blossomed into a scientific brain of an order which we cannot quite duplicate in the West. We have the courage, the quickness, perhaps the intuitive faculty and among our best intellects the same "horse-power" but we find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East the quality out of which all great faiths have grown.

Sir Jagadis has the eyes of a poet and the hands of a craftsman. He dreams as a mystic and he experiments as a meticulous agnostic. He is a prince among physiological research workers, and a prophet of this age which has brought so many new powers to life. These are high words but the fruitage of the life-work of Sir Jagadis Bose is too imposing in quality and volume to hesitate about using superlatives.

His life, and the life of Lady Bose, who is an exemplar of the graces and wisely devotion of Indian womanhood, is entirely given to the Institute that bears his name. It is a threshold whence we may see visions of a future emancipated by science, as a worshiper in an Indian temple may see, from the glare and din without, the cool shadow of an inner shrine, beyond that lie other shrines, other mysteries. If we in the West will help in the building of this temple our labor will be a thousandfold repaid.

To the fanes of India the devout bring offerings of white jasmine, symbols of the pure in heart. It

is such a wreath that Sir Jagadis has laid upon the scientific altars of the West.

"Christianity" in Korea

The following extract is taken from the *Young East*.

The *Scout Press* published in its issue for July 1 the following astonishing story of the way in which an American missionary in Korea showed his love of heathens.

In a local vernacular we recently read an article criticising the conduct of a certain American physician in Junan Hospital, (an institution of the Seventh Day Adventist Church) in South Heian Province, who is said to have punished a Korean boy of twelve years old for stealing an apple from the hospital garden by writing two Korean characters meaning "thief" on his cheek with caustic silver.

A Japanese paper just to hand from Heijo, confirming the above charge, reports that the incident took place on September 11 last. That afternoon, according to our Heijo contemporary, Kim Myon Syop, about twelve years old, living at Junan, stole into the orchard of the said mission hospital and was caught in the act of stealing an apple by Dr. C. A. Haysmeir and a Korean nurse. Several other children who were in the company of Kim made good their escape, but Kim was bound to a tree in front of the hospital. Dr. Haysmeir then sent for the mother of the poor boy and, on her arrival, threatened that the police would be informed. The mother naturally entreated for forgiveness, when the gentleman insisted on his inflicting a penalty on the boy and wrote in two *enmun* syllables meaning "thief" on his cheek with caustic silver before mother and son were allowed to go. Kim who was at that time a pupil in the local Common School was expelled on the theft case coming to the notice of the school authorities, and we are given to understand that the shameful inscription, having been well tasked in the sun before his release, has not only not yet vanished but shows little prospect of speedy effacement. Hearing this it is stated young Koreans at Junan have recently been much excited and were expected to hold a meeting at Enjyd on Tuesday last.

In a brief statement attributed to him by our Heijo contemporary Dr. Haysmeir is represented as saying that he thought an inscription with caustic silver would vanish in a fortnight or so, and it was strange that Kim's inscription still showed after the lapse of nearly one year. What he did last year was meant simply for chastisement and he was very sorry that his conduct gave the local people a cause of resentment.

All we can say concerning this matter is that Dr. Haysmeir is a man very poorly qualified to carry on the propagation of a religion which is founded on love. He should be recalled home at once. He is a black sheep and his presence in Korea will prove injurious to the cause of Christian mission in that country. In this connection we note that both the *Japan Chronicle*, and the *Japan Advertiser*, the former a British and the latter an American paper, have

endeavoured to defend this heartless man by pointing out instances of unkind treatment of Koreans, by Japanese. Of course those Japanese, who maltreat Koreans, are to be condemned, but such men are generally ignorant people. But it is another question when a man of good education proves himself a betrayer of the religion he preaches. We must say that it is a poor tactics on the part of the two foreign papers to try, as they have done, to obscure the issue by casting odium on the Japanese.

The World's most Wonderful Fluid

The *Chambers's Journal* gives the above name to an interesting article on human blood and its qualities and functions. Firstly we learn

It may be that those men and women who faint at the sight of human blood are merely showing it proper respect, for it is worthy of our greatest respect and wonderment. Not only does it feed, warm, and cleanse us, it also carries the necessary oxygen we breathe to every part of our body and it does a great deal more.

A normal healthy man has about eight pints of blood in his vessels, and this is continuously being used up and replenished. The red bone-marrow produces it; the spleen and the liver throw out whatever has spent itself. And all this blood flows round the body and back again in the average time of fifty seconds.

It is, of course, made up of red corpuscles and white corpuscles and a fluid called blood-plasma. The blood-plasma plays a very important part in the corporeal economy by absorbing digested food through the walls of the gut, carrying it to the place where it is worked up, and then distributing the finished product to the parts of the body in need of it.

The red corpuscles, which number some four or five millions per cubic millimetre, play a no less vital part in the work of the body. The haemoglobin, which is their principal constituent, takes up oxygen from the air inhaled into the lungs, bears it to the parts of the body that require it, and parts with it on demand.

But though the plasma and the red corpuscles do so much, there is plenty of work for the white corpuscles to do. They normally number from seven to ten thousand per cubic millimetre of blood, and their duty is to scour the blood-vessels and tissues, and keep the arteries and veins unclogged in short, they resemble efficient policemen, with a firm but gentle 'Move on, please.'

Thus, if the plasma and red corpuscles enable us to live, the white corpuscles prevent our being killed. Without the plasma, how could our internal cells and tissues be fed? Without the red corpuscles, how could the oxygen be supplied which is necessary to the development of energy? Without the white corpuscles, how could the tissues survive poisoning by their own waste-products?

There is more in the blood than this, however, for it is in the blood-stream that internal secretions are carried from the glands that manufacture them

to the other tissues which they benefit; and it is by the same path that the chemical messengers, called 'hormones' travel from one excited tissue to stir another into the necessary reaction.

But the very circulation of our blood exposes us to the grave danger of losing it if any blood-vessel is punctured, and this danger is all the greater as the blood travels so fast that the vessels would soon empty were a big vessel, or a large number of smaller ones, divided.

Here, however, we begin to see how truly wonderful is our blood. In order to minimise the loss of this precious fluid through a wound the blood itself has the peculiar power to clot, i.e. to set into a solid, and so to plug the wound and stop the bleeding.

In connection with bleeding there are many things worth knowing e.g.

Whereas the majority of substances solidify most quickly on cooling—for instance, when water changes to ice—blood, on the other hand, has the rare power to clot most rapidly at about the body temperature.

Clotting is promoted by contact with a foreign body. Thus, again, clotting begins where the plug is most required, i.e. where the blood touches the torn tissue.

If samples of blood be taken from an animal that is bleeding fast, the later samples clot more quickly than the earlier, as if marvellous to relate, the greater the danger of haemorrhage, the greater the natural activity to arrest it.

After haemorrhage the quantity of blood is first made good by a sort of 'weeping' of our tissues, then the quality is improved, first by the manufacture of numerous if feeble red corpuscles (for the red bone-marrow is capable of increased output, because it normally never works at high pressure), and eventually by the substitution of normal corpuscles for these poor ones.

Then there is the question of infection and the function of the blood to preserve the body against its onslaughts

The anti-germ campaign is carried out in one of three ways, according to the enemy attacking. Firstly, the blood may produce an antidote to the poison made by the invading microbe. This is usually done by a sort of 'jerk' of the chemically-complex poison or 'toxin,' which turns it into a chemically-similar, but now harmless, 'anti-toxin.' Then equivalent proportions of toxin and anti-toxin neutralise each other. In such diseases as tetanus and septic growths the blood sometimes fails to do this work quickly enough, and then the 'anti-toxin treatment' comes to its aid by injecting into the blood the appropriate anti-toxin, which has been produced by another living creature after inoculation with the offending toxin.

Secondly, the blood may produce a bactericidal poison, or alexin, which not merely neutralises the poison-products of the invading microbe, but actually kills the microbes themselves, or at least paralyses them, so that they 'clot' together or agglutinate into inactive and harmless lumps.

Thirdly, the white corpuscles of the blood may devour and digest the invading microbes, and thus put them out of harm's way, for, as with the

waste products of life, so with other undesirable bodies, the white corpuscles are the chief scavengers or policemen.

Often, however, they are sluggish in engulfing the invaders. But even this does not daunt the blood. It promptly produces a 'relisch' or 'opsonin', which attaches itself to the microbes and renders them more appetising to the white corpuscles or 'phagocytes,' or 'eater-cells,' as they are sometimes appropriately called—which then go to work with the gusto of a child whose bread-and-butter has been spread with delicious jam.

In order that the white corpuscles may in acute cases of localised attack mobilise for their germicidal work in sufficiently large numbers at the point of attack by bacteria, the nerves of the blood vessel walls act in conjunction with them, and locally retard the blood-stream there—thus setting up 'inflammation'. This inflammation enables the tiny, actively-moving white corpuscles to pass through the walls of the finer blood-vessels or capillaries and enter the inflamed tissue—there to remain and destroy the germs that are present.

A better future for Europe

The Living Age says

Except in Great Britain, where the coal strike is still an incubus upon industrial revival, and perhaps in Russia, from which it is almost impossible to get dependable reports, a substantial improvement has occurred in business conditions across the Atlantic within the past few weeks. Indeed, there is one ray of light even in the British situation. That is the country's bumper harvest, which promises to be 'well above the average for the past ten years, to quote the *Westminster Gazette*. The hay crop alone will bring British farmers a quarter of a billion dollars. The area under wheat exceeds that of previous years, by nearly a hundred thousand acres, and the yield per acre will be eighteen hundred-weight, or well above the usual crop. Barley, fruit, and vegetables have also done unusually well. This happy situation is in marked contrast with conditions in many parts of the Continent, especially in France and Italy, where agricultural returns will be considerably below normal.

Although the new monetary policy of the Bank of France, which consists of raising money rates restricting discounts, and purchasing gold or sound foreign currency against the issue of bank notes, does not inspire unqualified confidence in British commentators, the financial situation in that country has unquestionably improved. This applies particularly to the position of the Treasury, which is reducing its debt to the Bank by many million francs a week. The latter institution was able to meet the August payments due to our own country and to the Bank of England, aggregating nearly twenty million dollars, without causing an important drop in the franc. The people have been brought to realize the necessity of adjusting prices to the true value of their currency, and so far as press reports indicate are accepting the certificates and discomforts of the economic regime imposed upon them by the Government without an undue amount of murmuring. Commodity prices have risen in certain instances as much as twenty per

cent a week, and are rapidly reaching the same level as those prevailing in countries on a gold basis. The fallacy of imagining that a large export trade based on paper undervaluations is profitable to the country has been pretty successfully punctured, and the nation realizes that a few years of the unhealthy activity of the past few months would inevitably exhaust its accumulated wealth. Belgium, and Italy, which was, in fact, the first country to act with vigor to save her currency, also enforcing a regime of strict economy. In other words, the people have learned that they must pay for the war, and that the more promptly they do so the lighter the burden will be.

Germany and Poland are experiencing a genuine business revival, though in both instances it unhappily was started by the British coal strike. Accumulated stocks of coal are being worked off and the mines in both countries are working full time. This activity alone would be a dubious symptom of permanent recovery, but it has been followed by a general improvement in other branches of industry. That is particularly true in Germany of the textile and the paper manufacture.

During the latter part of August an American Commission consisting of twenty-five experts representing important branches of finance, commerce, and industry, visited Moscow with a view to developing American trade relations with Russia. Rather paradoxically, our country, which refuses to recognize the Soviet Government, holds first rank in its foreign trade. The Commission has divided into three groups, one of which is studying commercial prospects in the great granary of the Ukraine and the manganese and petroleum districts of the Caucasus. The second group is investigating industrial possibilities in North Russia and the vicinity of Leningrad while the third has planned to cover the region of the Urals and Siberia. The objects of the Commission are twofold—to survey the Russian market for American manufactures, including Russia's ability to pay for them, and to investigate the prospects for American manufacturing and mining enterprises in that country.

The U S A and the League of Nations

The U S A still stands outside The League. What its relations with the League shall be in the future is matter for speculation. *The New Republic* says

It is inevitable that the entrance of Germany into the League of Nations should bring about a revival of interest in the relation of the United States to the Geneva body. In the recent past, that question has been rather thoroughly defunct. The pro-League organizations and individuals in the United States, while publicly keeping a brave front, have privately admitted that they felt their struggle was a hopeless one, at least for a long time to come. Their drooping spirits revived a little during the World Court fight, but the subsequent course of events has been anything but reassuring to them. One World Court Senator after another has been defeated in the primaries; and while some of these failures have been due to other issues, such movement of public opinion

as can be discerned has seemed to be towards the position of the irreconcilables. While the United States is cooperating in numerous League activities of a humanitarian nature, and has even gone so far as to participate in the preliminary conference on the limitation of armaments, no candid student of the situation can deny that we are at least as far away from accepting full membership in the League now as we were in, say 1922. And it is, of course, full membership which the American pro-Leagueurs and the European member nations want.

One of the greatest obstacles to the U. S. A's entry into the League will be a general lack of faith in the single World Court ideal which one finds in the average American. We are told :

When the agitation for American entrance into the Geneva body was at its height, there was a general assumption that the most efficient and desirable form of world organization was a single league. Today there is an increasing group of persons holding the point of view well stated in Count Coudenhove-Kalergi's book, *Pan-Europe*. They believe that the world is too large a place to have its problems brought together into a single place, that most international troubles are between neighbours, and can best be settled in the neighborhood. This school of thought holds that there should be at least a Pan-American League of Nations and an Asiatic one, in addition to the Geneva organization. These would cooperate when any question arose between a member of one and

a member of another, but otherwise, each would rule its own part of the world. It is not impossible that this doctrine, rather than the obstructionism of the irreconcilables, may be the chief argument used in the future against the American friends of full membership in the "European league."

—

The Dawes Plan, a Success

The Literary Digest says:

Pessimists who predicted the collapse of the Dawes plan for the payment of German reparations, are confounded by the report of the plan's operation through the first two years, ending with the middle of August. 'The fact is, the Dawes plan is working better than most impartial critics expected it to,' says the *Chicago Tribune*, expressing practically unanimous opinion. The total payments during last year were fully up to the schedule laid down by the Agent-General for Reparations amounting to 122,000,000 gold marks (about \$290,360,000). Deliveries in goods, varying from coal, dye-stuffs and motorcycles to lion-traps, rosaries and trout spawn, accounted for nearly 54 per cent of the total reparations, with the remainder paid in cash. Germany herself has managed to get along so well in spite of the huge tribute, points out Edgar Ansed Mowrer, in a special radio to the *Chicago Daily News*, that she has agreed to pay 300,000 marks more in the coming year, to prevent a too abrupt increase from the third to the fourth years.

LETTERS FROM THE EDITOR

II

Geneva, Sept. 22, 1926.

AS this is my first voyage, I have no experience of any other steamer than the *Pilsna*. So I cannot say whether the arrangements of this steamer typify those of others also. In its dining hall I found the Indian passengers seated at tables separately from the Europeans. I do not know definitely why this is done. Some of my Indian fellow-passengers had as perfect European table manners as any European, and they took meat and liquors, too. That they were cleanly and well-dressed goes without saying. So nobody would have been inconvenienced if they had been seated with Europeans at the same table. Probably the Europeans (and Americans) would not have liked it.

But perhaps a few at least of the Indians would have liked it and, I am ashamed to say, would have even felt flattered by it. So far as I am concerned, as I am a vegetarian and a teetotaller and have not yet acquired great skill in the use of knives, forks and spoons, I felt it rather convenient that I had no non-Indian 'fellow-tableman'. I would not have felt honoured or flattered at being seated with Europeans and Americans at the same table, neither would I have resented it. I consider the arrangement only from the point of view of convenience.

However, I am afraid, this sort of arrangement shows colour-prejudice.

Some people expected that the Indian passengers would appear at dinner dressed in

the conventional costume thought to be appropriate to the occasion. Few of us did so. Moreover, I found some Americans and Englishmen taking their dinner in unconventional costume.

A *Hindustani* doctor, a Rockefeller scholar, who was going to America with his wife, used latterly to appear in the dining hall dressed correctly in Hindustani costume, puggree and all. This was undoubtedly not in the least objectionable. It was the right thing to do. His wife, of course, was dressed in the graceful sarea all along. So were the other Indian ladies, who travelled second-class. It would be rightly considered atrocious for any Indian lady to give up the sarea in favour of any European garments. India's womanhood has been keeping up her distinctiveness. This need not stand in the way of their mixing on equal terms with Western women. Many of them do this as a matter of fact.

*My original intention was to spend a day or two at Venice and then proceed to Paris. But some days previous to landing there, I had for certain reasons changed that plan. What was settled was that I should proceed to Paris by the first available through train. So when we at length landed, we proceeded straight to the Customs House where our luggage was to be examined. This is done in all European countries whenever any one enters it by a land route or water-route, and I presume, by air-route also. This is very vexatious for travellers like myself. Moreover, customs duties are a kind of weapon of economic warfare, and cannot promote peace or thoughts of peace. I do not think the examination of all travellers' baggage brings in much revenue to the European countries or is even sufficient to cover the salaries of the customs officials. But probably the practice acts as a check upon smugglers. The examination is not such anywhere as really to enable the officials to detect smuggling. The number of baggages is far too many to enable them to ask all bags, boxes, trunks, etc., to be opened and to ransack them. And there is corruption, too. For example, I learned subsequently that a passenger on board the *Pisna* had succeeded in erasing the payment of any customs duties at Venice by bribing the inspector.*

While on this subject, I may narrate some of my subsequent experiences. In the train by which we were travelling to Paris, we were roused at midnight on the Swiss

border from our beds to be asked whether we had any tobacco with us! For that was a dutiable article. And probably the questioner may have mentioned some other dutiable articles also; but not knowing his language I am not sure. At Paris I had to pay eighty-seven and a half francs as customs duty on two sarees which my elder son-in-law and daughter had sent as presents to two French friends of theirs at Paris. They were packed and addressed separately as presents, but the customs man was inexorable. What was a greater torture was that he took nearly an hour or more to calculate the amount of the duty, though my young friend Prof S. N. Dasgupta helped him! One of the customs men very carefully scrutinised my pair of patent leather boots to ascertain whether they had been (or would be?) used by myself or were being carried for commercial purposes! At Venice I was not given much trouble, probably because the professor drew the attention of the inspector to my age and grey hairs, etc. He himself had very wisely been travelling with all his baggage inscribed with his vocation, name, and all academic titles. The customs people thought (and in his case I should say rightly) that a professor with the doctorate of two universities was incapable of smuggling.

At the Victoria Station, London, my baggage was opened. A small pasteboard box in which I carried some medicines prescribed for me by Dr Sir Nilratan Sircar and which was in a cane tiffin basket must have roused the suspicion of the customs people to an irresistible extent. It was unpacked and opened and examined: but their labours proved vain.

The most vexatious and amusing experience of all of customs offices was at the *Bellegarde station in French territory near Geneva*. Certainly the French Government knows that on account of the League of Nations offices being situated at Geneva, people from all quarters of the globe come to Switzerland and have to pass that station after long and very fatiguing journeys. Yet at almost the end of the journey the French customs office at Bellegarde require all passengers to get down at the station *with all their luggage* and go to that office with their baggages by an underground passage and come back again by it with the luggage to the train. What is more troublesome is that the men who ask the passengers to do so

speak and understand only French: and so also do the customs officials. By the courtesy of some ladies who were fellow-passengers I could understand that the customs peoples wanted to know whether we were carrying away from French territory to Swiss territory any gold coins or other objects of gold! I said quite correctly that I had no gold with me. So a man wrote some letter of the alphabet on my hand-bags with a piece of chalk and allowed me to go back to the train. I did so by some sub-passages with some difficulty: for there were several platforms and sub-ways. But the greatest absurdity and trouble was still to come. On reaching Geneva at about eight in the evening I was met at the station by Dr. Rajanikanta Das, and a few minutes afterwards, by Mrs. Das. They asked me whether I had any more luggage. I informed them that I had four more articles in the luggage van. On making enquiries at the proper place it came to be known that these things had been left behind at Bellegarde station, because I had not got them examined there by the French customs people at the customs office after finding them out in the luggage van and getting them carried thence to that office by porters!!! But how was I to know? When the train stopped at Bellegarde, a railway official no doubt had passed along the corridor of the train drawing out something in French, which I did not understand. An American journalist's wife who was in my compartment knew a little French and said they wanted us to go to the customs office with our handbags, and so I did. However, Mrs. Das learned by enquiry at Geneva station that my baggage would come from Bellegarde to Geneva after three days! She very kindly decided immediately of her own accord to go next morning to Bellegarde and get the things for me, which she very kindly did. It was lucky that I had such friends at Geneva, and so did not want for anything during the night.

Now for a suggestion or two. If there be any customs inspection at any terminus station, all passengers' baggage should of course be inspected after being taken down from the train. But at road-side stations, the inspection should be made in the train itself under proper safeguard. In the second place, if for some inexplicable reason at any road-side station all passengers' baggage, including those in the luggage van, must be carried from the train to the customs office, a

notice to that effect, printed in three principal European languages—say, English, French and German, should be shown to passengers before the arrival of the train at the previous station.

I must here observe that travellers coming to Europe should bring with them as little luggage as practicable. In fact, except for indispensably necessary papers and books, etc., one should not bring anything but wearing apparel, as the hotels supply all else that may be needed. As washing is done in a few days both in steamers and hotels, one need not bring more than two or three suits. So a handbag and a suit case should suffice for travelling in Europe.

In the steamer, we had occasion to observe oddities of various kinds, which need not be noted. But I think I ought to notice some of the things which an American said. As Prof. Dasgupta was going to America, he naturally wanted to know many things about that continent. The American boasted that his was the foremost country in the world and that it was forging ahead "very fast". He spoke of the high mountains and big rivers of America, and, above all, of buildings sixty and seventy stories high. This sort of arithmetical megalomania was very amusing. In the opinion of this patriotic Yankee "England was dead—dead!" He said he considered himself very fortunate that he was born in America. Then he added, "I might have been born in India," in a tone which showed that he contemplated such a contingency with great self-pity and horror. Considering that he was conversing with a Hindu, it cannot be said that his ideal of courtesy was very high. When the American citizen's opinion of England was communicated (not by myself, I must add) to a very red-faced British military officer from the Khyber Pass who was travelling with us, he observed humorously: "America may be moving too fast, but she may topple down!" I must add that we found this military man very polite and sociable.

After this long digression, let me take up again the thread of my narrative.

When the inspection of our luggage at Venice customs office was over, we made ready to go straight to the railway station. In any other city some sort of land conveyance would have been thought of for this purpose. But, as the reader knows, at Venice, the streets and lanes are all canals, and

boats of some sort, whether gondolas rowed by men or motor boats or launches, are used for going from any part of the city to any other. The Lido, which is a modern suburb of Venice on the opposite side of the Grand canal, is an exception. In this beautiful residential area, which I only saw from a distance, the streets and lanes are like those in other parts of the world. Professor Dasgupta and I took a gondola, somewhat like *mayurpankhi* boats in Bengal, and in it passed along many wide and narrow canals to the railway station. The canals can be crossed from one side to the other over bridges at short intervals. I am sorry to have to say that the waterways of Venice did not fill my mind with any poetic or romantic ideas. The water is no doubt sea-water, but very dirty and evil smelling too, sometimes. For the canals are also the drains of Venice, and I saw at least one decomposed carcass of some animal floating past our gondola.

Stone steps lead from the waters of the canals to the doors of the houses bordering them. Some of the houses were in a good condition, others were rather dilapidated; and I wondered how these are repaired. Many of the buildings were large and imposing, and the style of architecture

sometimes striking. But what seemed to me to be somewhat of an anti-climax is that large edifices of stone or brick, four or five storeys high, were roofed with exactly the same kind of primitive, weather-discoloured tiles which one finds covering the huts in the poorer quarters of Calcutta. I found even some good churches built of stone, roofed in this ugly manner. So far as I could judge from the names of the railway stations, so long as I was in Italian territory I did not find any other kinds of tile used for tiled roofs. I found better tiles and slate used in France, England, etc. But this is a mere impression. Nor must the reader conclude from what I am writing that Venice is an ugly city. I write what I saw in passing from the Customs office to the railway station. I have not seen the palaces, the cathedrals and squares of Venice which travellers are accustomed to see. What I saw gave me the idea of Venice being an old and not very healthy city. I also saw there more poorly dressed and somewhat ill-nourished unwashed persons than in, say, Paris, London, Cambridge, Oxford, or Geneva.

In half an hour or so the gondola brought us to the railway station, and there we landed with our baggage. The railway journey from Venice to Paris will now be referred to.

THE SOUTH AFRICAN CONFERENCE

By P. S.

THE introduction of various measures of legislation by the South African Union Government affecting Indians there led to a long correspondence between the Union Government and the Government of India. At first the Union Government declined to entertain the suggestions of the Government of India with regard to these legislations and contended that they were quite competent to deal with the Indian problem. After a good deal of argument, the Union Government was at last persuaded to take a broader view and a deputation from India, consisting of Sir George Paddison (as President), Sir Devapiasad Sarvadhikari and the Hon. Syad Raza Ali, was allowed to

visit South Africa in order to study the Indian question. The deputation placed certain facts and figures, which they collected in South Africa, before the Select Committee of the Union Government which was considering the notorious Asiatic Bill and persuaded the Committee to postpone consideration of the Bill. The Union Government also agreed to hold a Round Table Conference consisting of representatives of the Governments of India and South Africa, at Cape Town, in December. As a preliminary, a deputation of seven members of the South African Parliament headed by Hon. Mr. Beyers, Minister of Mines, visited India in September in order to get a firsthand

knowledge on Indian conditions and the force of Indian public opinion on the proposed Bill.

THE INDIAN DELEGATION

All arrangements in connection with the proposed Conference at Cape Town are nearing completion. The personnel of the Indian Delegation to the Round Table Conference has been recently announced. The Hon. M. Habibullah, Member-in-charge of the Emigration portfolio of the Viceroy's Cabinet will lead the deputation, assisted as the Deputy leader by the Hon. Mr. G. L. Corbett, I.C.S., Secretary to the Government of India in the Department of Commerce. The other members of the Deputation are the Rt. Hon. V. S. Srinivasa Sastri, the Hon. Sir Pheroze Sethna, Sir George Paddison I.C.S., and Sir D'Arcy Lindsay (a leading member of the British Commercial Community in Calcutta). Mr. G. S. Bajpai who acted as Secretary to the previous deputation has been appointed as secretary this time also.

The inclusion of the Rt. Hon. Mr. Srinivasa Sastri, whose winning personality, idealism, dignity and eloquence would be of great value to the deputation, the Hon. Sir Pheroze Sethna, who as a Vice-President of the Imperial Citizenship Association has evinced great interest in the problems relating to Indians Overseas and Sir D'Arcy Lindsay who has given ample proof of his sympathy with the cause of Indians in South Africa is no doubt happy but as the Cape Town Conference is perhaps the last chance India will get to set right a series of shameful iniquities under which Indians are groaning, we should have preferred to see a delegation which would have made a stronger appeal to India's imagination. It was the duty of the Government of India to select at least Mrs Naidu and Mahatma Gandhi as delegates. However, the Indian public should support the Deputation in its arduous task and offer their benedictions on it as Mahatma Gandhi has done. Says Mahatma Gandhi:

There are, no doubt, names missing but that is not a matter of much consequence. It is enough to realise that those who are included in the delegation are all good and sound men, representative of varied interests. I am anxious that this delegation imperfect and incomplete though it may appear to some of us, should receive the moral approbation of the public. Things seem to have gone on smoothly up to now and I am not without hope that the forthcoming conference will give at least

breathing time to the Indian settlers of South Africa as also to the Government of India, if it does its duty to improve the status of the settlers. Every year of respite gained is so much gained on behalf of justice which is entirely on our side.

We learn from the *Indian Social Reformer* that Mr. C. F. Andrews has gone to South Africa as the representative of the Imperial Indian Citizenship Association and he will act as intermediary between the South African Indians and the Conference. His visit at this juncture will be very helpful.

A CATALOGUE OF INDIANS' GRIEVANCES IN SOUTH AFRICA

The Imperial Indian Citizenship Association has all along evinced considerable interest in the problems relating to Indians' overseas. The following account, summarised from the bulletins published by the Association, of the history of the introduction of Indian Labour in South Africa 26 years ago and the trials of our countrymen there will be of interest to our readers, at a time when the Round Table Conference at Cape Town is about to hold its deliberations.

When the Government of India agreed to the system, of indenture, to supply Indian labourers as settlers to Natal, it was done at the insistence and solicitations of the Government and the industrial "pioneers" of the Colony.

At that time Natal was a 'Crown Colony.' There was no efficient or reliable source of labour present in the country, and so every effort on the part of those brave early pioneers to develop the colony's indigenous wealth, resulted in failure. The colony in the year 1850 was rocking on the verge of "bankruptcy."

Then the appeal was made to the Government of India for help in the form of 'indentured' supply of labourers and others in order that Natal may be saved from "impending" disaster.

Thus after the negotiations between both the Governments, in the year 1860, per the good ship "Truro," the first supply of Indian Settlers from the city of Madras and its suburbs were introduced on South African soil where they settled round the Coast Belt on the North and South of Natal, largely on Coffee, Maize, Sugarcane, and Tobacco plantations. Some were employed. Thenceforward there followed a continuous supply of labourers from different parts of India which was often interspersed with men of education as well as tradesmen and craftsmen of a general or communal character who entered seriously into the life of the country to make a success of their opportunities. In the course of a few years the prospects of agriculture as well as the various industries of the Colony grew brighter and favourable and the future prospects of progress was doubly assured. The country as a consequence of the services of the Indians began to thrive.

It is well-known that the combined efforts of the Englishmen and the Indians brought about general prosperity in the country.

It was through the Indian's loyal and unflinching services in the marshy and fever-stricken areas that the then nascent coffee, sugarcane, and other important industries were saved from utter ruin if not extinction.

The then Government records are full of appreciative references as well as the oft expressed testimony of the beneficent nature of the Indian community's services.

The Government of Natal in those days being convinced of the indispensable help of the Indian settlers for the further development of the country persuaded the immigrants to remain in the country for a further period of five years after the expiry of their original period of indenture.

Under such favourable circumstances and conditions, these immigrants who decided to remain in the Colony filtered through into different vocations whilst a large portion of them took to agriculture on an extensive scale.

Besides, several thousands of free Indians settled on the outskirts of the town and villages where they began to cultivate successfully their plots of land either as rent payers or free holders.

This service alone has been an immense factor in the cheap and good living of all classes, more especially the white working men and their families in the cities and elsewhere.

ENACTMENT OF ANTI-INDIAN LEGISLATIONS

So the country proceeded to legislate against the Indian community. There was long and protracted negotiations with the late Mr. Joseph Chamberlain the then Colonial Secretary as to the imperial obligations and aspects involved in the question of the measure so racial in character which was sought to be enacted: but eventually every feature of a "racial nature" in the "legislation" was pruned off, and the act was made to read in its ostensible aspects, to affect only those persons, who came into the colony, whose places of 'origin' was not in possession of the 'elective principle' of Parliamentary franchise. The act was a 'master-piece' in its diplomatic nature. The law was directed generally but whom did it affect individually? The Indian community only, because of all the people domiciled in the country at that period, "only the Indians" originated from a place which was not in possession of the general elective principle in parliamentary franchise—because India at that time was unfortunately not in possession of the 'elective principle' of parliamentary franchise, and was ruled under different conditions from that of the present day.

Thus the community's growing place and honour in the country was effectually reduced from the politics of the colony through the "Disfranchisement Act" of 1897, and by which the white men secured to themselves the universal right to rule the country in the sole interest of a white oligarchy.

The Indians were deprived of their vote and were henceforth existing as 'dumb units' as far as the politics of the colony went.

the vested interests or otherwise of the community it was to be the desire of the Government of the Union, "to administer same in a generous just and sympathetic manner and spirit.

This was the settlement known as the Gandhi-Smuts settlement. But since the departure of Mahatma Gandhi from South Africa a string of laws and resolutions calculated to further reduce the Indian community to the status of serfs have been passed.

The following 'titles' will give the public of this country some ideas as to the nature of some of the laws whose ramifications are intended to affect the vital interest and position of the Indians of South Africa:—

1. Township Regulations.
2. Borough Ordinances.
3. Licensing Laws
4. Liquor Bill.
5. Colour Bar Bill.
6. Immigration and Registration Act.
7. Areas Reservation Bill (known as the Asiatic Bill)

The Indians are now deprived of the Municipal vote under the passing of the Boroughs Ordinance in the Provincial Council of Natal.

'HELOTS' OF THE EMPIRE

Thus the South African Indian is truly the 'helot' in the British Empire and his peculiar circumstances affects the people of India, because the law is based on racial lines and is exclusively made to operate against the Indians sojourning in South Africa, and to restrict the energies of the domiciled community.

There is a strong movement on foot at the present day comprising of every class of white persons whose slogan is 'Africa for white Civilisation and colonisation'. The idea is inspired and cherished by the Britishers and the naturalised foreigners. This is being intensified by the support of the Dutch people of the Transvaal and the 'Free state'.

The Colour Bar Bill aims to restrict the Africans and the Asiatics from being employed in any form of skilled labour, such as handling machinery, cars, motors, directing all forms of mechanism, etc.

The Liquor Bill will affect thousands of Indian families, because their bread winners will be deprived of their occupations as the law restricts the Indian waiters and butlers from carrying and serving any kind of liquor in hotels, homes, etc., to the customers or employers while those employed in the public bars will be severely affected.

The Immigration and Registration Bill declares a resident Indian of the Union as a prohibited immigrant if an unfortunate person remained out of the Union for a longer period than three years. No Indian may enter another province within the Union from the place of his domicile. The wives and children who may be in India, would be seriously handicapped to return to their homes should the time limit be exceeded. There are thousands of Indians and their children in the coal mining districts of Utrecht and Vrystad in the North of Natal. The law seeks to revert these

districts back to Transvaal. In doing so the Indian inhabitants, would be construed as people possessing no domiciliary rights in Natal according to the purport and operation of a particular 'clause' in the bill which it is intended to effect and which will declare the Indians of these two districts as prohibited immigrants because they would then become people with no domiciliary rights either in the Transvaal or Natal and may have to return to India under the operation of the old Immigration Law which would affect their case seriously—vide Sec. 4 of Act 22 of 1913.

In its broadest sense the Immigration Law and Registration Act assumes the Indians of the Union of South Africa to be aliens and as such they have no right to live in peace and progress along with the other sections of the population, under the "Union Jack" in South Africa.

By the "Reservation of Areas Bill" the Asiatic would be deprived of his right to buy any land outside a reserved area. He will have to live and trade in proposed areas. All business that is now being carried on will, by the effluxion of time, cease automatically within a short period outside a proposed area. So the Indians in the course of a few years will be compelled by law to resort into segregated locations.

This chapter of the Bill practically deprives the Indians of the right to live on and sell their properties to whomsoever they will and forces the community into segregated areas, such as may be set apart for them by a capricious Corporation, Health Board or Local Board.

Another clause of the 'Bill' seeks to dispossess the Indians of what they may even occupy in the proclaimed areas, for the bill empowers the Governor-General to proclaim any area without even hinting that the occupants so affected shall receive something substantial in place thereof.

Thus the Indian community receives no sense of security whatever even in those proposed areas contemplated by the 'Bill' and as a consequence the Indian population would be, 'by the passage of the Act' reduced to the "condition of squatters," subject to the whim and fancy of a Corporation, Local Board, or Health Board or the Minister holding a 'portfolio' in the Union Government.

Lastly, no Indian would be permitted to purchase a property outside of a thirty mile belt of the Coast of Natal (that area is not very much to those who know Natal), and the 'fence' is rendered complete when one realises that the area is congested and the larger portion of lands are occupied or owned by Europeans.

Every political party in this country—Swarajists, Responsivists, No-changers, Liberals, Independents and others—must realise that the problem of Indians in South Africa is a national problem and they should be united in their demand for the repeal of those laws which have humiliated Indians and reduced them to the position of serfs in South Africa. The honour of India is involved in the South African struggle. If she fails she sinks to the level of the backward nations. It is the duty of Indians to see that she does not fail but win in this struggle.

NOTES

The Maharaja of Kapurthala Trying to Please the British Government.

We wish to make a few remarks on the following passages from the speech delivered by the Maharajah of Kapurthala at the seventh assembly of the League of Nations, Geneva, 1926 :—

His Highness the Maharajah of Kapurthala (India) said that other Indian Princes among them the Maharajah Jam Sahib of Nawanagar and the Maharajahs of Bikaner and Patiala, had attended the Assembly and had explained the interest of the masses of India in the ideals and work of the League. India was composed of people of different races and creeds, speaking languages entirely different in the different parts of the country. Two-fifths of the entire Indian Peninsula and one-fifth of its population were ruled by the Indian Princes and Chiefs under the suzerainty and the protection of His Majesty the King Emperor. They were absolutely independent in the internal administration of their States. The British-Indian law was not in force in their territories; the High Courts of Justice in British India had no jurisdiction over their subjects. The Princes keenly felt the honour and responsibility of being included among the representatives of India at the Assembly, and, as practical administrators of being allowed to bring their personal experience as a contribution to the common stock.

The Indian Princes had better opportunities of diffusing the aims of the League amongst their people than others who were differently placed. India, with the increase in education and knowledge and experience gained by travel, was awakening to a spirit of nationalism, which with the friendly guidance and assistance of the British Government, would he sincerely hoped, in the not too far future achieve its glorious goal. This would mean that India would be a united nation in a self-governing country, like its sister dominions of Canada, Australia and South Africa.

"The masses of India" did not and could not possibly take any "interest" in the ideals and work of the League" and that for two main reasons. About 94 (ninety-four) per cent. of the people of India are illiterate and cannot possibly know much of the ideals and work of the League. In the second place, the League not having done anything for India, how can the masses of India take any interest in its ideals and work? In fact, even the intelligentsia of India take generally such interest in the League as only spectators and critics are likely to do.

When the Maharajah of Kapurthala referred

to the people of India as "speaking languages entirely different in the different parts of the country", he uttered a falsehood which would be quite palatable to the opponents of the aspirations of Indians. Far from being entirely different, the main languages spoken in the Northern, Eastern, Western and Central parts of India, and in the Deccan, are very closely related both in their grammars and vocabularies; we mean such languages as Hindustani (Hindi and Urdu), Bengali, Punjabi, Nepali, Assamese, Oriya, Marathi, Gujrati and Sindhi. In fact, throughout the regions where these languages of Sanskritic origin are spoken, their speakers can make themselves understood through the medium of a patois which one may call a kind of Hindi. A very large number of cultural and other words in these languages are exactly the same. As regards South India where languages like Tamil, Telugu, Malayalam and Kanarese are spoken, their grammars, no doubt, are somewhat different from those of the Sanskritic languages, but they, too, possess a large number of cultural and other words, derived directly or indirectly from Sanskrit, in common with the Sanskritic languages. And in the south of India, too, Hindi or Hindustani is understood by large numbers of people.

In theory, the ruling Indian Princes and Chiefs may be "absolutely independent in the internal administration of their States", but they are actually not so. They have to bow to the dictates of the Residents and Political Agents even in matters of internal administration when the interests of the British Government and of Englishmen in general are concerned or affected in certain ways.

The Princes may keenly feel the *honour* (to what extent they are capable of feeling the *responsibility* of being delegates to the League we do not know) of being included among the representatives of India at the League Assembly, but we question their right to be so included. Their States are not Members of the League; they do not contribute a farthing to India's contribution to the League, and they are not responsible in any way to the people of British India, which alone is a member of the League.



Prince Arfa (centre figure with cap on), delegate for Persia at the VII Assembly of the League of Nations.

The Maharaja owes it to himself to explain in what way "the Indian Princes had better opportunities of diffusing the aims of the League amongst their people than others who were differently placed." And supposing they have such opportunities, how have they used them?

In what sense and in what ways does India's "spirit of nationalism" receive "the friendly guidance and assistance of the British Government"? Let India's large numbers of political prisoners and of deportees and internees without trial answer.

The Maharajah of Kapurthala is a very safe prophet in saying in delightfully vague language that India "would achieve its glorious goal" "in the not too far future." So, it may be a far future, though a not too far future! And what is the glorious goal which India would, in Kapurthala's opinion, achieve in this far future? Why it would be a self-governing country within the British Empire! We look upon such a destiny as only a half way house, the goal being

independence, and international interdependence, such as Great Britain, France, Japan, etc., enjoy.

R. C.

India's Representation on the League Secretariat and International Labour Office

We have urged more than once that educated Indians should be employed in adequate numbers in the various offices of the League and in the International Labour Office. The two points which M. Hambro, Norwegian Delegate, emphasised with regard to the Budget of the League at its last plenary meeting this year, lend force to our contention. The points were

First, the necessity for all small and distant nations to foster a better representation on the Secretariat and on the International Labour Office. While making no complaint, he would remind the Assembly of the difficulties encountered by officials belonging to nations whose mother-tongue

was not either of the official languages of the League. He had been satisfied, however, by the remarks of the Secretary-General included in the report that only for certain classes of the staff of the Secretariat would a perfect knowledge of both official languages, be a necessary qualification.

In appointing the new higher officials of the League and the Under-Secretaries and Chiefs of Section, the Council must take care not to give the world at large the impression that only the citizens of great Powers should have an opportunity of filling them.

The Assembly should remember that the first President of the Permanent Court of International Justice was a Dutchman and the second a Swiss. It was important that every delegate coming to the Assembly should be able to find some member of the staff of the Secretariat capable of explaining the work of the League to him in his own language. He was confident that the Council would do everything in its power, and it was naturally impossible to proceed too hastily.

The Secretary-General's remarks regarding a perfect knowledge of French and English being needed only for certain classes of the staff makes short work of the argument that more Indians are not employed because they do not know both French and English.

The Indian Legislative Bodies, the Indian National Congress, the Muslim League, and the Indian Press should with united voice demand that India should be adequately represented on the League of Nations Secretariat and on the International Labour office

R. C

The League of Nations Slavery Convention

The League of Nations Assembly has approved the Slavery convention drafted by its Sixth Committee, and has passed the following resolutions there anent —

I. "The Assembly

Approves the Slavery Convention drafted by its Sixth Committee and earnestly trusts that it will be signed and ratified as soon as possible by all the Members of the League of Nations.

"Instructs the Secretary-General to take the necessary steps to bring the Convention officially to the knowledge of all States Members or non-members of the League of Nations which may not have signed it before the end of the present Assembly to the end that they may sign or adhere to it in accordance with the provisions of Article II of the Convention."

II. "The Assembly :

"While recognising that forced labour for public purposes is sometimes necessary :

"Is of opinion that, as a general rule, it should not be resorted to unless it is impossible to obtain voluntary labour and should receive adequate remuneration."

III. "The Assembly :

"Desires that the League of Nations should continue to interest itself in securing the progressive abolition of slavery and conditions analogous thereto and therefore begs that the Council will prepare and communicate to the Assembly every year a document mentioning the laws and regulations which parties to the Convention on Slavery in accordance with Article 7, will have communicated to the Secretary-General, and that the Council will include therein any supplementary information which the Members of the League may be disposed spontaneously to furnish with regard to the measures taken by them to this end."

IV. "The Assembly :

"Taking note of the work undertaken by the International Labour Office in conformity with the mission entrusted to it and within the limits of its constitution ;

"Considering that these studies naturally include the problem of forced labour :

"Requests the Council to inform the Governing Body of the International Labour Office of the adoption of the Slavery Convention, and to draw its attention to the importance of the work undertaken by the Office with a view to studying the best means of preventing forced or compulsory labour from developing into conditions analogous to slavery."

We have always been of opinion that forced labour should be entirely abolished, even if it be for public purposes. In any case it should be abolished in countries where, as in India, public opinion can be flouted with impunity, and also in those regions inhabited by uncivilised or semi-civilised peoples, where public opinion is either non-existent or not vocal. If forced labour for public purposes be legal in England, for example, it would not be so harmful as it would be in the countries referred to above; for in countries where public opinion is very strong it is easy to prevent or remedy abuses.

We say this because the Slavery convention recognises the legitimacy of forced labour for certain purposes and in certain cases by Article 5, which runs as follows :—

The High Contracting Parties recognise that recourse to compulsory or forced labour may have grave consequences and undertake, each in respect of the territories placed under its sovereignty, jurisdiction, protection, suzerainty or tutelage, to take all necessary measures to prevent compulsory or forced labour from developing into conditions analogous to slavery.

It is agreed that:

(1) Subject to the transitional provisions laid down in paragraph (2) below, compulsory or forced labour may only be exacted for public purposes,

(2) In territories in which compulsory or forced labour for other than public purposes still survives, the High Contracting Parties shall endeavour progressively and as soon as possible to put an

end to the practice. So long as such forced or compulsory labour exists, this labour shall invariably be of an exceptional character, shall always receive adequate remuneration, and shall not involve the removal of the labourers from their usual place of residence.

(3) In all cases, the responsibility for any recourse to compulsory or forced labour shall rest with the competent central authorities of the territory concerned.

The Italian Delegation "would have preferred...to suppress, rather than regulate, forced labour in all its forms." So would we.

The Portuguese Government was of opinion that it was extremely advisable to define forced labour, and it considered that an organisation specially qualified for the purpose like the International Labour Office should be asked to undertake an enquiry into this difficult question, which was so important for the future of the populations of the mandated territories and of other countries.

We would go further and say that, not only forced labour but "public purposes" should also be strictly defined.

R. C.

Sir William Vincent's Reservations

With regard to the slavery convention Sir William Vincent, leader of the Indian Delegation, made the following reservations. —

"Under the terms of Article 9 of this Convention I declare that my signature is not binding as regards the enforcement of Article 2, sub-section (b), Articles 5, 6 and 7 of this Convention upon the following territories, namely, in Burma: the Naga tracts lying west and south of the Hukawng Valley, bounded on the north and west by the Assam boundary, on the east by the Naphuk River and on the south by the Singalim, Hkamti and the Sonma tracts, in Assam, the Sadiya and Balpara Frontier tracts, the tribal area to the east of the Naga Hills district up to the Burma boundary, and a small tract in the south of the Lushai District; nor on the territories in India of any Prince or Chief under the suzerainty of His Majesty.

"I also declare that my signature to the Convention is not binding in respect of Article 3 in so far as that Article may require India to enter into any Convention whereby vessels, by reason of the fact that they are owned, fitted out or commanded by Indians, or of the fact that one-half of the crew is Indian, are classified as native vessels, or are denied any privilege, right or immunity enjoyed by similar vessels of other States signatories of the Covenant, or are made subject to any liability or disability to which similar ships of such other States are not subject."

The reservation made by India in regard to the searching of suspect ships would not in any way impede the execution of an effective agreement on this subject. No Indian ships were engaged

in the slave trade, and the law of India prohibited slavery and the slave trade under severe penal clauses.

The reservation in regard to the Indian States was not due to the fact that slavery prevailed in those States but arose from their constitutional position. The convention would be brought to the notice of all States, and provisions existed in the convention for extending its obligations to those areas should it be necessary or desirable to do so.

Efforts were being made by the local Governments to eradicate slavery in the administered areas. 3,000 slaves had been released last year in one of those areas, and a special expedition had been sent during the present year to another area.

Sir William Vincent did well to tell the League Assembly that "No Indian ships were engaged in the slave trade, and the law of India prohibited slavery and the slave trade under severe" penalties.

One of the reasons given by the Indian Delegation for the reservation in regard to the Indian states runs as follows: —

(2) Recent enquiries have satisfied the Government of India that slavery in the ordinary sense is not now practised in any Indian State and that, where conditions are present which may be held to amount to forced labour of the kind against which the draft Convention is directed, no serious abuses exist, and progress is in fact being made in removing or mitigating such conditions

There would be many persons in India who would challenge the accuracy of these statements. We think they owe it to themselves to publish their facts.

Sir William Vincent's statement to the effect that slavery did not exist in the Indian States requires to be strictly examined by the newspapers of all Indian States as well as of all the papers of British India. For only recently *The Servants of India* wrote as follows. —

We read in the memorial sent to the Maharaja of Jodhpur by the All India Raona Rajput Maha Sabha, Ajmer, that "the Raona Rajput community in Jodhpur State (numbering 47,677) has been groaning under a most pernicious practice known as the 'slavery of Raonas'—a malevolent and inhuman measure passed by the consultative council of Jodhpur State dated the 11th July 1926 under which the master of the Raona has the absolute right of maintaining and extracting work from them, of setting them free at will and calling them back on necessity of giving away the daughters of Raonas or whole families of them as dowry for Rajput daughters, even if the Raona be serving elsewhere at the time. Obviously the slavery of Raonas as represented in the memorial is not a mere metaphor. We have not yet come across any refutation of the statement of the Maha Sabha by the Jodhpur State. It is an eloquent commentary on the nature of the administration of a State where the subjects have to appeal for the abolition of legalized slavery. Jodhpur has the distinction of

spending more money on the motors of the Maharaja than on the education of the children of the State. In this, however, we are afraid he has many competitors in his brother Princes. But Jodhpur State certainly enjoys the rarity, if not the uniqueness, of having legalized slavery. We humbly suggest to the Maharaja to bestow a little less attention to Polo and a little more attention to State affairs.

The Subodha Patrika of recent date also contains the following paragraph :—

A correspondent of the *Times of India* writing on this question admits the truth of Lalaji's statement and says that the conditions of Indian labourers in Native States are much worse. He instances the case of Hyderabad where, he asserts, each aristocratic house overflows with any number of purchased slaves—men and women—and this in spite of the recent firman of the Nizam against forced labour. What is true of Hyderabad is true of all other states. What is known as *payakali* system of labour in British India is a modified system of slavery. A man is given a few hundred rupees by a money-lender, for his marriage on condition that he serves the sowcar for twenty years or so for no wages but for merely food and clothing. The best part of a man's life is thus spent in the moneylender's service for a few paltry hundred rupees. Forced labour in *Khoti* villages is a common practice. *Velha* is another form of forced labour. These forms of virtual slavery ought to attract the serious attention of Government. Government as the paramount power would be thoroughly justified in putting an end to slavery in Indian states as in its own territory.

The reader is requested to read also pages 223-224 of our last August number

R C

Sir William Vincent on Forced Labour

With regard to forced labour in India Sir William Vincent said —

In the provinces, steady progress was being made to prevent any condition of forced labour approaching to slavery. Forced labour for private purposes had no legal recognition in India. Forced labour was sometimes recognised as a pretrial obligation, but this obligation had been commuted for cash payments and an enactment passed prohibiting any kind of servitude for debt. The enforcement by penal sanctions of any form of indentured labour or labour contracts had been abolished. India was second to no State in its desire to eradicate slavery from the world.

Sir William Vincent says that "Forced labour for private purposes had no legal recognition in India." But "*begar*" or forced labour is still practised for Government officials coming on tour in the Simla Hills. Is that a public or a private purpose? It is clear, of course, that a Government official

is sometimes a private person and acts in a private capacity. Therefore, it is difficult to say when he can legally compel people to work for him. Hence, it is best to abolish forced labour both for public and private purposes. The least that the people of India can demand is a strict and clear definition of public purpose.

As Sir William says, forced labour for private purposes has no legal recognition for India, any attempt to exact such labour should be resisted. Moreover, publicists in every province of India who know the laws and have access to a law library should put his statement to the test to ascertain whether he is correctly informed. Other statements of his require to be similarly tested.

Sir William Vincent's Speech on Slavery Convention.

By the courtesy of Mr. Patrick, secretary to the Indian Delegation, whose uniform desire to help me both in London and in Geneva I gladly acknowledge with thanks, I am in possession of a typed copy of Sir William Vincent's speech in the League Assembly on the slavery convention. From this I shall make some extracts, with comments where necessary.

"The principles laid down, particularly in regard to forced labour, taken with the action of the International Labour Bureau, cannot fail to have far-reaching effects throughout the world, and so far as I know, this is the first occasion on which a definite undertaking, or at any rate so complete an undertaking, in regard to forced labour, has been accepted, I refer particularly to forced labour for private purposes. May I say that India heartily welcomes the conclusion of this Convention and is glad to undertake the duty of making every effort to root out conditions of servitude which approximate to slavery."

When will the Government of India make earnest efforts to end India's *political* servitude?

We are glad to learn that

In the tracts situated on the extreme northern eastern frontier of British India, the population of which is estimated at a few hundred thousand persons only, steady systematic efforts are being made by the Local Governments to eradicate traces of slavery and conditions analogous thereto. In one of these areas already, over 3000 slaves have been released last year on payment of substantial compensation to their owners; in another area special expedition has been sent this year charged with the mission of securing by persuasion and payment of compensation the release of all slaves in that territory.

R. C.

Was Abolition of Slavery in Nepal due to League's Influence?

Sir William Vincent concluded his speech by saying:—

Such has been the moral influence of the work of the League and of the high ideals for which it stands, that I saw in the "Times" the other day a statement, and I have no reason whatever to doubt it, that the State of Nepal, an independent State not in India but on the northern frontier, has recently completed the liberation of 59,000 slaves at a cost of £375,000 paid by the State. That is a result on which the State of Nepal may, I think, be congratulated, and is clear evidence of the influence of the League in the East.

We are not unwilling to give credit where credit is due. But we do not remember to have read or heard before that the State of Nepal has abolished slavery under the influence of the League, of which Nepal is not a member. We should like our readers in Nepal and elsewhere or others who know either to confirm or to contradict what Sir William has said.

Geneva, 30. 9. 26.

R. C.

Nervous Reflex-Arc in Plants

It is rare in the history of science when an investigator, disdaining to follow the beaten track, goes out in a great adventure in vast and new fields of exploration and annexes a new realm to the empire of knowledge. In this, he can expect nothing but unrelenting opposition, for the new advance can only be established after demolition of old and unfounded theories which had paralysed all growth in knowledge. The opposition is strengthened by writers of text-books who find their works becoming out-of-date and therefore worthless. It is about twenty years ago that Professor Bosc announced his discovery of nervous impulse in plants, of which we were the first to publish a popular account. The methods of experimentation were so novel and so extraordinarily accurate and the results themselves were so startling, that they received the high honour of publication in the Transactions of the Royal Society (1913). In spite of this, attempts were made by interested parties to suppress the discovery by most unfair methods of which we obtain an inkling from the following extract quoted from a review in the New York Times.

After referring to the great sensation created by cabled accounts of Sir J. C

Bosc's astonishing discoveries, it proceeds to say that the announcement of the plant having a nervous system, has been received by some plant-physiologists with scepticism. It is pointed out that India itself from ancient days has reeked with magic; that it is essentially the home of mystical philosophy: that Bosc is possessed of a speculative mind, and that in all likelihood he is swayed more or less, by the intangible mysticism common to his country. The paper is most outspoken against this gross-misrepresentation. It says:

"If Sir Jagadis, by the energy of a dynamic personality, has succeeded in his demonstrations, he has accomplished a modern miracle. There is no trace of mysticism in the volume (The Nervous Mechanism of Plants), it does contain miracles—modern laboratory miracles. It lacks speculative digressions. Theories of other eminent scientists regarding the method of plant functioning are analysed, dissected and confuted in the most concise and practical manner. Bosc calls to his aid physics, electricity, dynamics, hydraulics, as he has need of them, to prove his thesis. If an instrument is required for an exact demonstration and science has not made it available, he invents one to suit. Several instruments of his devising are well known throughout the world. It is impossible to ignore the relentless logic of his scientific conclusions, which are based upon the most modern methods of scientific laboratory procedure."

One of the most important events at the Meeting of the British Association at Oxford has been the enthusiastic reception accorded to the recent discoveries of Sir J. C Bosc by the leading physiologists. We publish elsewhere two special reviews of Nervous Mechanism of Plants contributed by two plant-physiologists of outstanding eminence. The first is by Professor S H Vines, whose work on Plant-physiology is a classic in the English language. The second is a translation of an article in French contributed by Professor R. Chodat, of the University of Geneva, whose investigations on plant life are of such eminence as to have won for him the honorary doctorate from the University of Cambridge, and the foreign membership of the Académie des Sciences, Paris. He has been elected this year as the President of the Botanical Congress of America.

The Indian Women's University

Professor Karve's devotion and sacrifice in the cause of female education have been most exemplary. The Indian Women's

University started by him ten years ago, on a humble scale, is now well-known throughout India and abroad. Sir Leslie Wilson, Governor of Bombay, opened last month the new building of the University Girl's School at Poona. His Excellency is reported to have said :

You have referred, in the address to which I have just listened with so much interest, to the fact that, so far, your institutions have received no financial aid from Government, and you have appealed to all concerned, including I suppose the Government of Bombay, not to sit too tight on forms and formalities. To this I can only reply, that there is one formality—and you will agree with me that it is an important, and indeed an indispensable formality—with which you have not yet complied, and it is this, that you have never applied to Government for a grant-in-aid either for the Women's University itself or for the High School.

We hope the University authorities would soon put to the test the last statement.

Late Mr S. Rangaswami Iyengar

The death at the early age of forty of Mr. S. Rangaswami Iyengar, Editor of *The Hindu*, removes a prominent figure from the field of Indian journalism. Mr. Iyengar joined the editorial staff of *The Hindu* in 1908 and was appointed editor after the death of his uncle, late Mr. S. Kasturiranga Iyengar. His talents as a journalist were indeed of a high order. Being a man of a retiring disposition he did not take any active part in public movements but concentrated all his attentions in editing *The Hindu* which is one of the best Indian edited Dailies in India. We offer our sincere condolences to the members of his family.

Bengal's New Governor

The services of Colonel F. S. Jackson, Whip of the Conservative Party in the House of Commons, have been rewarded with the Governorship of Bengal on the expiry of Lord Lytton's term of office. In spite of the appreciative notices in the Anglo-Indian press of this appointment we have failed to discover any special merit in the Governor-designate of Bengal, unless the fact of his being a fine cricketer and a party whip is to

be regarded as recommendations for a governorship. Does Col. Jackson possess any administrative qualification? Does he possess that statesmanship which is essential in the Governor of a province like Bengal whose problems are so diverse and difficult? No wonder that the impression should prevail that India is the dumping ground for British mediocres.

Modern Afghanistan

Mr. G. K. Nariman, the Parsee journalist and orientalist, who has recently returned from Afghanistan gives a pleasing picture of the country. It appears from Mr. Nariman's contributions to the press that Afghanistan is taking rapid strides in efficient administration and in all departments of national activity. Slavery was abolished from the country six years ago and the *pardah* was fast disappearing. The Emir practises and encourages monogamy. The Hindu of Afghanistan "groans under no religious disability. He is the Moslem's equal." But the following lines from Mr. Nariman's article in *the People* is sure to serve as an eye-opener to Indian Musalmans:

We Indians, ill-starred victims to fanaticism, squabble over music before mosques. The enlightened monarch of Kabul has bands playing in the Shahi mosque on the Id day. Mosques of which I intended to admire the interior were shut in my face both in India and even in part of Persia. In Kabul I entered the principal one boots on.

He also gives the most interesting piece of information about the conservation of Buddhist and Iranian archaeological remains in the country. Says he

The country is covered with archaeological vestiges, Iranian and Buddhist. I had the unique fortune to visit many as the first Indian, (above the level of a Legation Sowar or an expert chauffeur). Bamiyan with its colossal statues of the Buddha carved out of the rock to a height of 150 feet and 100 each and miles of monastic cells, many with painted domes, the decoration being in irretrievable ruin, and several towers including the famous Minar Chakri. The latter carried the emblem of Buddhism—the *dharma-chakra-pravartana*. I want my brothers in India to note that it is Amanullah Khan, an Islamic sovereign, who is providing for the conservation of this monument of idolatrous genius.

Imperial Conference

The Imperial Conference in which the premiers of the various British States or "Dominions" will meet to discuss problems of common importance will make a determined effort at keeping intact for the Britisher those economic interests for which Imperial Britain had been preaching and spreading civilisation in the "darkest" and richest markets of the world these last two hundred years or so. Empire patriotism is the latest fashion among those moral wonders who think so monistically when it comes to choosing between good and evil in the face of material temptation. But one Mr. Archibald Hurd has given away the show in the *Fortnightly Review* through inadvertent commitments relating to the nature and ideals of the great British Commonwealth of free nations. In giving shape to the feeling of uneasiness which the Britishers feel regarding the future of their Empire Mr. Hurd says:

"Although progress is being made in translating the Empire into a working alliance of sovereign States with *vesting colonies, dependencies and mandated territories* for which, in the main, the Mother State is responsible, the progress is slow and halting. (Italics ours)

So that the Empire is to have sovereign States as well as slave areas on which these sovereign States would feed fat. We believe of India will get an honourable position in the Empire as a dependency with some South African and Canadian officials to look to her moral and material progress under the Union Jack. There will of course be no lack Indian Maharajahs and "leaders" to hail any such arrangement as a phenomenal stroke of good fortune; but let us leave that alone.

Mr. Hurd harbours no doubts regarding the racial character of the Empire. He says:

"We in Great Britain are the unit, but the whole Empire is the home of the stock of that British race which we believe to be a powerful factor in the development of the human race in the world to-day. Let us realise that the British peoples are embarked on a great and glorious and beneficent adventure." (Italics ours)

There will also be some persons of Dutch, French and Jewish (last but not the least) extraction to take part in this "great and glorious and beneficent adventure"; but it will take little stimulation of the right type to make them swear by their Anglo-Saxon

ancestry. East of Suez all Armenians and Jews are Englishmen by vocation. Will the Dutch and the French lag behind?

How must the Imperial Conference get down to business? They shall do so by

Endeavouring to find the basis of an effective scheme of Imperial co-operation in matters of policy, internal and external, defence, naval, military and aerial communications by sea as well as by air, the redistribution of population so as to adjust the present anomalous want of balance of man-power; the development of the vacant spaces overseas; and the improvement of marketing arrangements in this country and in the Dominions, Colonies and Dependencies?

(Italics ours)

It is in the last part of the programme that we come in. In the face of these "improvements of marketing arrangements" we may disappear totally as prosperous individuals, retaining only some sort of an entity as necessary adjuncts to the great Imperial Market.

The Imperial Conference also holds out a promise to those who are labouring for stopping War for all times and making the world an abode of eternal peace and happiness.

"If the Conference is to achieve a full measure of success it must mean something to every man, woman, and child within the wide orbit of the British Commonwealth. It must not only proclaim once more the ideal of the British peoples, working towards a common end, the consolidation and development of a unique commonwealth: but it must produce evidence that measures are being taken to reach that ideal and to protect it from violation by those nations outside the family circle which have other and, as we believe, lower ideals and purposes. (Italics ours)

Such measures, if taken will lead to war on a larger and more destructive scale. Long live the "Unique Commonwealth"!

—

Police Commissioner Speaks the Truth

The Police Commissioner of Calcutta has very recently issued a report dealing with the Communal riots in Calcutta in July last. As will be seen from the following extract from the report, the Commissioner fixes the guilt regarding the attack on the Raj Rajeswari procession, on the Mahomedans. We were convinced of this long ago and others, fellow journalists of an impulsive type have already suffered for expressing unrestrained views relating to the subject. The Commissioner of Police says:

"In reviewing the regrettable incidents which marked this date, and in the light of evidence subsequently obtained, it is impossible to avoid the conclusion that the opposition offered by the Mahomedans to the *Raj Ryeswari* procession was deliberate and prearranged.

The publication of the report at a time when Bengal is plunged in electioneering and people are everywhere looking for loopholes to attack the Swarajists, who are the Government's chief opponents, will serve as an useful weapon in the hands of those Hindus who think that the Swarajist Hindu-Moslem Pact has been of the greatest harm to Bengal and condemn that Party because of their diplomatic and foolish love of Mahomedans. Whether the report has been published at this critical moment to help the anti-Swarajists or innocently for the sake of truth and justice will be proved by the use that the Government make of it. If they sincerely believe that the Mahomedans were guilty of a deliberate and premeditated crime in starting the July riots, what steps are they going to take on it? Will they prosecute some Mahomedans and try them in the ordinary court of law or will they have some hundreds of them interned without trial for being a source of danger to the community? Or will they levy a fine on all Moslems to compensate those who have suffered losses on account of riots? It is possible that the Government will do nothing of the sort and merely sit quietly watching the effects of their untimely truthfulness on Swarajist strength in the Councils

Mr. A. K. Ghuznavi's Share in Riot-guilt

The same Police report also contains a reference to Mr. A. K. Ghuznavi as being at least partly responsible for the troubles in the Mufussil. If Mr. Ghuznavi is really guilty he should be taken to task for it, but the Government must not overlook the deeds of the other and probably greater offender Sir Abdur Rahim whose activities had much to do with inflaming the Mahomedans to be self-assertive and to be "up and doing." The report condemns Mr. Ghuznavi in the following way :

That trouble was likely to occur was apparently foreseen by Mahomedan leaders as is evident

from the text of the telegram sent by Mr. A. K. Ghuznavi from Allahabad to the Moslems of Bengal. There is little doubt that on this occasion Mr. Ghuznavi had begun to realise the disastrous effects of his uncalled for inquiries from all districts in Bengal about the practice relating to music before mosques and that his intentions were pacific, but it is beyond question that his message inspired a sense of grievance amongst his followers by adumbrating the possibility of 'grave provocation and persecution.'

We are all struck with the frankness of the Police report, but at the same time we cannot help asking the Government, "What about it?"

Mahomedan Ideas of Fair-Fight.

Some have called the communal riots Civil War. There is no doubt that it is so at least in spirit. To what low depths this communal madness has dragged us down, can be seen in the methods adopted by, the "warring" armies. One generally associates with fighters virtues like, courage, self-sacrifice, and chivalry. In the riots we have found tons of cowardice, low selfishness and utter brutality where we have found ounces of virtue. Attacking innocent people with knives *from behind*, murdering *sanyasis* and helpless old men, chopping off ears and noses and other bestial ways of dealing with an "enemy" have been demonstrated to a thoroughness by the gallant rioters. One such example has been given in the Police report published recently. It runs

The most disquieting incident of this character occurred on the night of July 20 when the doors, windows and other combustible portions of a block of houses bounded by Central Avenue, Nilmadhab sen Lane, Murah Dhar Sen Lane and Krishna Behari Sen Lane and the walls of the houses up to a distance of over two feet from the ground were drenched with oil. These premises are occupied almost entirely by Marwaris and Bengali Hindus and there seems little doubt that the oil was placed there by Mahomedans, with the object of setting fire to the houses by throwing down a torch during the passage of a *Moharrum* procession

Oil had also been freely poured on the lanes which bound three sides of the buildings evidently with the intention that the blazing roads would not only prevent the escape of the inmates of the burning building, but would also delay the Fire Brigade in entering the lanes for rescue work and for extinguishing the fire

Had this diabolical plan been carried into execution, the consequences would have been appalling, for the inmates of the houses would have been shut in by a sheet of flame and many lives would undoubtedly have been lost before the Fire Brigade could have effected a rescue. The oil was laid with the utmost secrecy and was not noticed by any one until the morning of the following day, but fortunately very heavy rain fell on the night of July 20 and a terrible tragedy was providentially averted.

The Government's idea in publishing this account is not known to us. We are reproducing it in the hope that as our readers are all enlightened persons and not fanatics, there is no chance of their being excited over it beyond what they will feel in the way of natural revulsion for things which are infernal and sub-human. But as the Government report will be translated into the vernaculars and read by the masses, there is a likelihood that it will do much harm and little good. It has not been like true upholders of law and order to have published such accounts at a time when the wounds of "war" are still fresh in mind.

Protection of Minorities

For the sake of true democracy it is necessary that the interest of minorities be not sacrificed to the whims of those who are superior in number. This fact has been accepted all over the world and great brains have worked long and hard to discover means whereby the just rights of the minorities may be safeguarded without hampering the normal functions of the State machine. But some minorities have made a god of their inferiority in numbers. It began by protection and it is likely to end in apotheosis. Minority demands are slowly assuming the qualities of bullying and majorities are beginning to doubt whether it were not better to have been the weaker party. The Mahomedan minority of India is a good example of a most modern minority, barring of course the domiciled Europeans. For the benefit of these greedy minorities we give below some extracts from a report of the 1925 sitting of the League of Nations. On September 22, 1925 the Assembly discussed the Protection of minorities. After stating the resolutions the report says:

At the same meeting, the Brazilian representative, in his personal capacity as Rapporteur, also

made a statement on minorities questions. He recalled the origin of the rights of minorities and their historical development and concluded that the question of racial and religious minorities was only raised on certain historic occasions, such as that of the incorporation of the territory of one State with that of another, or of territorial changes resulting from a war, or of the constitution of new States, or in the course of struggles on the part of certain States against oppression. Accordingly, he added, "the mere co-existence of groups of persons forming collective entities, racially different in the territory or under the jurisdiction of a State is not sufficient to create the obligation to recognise the existence in that State, side by side with the majority of its population, of a minority requiring a protection entrusted to the League of Nations. In order that a minority according to the meaning of the present treaties, should exist, it must be the outcome of struggles going back for centuries or perhaps for shorter periods, between certain nationalities, and of the transference of certain territories from one sovereignty to another through successive historic phases. These factors, however, are not constant in all the States Members of the League of Nations."

He, therefore, considered that the idea of a general convention for the protection of minorities applicable to all the Members of the League of Nations was impracticable.

He then went on to deal with the procedure followed by the Council to ensure the application of the minorities treaties. In this connection, he examined certain suggestion for the amendment of this procedure, presented to the Assembly by Count Apponyi on September 14th, 1925. He did not see his way to accept the Hungarian delegate's opinion on the question, and submitted political and legal arguments in favour of his own view. He urged that those who had conceived the system of protection instituted by the minorities treaties had not dreamed of creating within certain States a group of inhabitants who would regard themselves as permanently foreign to the general organisation of the country. On the contrary, they had wished to ensure respect for the inviolability of the person and to prepare the way for conditions necessary for the establishment of national unity. "In order to attain the desired ideal," he observed "it would suffice that the Governments should never depart from the rules of good faith and that the League of Nations should exercise its legitimate supervision also that the persons belonging to the minorities should willingly fulfil their duties to co-operate, as loyal citizens, with the State whose nationals they have become."

Following upon this speech, the British representative drew attention to the importance of the definition which the Brazilian representative had given of the purpose of the minority treaties.

The Czechoslovak representative observed that the Brazilian representative's account of the origin of the minorities treaties corresponded exactly with the reality and that his declaration gave an exact idea of the development of the discussions which had taken place on this question during the successive Assemblies of the League of Nations. He himself had reached the same conclusions as the Brazilian representative: namely, that nations possessing minorities must respect the rights of those minorities but that minorities must realise

that, if they went too far, the consequences might be deplorable and quite contrary to the wishes of those who had produced the minorities treaties.

The Belgian representative, after stating that the ideas put forward by the Brazilian representative were exactly in agreement with his own, recalled the fact that he had observed in the Sixth Committee of the Assembly that, if it were proposed to extend to all States the system of the protection of minorities, such a policy, instead of ensuring the peace of the world, would create internal conflicts in a great number of countries, in addition to the international conflicts which could not fail to arise.

It appears therefore, that minorities are not universally treated as gods. They have their rights but their obligations or duties to the majority should occupy more of their time than the former. Those minorities which attempt to remain for ever like foreigners in the midst of the majority should be told and taught that theirs is a policy which does not pay in the long run.

The Royal Agricultural Commission

It is no use our welcoming or turning away the Royal Commission on Indian Agriculture as it is already there and working. If it succeeds in doing good to the Indian ryots and to Indian Agriculture we shall not deduct a bit from what credit will be due to it, on the plea that it had come to us without our invitation. The personnel of the Commission might have been chosen with better judgment. There are some members whose appointment seems to have been little influenced by considerations of real merit. Let us, however, console ourselves with this that even Royal Commissions should take apprentices as precaution against future shortage of trained Commissioners.

England is to-day going through an acute phase of Empire mania. All her energies are being concentrated upon that one question—how to make the Empire self-sufficient and prosperous with a view to give to the British race a more or less permanent overlordship in world affairs. Had their been no racial aspect to the question, we Indians might have been induced to see good in it inspite of its narrow and aggressive (anti-Universalistic) nature. But racial colouring has completely alienated us from the Empire ideal. We know that we are not in it to be treated as equals of the Britishers but as a mere dependency which

provides a good and expansive field for exploitation. Hence our outlook in matters relating to economics and politics is purely national and not at all Imperial.

The Royal Commission on Indian Agriculture on the other hand is bound to take an Imperial view of things. Their recommendations regarding the quality and quantity of produce, financial arrangements, Railway and other construction, Irrigation, etc., will most probably be made with special reference to Imperial convenience and policy. Hence it is practically certain that their recommendations will not be acceptable to those who judge of a thing by whether or not it will stimulate the well being of India above every thing else. It is not right that we should criticise the Commission before it had published its recommendations, but the fundamental difference in outlook by which an Imperially appointed Commission is bound to be separated from the Indian Nation, forces us to express our misgivings at once.

Chairs at the University of Calcutta

For the progress of any University it is necessary that its highest teaching staff should be composed of only men of outstanding scholarship and academic ardour. Indifferent scholars and slackers should never occupy University Chairs.

In the case of the University of Calcutta some of the highest academic posts have gone to people who have either not much scholarly ability or little willingness to do their duty. Such men must go and the University professorial staff remanned by promotion and recruitment of honest and able scholars. The above should be accepted as a general principle by the university authorities. It is not necessary to go into details concerning the departments of Economics, History, Mathematics, Anthropology etc. etc.

India's Loyalty

The following news appeared in the Daily Press :

LORD LYTTON

PORTRAIT TO BE PAINTED FOR CALCUTTA

London, Sep. 12.
The Morning Post says that Sir Prodyat Tagore

has commissioned Mr. G. P. Jacomb-Hood to paint a portrait of Lord Lytton for the Victoria Hall, Calcutta.

After the completion of the work, the artist will go to India to paint the portraits of Sir Prodyat Tagore, his wife and son, and the Maharajah of Burdwan—Reuter.

It seems that we starved, diseased and famine-stricken Indians do not lack active loyalty. It is indeed in complete accordance with true *Vaishnava* principles that Sir Prodyat has proceeded to spend Indian money for honouring Lord Lytton.

Our Professor of the Universe Again

In our last issue we referred to the non-mathematical and non-academic activities of the Hardinge Professor of mathematics at the Calcutta University. We have since been taken to task by some admirers of Dr. Ganesh Prasad for having deprecated one who and whose pupils have been quoted in standard works on the different branches of mathematics. As we have not more than ordinary knowledge of mathematics we are not in a position to controvert these claims. We said that we were not getting our money's worth by keeping Dr. Ganesh Prasad in occupation of a costly chair, and this statement holds good irrespective of the learned Dr.'s qualifications. Of what good is a super-cook if he does not enter the kitchen?

However that may be, let us quote the following lines, regarding Dr. Ganesh Prasad's academic achievements; which we found in the *Leader* of Oct. 15, 1926.

Sir, Mr. Janki Prasad, vakil, Allahabad High Court, wrote a rejoinder in defence of Dr. Ganesh Prasad which appeared in the *Leader* of the Sept. 22 Dr. Ganesh Prasad was asked to lecture on "The History of Study of Mathematics at Cambridge". A humble mathematician like myself understood from the announcement that the subject included the study, not only by students but also by professors, lecturers and other people connected with the Cambridge University; in other words, I thought (as I think many other unsophisticated people also did) that he would speak not only on the methods of teaching, courses of study, system of examinations, but also on the contributions of the Cambridge School of mathematicians towards the progress of mathematics. Instead, the doctor chose to deliver a harangue on the real and supposed shortcomings of the Tripos examination at Cambridge, and, incidentally, to belittle those Indians who had proceeded to Cambridge for higher studies.

I have no desire to dilate on the point. If the

doctor wished to speak on the examination system only, he ought to have chosen as his subject 'History of the Mathematical Examinations at Cambridge'. I only voiced in my letter my disappointment at the doctor's performance. I expected edification from the learned doctor's discourse, but heard nothing but a one-sided and exaggerated attack upon Cambridge degrees and the Cambridge system of examinations.

I am, however, more deeply concerned with some of the claims made on behalf of Dr. Ganesh Prasad and his pupils, and with the criticism of the contributions of Cambridge towards the advancement of mathematics. Mr. Janki Prasad has used the adroitness worthy of a lawyer in proving his client's case. He has tried to damn Cambridge out of the month of its own men. He has quoted Prof. Hardy's criticism of the Tripos examination. According to Hardy: however, the criticism is hardly applicable to the system which obtains now. The Tripos was at its worst forty years ago, but since then, there has been an obvious revival. Dr. Young is of opinion that fifteen years ago, the Cambridge students were inferior to their counterparts on the Continent. Dr. Young's opinion, however, did not go unchallenged, and I would refer Dr. Ganesh Prasad to Prof. G. H. Bryd'n's defence of the Cambridge system in *Nature*.

No one holds that the Tripos is the most perfect system of examinations; all institutions become imperfect with time and have to be revised periodically. What I take exception to is the statement of the doctor that the Cambridge system of teaching was inferior not only to that of many continental universities, but was even inferior to that of Calcutta or Allahabad. Mr. Janki Prasad does not repudiate the statement in his rejoinder. The quotations from Young do not support it, for they refer to conditions which are now changed. My straight query is 'Has he any evidence to prove that the present system of teaching and examination at Cambridge is inferior to the present system at Calcutta or Allahabad?' If he has, let him bring it forward.

My contention had been that Cambridge was and still is far in advance of India. It is simply preposterous to pretend that Indian mathematicians had anything like the same standing as those of Cambridge. Compare the output of India with that of Cambridge during the last quarter of a century, and the melancholy and humiliating conclusion will at once dawn upon us that we are yet leagues behind Cambridge. It is a matter of no glory that in modern times, we have not produced, with the exception of the late lamented Mr. Ramanujan, a single mathematician who could be ranked with men like Cayley, Sylvester, Green or Stokes. Ramanujan gave promise of genius of the highest class, but his unfortunate and untimely death deprived India of one of its most gifted sons. No one would be happier than the writer if Mr. Janki Prasad or anybody else could substantiate the claim that 'nearly a score of Indian mathematicians have been quoted in standard European works as authorities in different branches of mathematics'. From what little I know of mathematics the claim appears to be audacious; for whoever has followed the progress of mathematics in the mathematical journals, or in the volumes of mathematical publications, is well aware of the paucity of Indian contributions. I have diligently

searched the pages of the volumes of the *Fortschritte der Mathematik* (progress of mathematica) which contains abstracts of almost all the papers ever written on mathematics; *Science Abstracts*, and other journals, as well as histories of mathematics. I have not found a shred of evidence to prove that Dr. Ganesh Prasad and his pupils are regarded as *authorities* on any branch of mathematics. I have no desire to deprecate the merit of the work of the learned doctor or of his pupils. They are all worthy men, they have knowledge of their subject, they contribute papers to mathematical journals, and Dr. Ganesh Prasad has written two B. Sc. text-books too. But they have not done so far anything of such importance as to entitle them to call themselves authorities, creators of knowledge, discoverers of important truths, openers of new vistas of thoughts, and arbiters on disputed questions of science. On the other hand, take the living Cambridge men like Hardy, Eddington, Baker, Jeans, Larmer, Forsythe, and younger men like Fowler, Milne and Dirac. The stamp of their thought is impressed permanently on science. Every serious student is familiar with Hardy's convergence theorems, his methods of evolution of definite integrals, Eddington's work on Star drifts, his theory of Cepheid variable, and his explanation of the evolution of worlds. Jeans' speculations on Cosmogony; Baker's researches on Geometry, Larmer's works on Matter and Aether, and on the Electron theory, Dirac's development of Quantum mechanic. But I need not weary you with further examples which can be understood and appreciated only by students of higher mathematics.

In any case when we set the contributions of Dr. Ganesh Prasad side by side with these, the contrast becomes painfully manifest. His output during the past 25 years amounts to what? He has a few papers in European journals (in recent years only in Indian journals) to his credit. But let him or his admirers tell the public in plain language if in these papers there are discoveries of any far-reaching importance. He has worked at some minor problems extended the scope of some well-established theorems, pointed out mistakes in the applications of certain theories. You will find the learned doctor's name squeezed in the footnote of an article on Physics in the German Encyclopaedia of Mathematical Sciences (page 169), which, for the information of the readers I may add, contains references to everything which appears on print; and once in a while mentioned in the *appendix* of the *Handbuch der Physik* (which aims to include all which had appeared on the subject) in Carlslaw's *Fourier series and integrals* (page 311, second edition). All this is creditable, but this work does not raise him to the rank of mathematicians whom Cambridge has produced and whose contributions fill pages of well-known mathematical books and journals and whom he tries to pooh pooh by quoting irrelevant and grossly exaggerated statements.

In the end let me say that although I do not quite realize the point in the insinuations contained in the last paragraph of Mr. Janki Prasad's rejoinder, I am happy to learn that foreign degrees have lost all their charms, and the public appreciate the merit of a scholar at its true worth. I shall be happier if Mr. Janki Prasad and Dr. Ganesh Prasad will cease to delude their unwary countrymen into the belief that in the progress of science India has

nothing to learn from foreign countries and that in mathematics as long as it is in the safe keeping of Dr. Ganesh Prasad, all is well, and India need fear no rivalry. Let us not cover our poverty and nakedness with the garb of self-adulation and self-conceit. Amen!

FAIRPLAY.

Our Minto-Professor of Economics

We are having too much of a good thing in the continued occupation of the Economics Chair at the University of Calcutta by Dr. Pramathanath Banerjee, the author of *Public Administration of Ancient India*. Post-war economics is a somewhat more complicated subject than Public Administration, specially than that of Ancient India. Of all the living economic problems that have come up before us since the armistice, our Minto Professor has not supplied a suitable and well thought out solution to even one. Whatever his prestige may be in the field of Ancient Indian Statecraft or in the Bengal Legislative Council, he has proved a good failure as the head of the department of Economics. Among the various faculties, Economics is probably the most backward (or is it Anthropology?) in the Calcutta University. Bengal's contributions to Indian economics are insignificant. We have given a long enough trial to Dr. Banerjee. He is, no doubt, a man of merit, but as a Professor of Economics he has missed his vocation.

The Indian National Congress

Ever since the Swarajists captured the Congress, the Congress has ceased to function as a representative national body. By a well schemed out policy of exclusion and blocking, the Congress, specially in Bengal, has been reduced to the status of a screen behind which everything is Swarajist. It is our duty now to revive the former width of outlook in the Congress. So long as this is not done, let us not mix up the ideals of the Swarajya party with these of the Indian National Congress.

The way the Swarajists are carrying on their election campaign show that they are more interested in playing the party game than in furthering the Nations' well being.

The coarse and stupid nature of the attacks and counter attacks between the Swarajists and their opponents show that electioneering is not a good way to formulate national ideals. Very few speak or write on vital national problems, while, practically all spend every ounce of energy in villifying one another and raising unimportant and petty issues to the dignity of national politics. If self-seekers and mediocres were ever let loose in the field of national politics to deal with personal virtues and national ideals after the example of the proverbial bull in the china shop, it is being done in India to-day. It would indeed be a great national calamity if things continue like this. We need every honest and true lover of India to-day to come forward even at some personal sacrifice, to take part in and, if possible, assume charge of national politics. Welcome signs are not totally absent in other parts of India, but in Bengal the prospects are as yet very dark.

The Origin and Development of the Bengali Language

Dr. Saniti Kumar Chatterjee's monumental work with the above title published by the Calcutta University is now before the public. It is the first Historical Grammar of the Bengali language which scrupulously follows the laws of the science of Linguistics. Moreover, while concerned mainly with the intensive study of the Bengali, the author spares no pains to make his book as useful as possible to the students of sister languages like Hindi, Gujrati, Marathi, Assamese, Oriya, and even the Dravidian groups of the Indian vernaculars. This application of the comparative method has increased the value of the book considerably and Dr. Chatterjee has earned the permanent gratitude of the Bengali people by producing this first systematic grammar of the Bengali language.

Dr. Chatterjee's book is published in 1926 and the first genuinely Bengali grammar was published in English by Raja Rammohun Roy in 1826, just a century ago, to whom Prof. Chatterjee makes a touching reference. "The first Bengali to write a grammar of his mother-tongue was the father of Modern India the great Raja Ram Mohun Roy, whose work was published in English in 1826 and in Bengali in 1833, and he knew what we should mean by Bengali".

Without rushing to patriotic exaggeration the Bengalees may take pride in the fact of their possessing some of the earliest specimens of Indian vernacular in the form of the *Charya* literature (900 A. D.) বৌদ্ধ গান ও দোহা, discovered by M. M. Pandit Haraprasad Shastri in the Nepal Durbar Library. So the extant texts of the Bengali literature covers a period of over a thousand years. Moreover, the geneology of this language is no less remarkable. Sir George Grierson "the doyen of Indo-Aryan Linguistics" remarks in his foreword to Prof. Chatterjee's book:

"For many reasons Bengali in itself is specially deserving of careful study. With a literature going back for several centuries and preserved with some care, it gives opportunities for the study of its history that are wanting in some other forms of Indian speech. It is a typical descendant of the great language that under the name of Magadhi Prakrit, was the vernacular of eastern North India for many centuries. This was the official language of the Great Emperor Asoka, and an allied dialect was used by the Buddha and by Mahavira in their early preaching."

To contribute even partially towards the elucidation of the history of such an important language is creditable; that Prof. Saniti Kumar Chatterjee has succeeded in bringing out the first complete and exhaustive grammar of that language redounds to the permanent glory of Bengal and the Bengal school of scholars. Rabindranath Tagore has made Bengali a world language and Dr. Chatterjee would make the study of the Bengali language indispensable to the scholarly world interested in Indian Linguistics. We accord our hearty congratulations to Prof. Chatterjee on the happy completion of his great book and we recommend the same to all earnest students of Indian philology and linguistics. It is contemplated to publish an exhaustive review of Dr. Chatterjee's *magnum opus* in a future number of the *Modern Review*.

Mon. Romain Rolland's warning to
Young India

"Young India" conjures up generally a picture of rejuvenation and growth but we are liable to forget that *young* means *immature* also; we are apt to ignore thereby the uncomfortable fact that the magic title of

'Young India' covers also many sins of the rising generation of Indian youths. Our best friends are not those who flatter our vanities but who speak plain truths in plain language. No Indian would dispute that Mon. Romain Rolland is one of the best friends of India. His epic pen has made the name of India go to the heart of millions of souls both in the Old as well as the New World. His "Mahatma Gandhi" has been translated into almost all the important languages of Europe. His love for India and his sympathy for the Indians are deeper than any average Indian would suspect. So much the reason why every word that he says in criticism of Young India, should be respectfully listened to and that we should try our best to play the True Young Man by attempting to rectify our errors.

Since the publication of his study on 'Mahatma Gandhi' and the French edition of *Young India* in 1923, Mon. Rolland had occasion to be in personal contact with numerous young Indians through letters and through visits paid to him in his Swiss Cottage. The resultant impression produced by our compatriots on the great artist-philosopher is not very flattering. The first defect that the Indians visiting Europe betray is *superficiality*. Passing judgment on Europe and things European seems to be as easy as passing through the countries of Europe in a comfortable railway train. Problems of European art literature and politics are disposed of by Indians in a summary way that is staggering. This superficiality of understanding necessarily involves a lack of real sympathy for the Eternal and basic elements of European culture.

The second defect more serious is a narrow *national egotism*. Forgetting that they are consciously or unconsciously imitating the *Occidentals in their pursuit of national politics*, the Indians assume lofty airs and seem to shout with a spirit of condescension: "Look ye Occidentals, how high we are above you as spiritual beings!" This sort of race consciousness is but the first stage in the evolution of race hatred. Hence it hurts the prophet of international amity:

"I am pained," says M. Rolland, "to see the childish national vanity which has possessed now the Young Indians staying in Europe. Before having learnt anything of Europe they seem to treat Europe with

disdain. Some of our own statements—my own words also—have unbalanced them. They are in the habit of underrating the spiritual and moral power of the West. These young Indians pose as a superior race which must resume its dominion. Some young Chinese who are in France also think in the same way.

"Really it seems to be fruitless then that we have spent our life in combating our nationalists of Europe, our young fighting cocks of 'L'Action Francaise' group, if we find the same morbid spirit in those big groups of oppressed nations whom we wish to defend. But probably this is a proof of the unity of mankind—the herd psychology, 'Par Truppo!'"

"The Indians of to-day seem to betray a spirit of strange detachment, if not of total indifference, with regard to the tragedies of Europe. In speaking with many Indians of high culture and good heart, I have felt more than once that they are so far removed from all our anxieties about the liberation of Europe that they seem to be separated from us by centuries. They seem to think: 'That is Europe. Not ourselves'"

"Should we say then in our turn, before the struggles and sufferings of Asia—

"That does not concern us?"

"I shall never speak like that. But I am afraid that some such impression would be left in the mind of some of my European friends.

"This must be combated resolutely. All of us therefore who think and write must place ourselves on the *universal* plane. There are not, there should not be, two different ways of judging the political ethics of India and of Europe. All those who suffer for Justice, all the martyrs of Liberty are common members of one family. I accept you. Do you accept me? Our Christ of Europe belonged to Asia and he died for the whole Humanity."

We hope young India would ponder over these noble lines and profit by this prophetic statement of Mon. Rolland.

The Greater India Society

In the text books of Indian history written by English writers and their Indian disciples as well, India is represented generally as a nation periodically attacked by foreigners and dominated by them. But the great work done

by India in realising the unity of mankind and in taking initiative to propagate culture through the length and breadth of Asia, is significantly suppressed or ignored. The noble chapter of Indian and Asiatic history wherein we read of the friendly cultural collaboration of India with the Mongolian, the Mon-Khmer and the Malay-Polynesian world, has been studied by few English scholars. The main researches into this momentous history of Asia had been done by the French, the German and the Dutch savants. It is a happy augury that some of our brilliant Indian scholars who have special training in the continental universities, have now joined to form the Greater India Society with a view to recover this great yet unfortunately neglected and almost forgotten chapter of our history from oblivion. India, was great in several departments of ancient culture,—Religion and Philosophy, Literature and Art. But she was greater when, transcending the barriers of narrow nationhood, India paved the path of International Fellowship and Peaceful Co-operation. Thus Greater India of selfless service to Humanity is the main object of study of the Greater India Society to which we wish all success.

Greatness of Switzerland

Switzerland is a very small country with a population less than five millions. But Switzerland is in many ways greater than India with her vast area and a population of 320,000,000. First of all Switzerland provides a brilliant example of what a liberty-loving people can do to preserve their independence. Secondly, it shows that popular government and free institution of republicanism can flourish among people of different racial stocks, religion and speaking different languages, without communal strife or communal representation. In little Switzerland, her French-Swiss, German-Swiss and Italian-Swiss people, speaking different languages and with separate cantonal governments and the Federal Parliament, work for their national interests. Thirdly, Swiss people are highly cultured and their achievements in the field of Science and Industry are far superior to those of the people of India.

A recent Geneva despatch reports:—"The largest locomotive in the world, constructed by Geneva engineers, had a successful trial spin, making more than one hundred miles

an hour." This is certainly an achievement. In the field of Electric Engineering, particularly Hydro-electric Engineering the Swiss people are second to none. They surpass other nations in the delicate art of watch-making as well as silk industry.

India has much to learn from Switzerland. In the Universities of Geneva, Lausanne, Zurich and Berne there should be scopes of Indian students. But defective Indian educational system does not train Indian University students in such a way as to enable them to master French or German language. However, we hope that Indian scholars will in future go to the Swiss Universities to widen their world vision.

I. D.

The Arrival of Yudhisthira in Heaven

The cartoon printed overleaf depicts the arrival of Yudhisthira in Heaven after the battle of Kurukshetra. After five years of bloody warfare the dwellers of heaven, the simple and homely mother India and the England-returned father India, heard that the Reform-Yudhisthira was coming to their land. This happy news stimulated mother-India to get ready with her *Arghya* and father India to have his English made dressing gown dyed in Indian ochre. When at last Yudhisthira arrived, with his dog, mother India fainted at the sight of the canine which was a British blood-bound representing the "damn the consequences" mentality. The Mont-ford Reforms Yudhisthira, hailing from a cold country was dressed in skins (hidebound). Then? Then the bloodhound and Yudhisthira lived happy ever after.

The Voter's second Sight

The voter suddenly obtains second sight and realises the true nature of those who had been making such wonderful speeches for him. There was the ex-official shedding titles and crocodile tears in order to express his sympathy for the starving masses. This sympathy was hardly discernable in his waist measurement. There were also the law and order loving office-monger preaching co-operation, the England-returned fox and the Brahminic cobra which infest every village. The voter is aghast and can hardly vote.



Reform-Yudhisthira. Artist :—Hitendramohon Bose



The Voter's Discomfiture. Artist :—Hitendramohon Bose



THE SONG OF THE HIMALAYAS

By Courtesy of the Artist Mr. Gaganendranath Tagore

THE MODERN REVIEW

VOL. XL
NO 6

DECEMBER, 1926

WHOLE NO.
240

THE MOVEMENTS OF PLANTS

The History of Our Time

By PROFESSOR C. A. TIMIRIAZEFF

[The great discoveries in photosynthesis placed the name of the eminent Russian, Prof. C. A. Timiriazeff of the Moscow University, in the foremost rank of plant-physiologists. In acknowledgment of his unique services in advancing physiology of plants, the honorary doctorate of the Cambridge University was conferred on him and he was also elected as the Foreign Member of the Royal Society. His scientific contributions are regarded as of such great importance that in spite of his being a foreigner, the great honour of delivering the Croonian lecture of the Royal Society was conferred on him. His discoveries have been simultaneously published in all European languages. He disproved the previously accepted view, that the yellow region of the spectrum, which is so bright to the eye, is the most effective region in the solar spectrum for photosynthesis. By his brilliant experimental method he was able to localise the maximum efficiency in the red region of the solar spectrum where the absorption of radiation by chlorophyll is greatest. His work on the "Life of Plant" is one of the most important contributions in plant-physiology. Its characteristic note is an exposition of plant structure and function based on physico-chemical processes at work in the living plant. In writing *The History of Our Time* Prof. Timiriazeff gives account of the epoch-making character of physiological researches carried out by Sir J. C. Bose. This article *On Movements of Plants* written in the Russian language is for the first time being translated and published by us in English, in the present issue. How profound has been the impression made on biological science by the discoveries of Professor Bose will be understood from the following extracts from the article of the eminent Russian savant in regard to the most important advances in physiological science. "We have become familiar during the last decades with the part played by the Japanese. Now it is our fortune to witness the emergence of another and a still more ancient race, the Indian. The very name of this Indian savant is associated with a new era in the development of science in general. His classical work is remarkable for its brilliant

working out of experimental methods and for the deep significance of the conclusions which have all the appearance of a fresh triumph of scientific physiology." TRANSLATOR]

A very remarkable example of the application of exact physical methods to the physiology of plants, is afforded by the labours of the Indian savant whose very name indicates a new era in the development of science in general. We have become familiar during the last decades, with the part played in it by the Japanese. Now it is our fortune to witness the emergence of another, and a still more ancient race—the Indian. In wide circles of a society, which prides itself on its enlightenment, it is the custom to fall into raptures over the juggler's tricks of Indian fakirs, but for many of its members the news of the achievements of the great Indian savant in the field of positive science, will be an entirely unexpected novelty. It may, indeed, be doubted whether the activities of the well-known Indian physicist Jagadis Chandra Bose* is not to be regarded as a the most brilliant example, in the advancement of modern science.

The results of which we propose to speak here, relate entirely to the twentieth century and form a whole series of labours, the first of which was presented to the International Congress of Physicists at the Paris Exhibition

* This very name, as also the names of his assistants mentioned by him, Guruprasanna and Surendra Chandra take us back to somewhere in the mythical world of the Mahabharata.

of 1900. The major part of these researches we carried out in India; Bose's first book *Response in the Living and Non-Living* was dedicated "To my countrymen". The very title of this book indicates the breadth of the ideas engaging the attention of the investigator. In this book, which is as original in its aim as it is rich in its contents, the author advances the idea of the complete similarity of the manner in which Living and Non-Living Bodies react to external stimulus. Beginning his book with a quotation from the Rig Veda: "The Real is one: Wise men call it variously", he proceeds to the final conclusion; "The phenomena investigated do not represent the effect of the play of some unknowable and arbitrary vital force, but the working of laws that know no change, but act uniformly in the organic and the inorganic worlds."

In his further labours, Bose concentrates more on the similarity of vital phenomena in plants and animals, and in his most remarkable book, which came out in 1913, "*Researches on the Irritability of Plants*," he arrives at the following conclusion.

"Many difficult problems in animal physiology find their solution in the experimental study of analogous problems under the more simple conditions of plant physiology"; and, further on "from the point of view of evolutionary doctrine this result is highly significant." We content ourselves here with a brief analysis of his classical work, which is remarkable for its brilliant working out of experimental methods and for the deep significance of the conclusions, which have all the appearance of a fresh triumph of scientific physiology and a fresh defeat of Vitalism. For his lecture before the Royal Institution in 1914 he gave the original title "Plant-Autographs and their Revelations".

The problem confronting Bose consisted in the fact that the whole armoury of scientific technique had been for decades applied to the physiology of animals; but the study of the phenomena of the movements of plants was an entirely different proposition. As a skillful and experienced experimenter, Bose felt convinced from the very outset that these methods were still insufficiently delicate for their application to the most interesting phenomena of the movement of the plant; he therefore devised new and automatically recording apparatus remarkable for their extreme sensitiveness. All such apparatus are based on the principle that a thin lever, attached at one end to the moving organ, traces with the other end a line on the

smoked moving surface of a revolving cylinder. But Bose quickly became convinced that the feeble movements of the delicate organs of plants were not strong enough to overcome the friction of the lever against the moving surface; he therefore devised his ingenious process which consisted in the principle that the drawing point of the lever is not in permanent contact with the moving surface, but touches it periodically for a moment leaving only a series of dots divided by known intervals of time. This method offers two advantages: first of all, it eliminates friction and it becomes possible to examine the feeblest movements, as for example, the movement of the leaflets of *Desmodium*, which is entirely arrested under a load of 0.3 gram, and would not therefore be able to overcome the friction of the recording surface; over and above this, the space between the dots enables us to measure the rapidity of the movement for even the smallest intervals of time. Bose succeeded in imparting to his apparatus great sensitiveness and constancy.

The second problem, namely the method of strictly quantitative stimulation was also completely solved by Bose. He also demonstrated dependence of response on external conditions such as temperature, humidity, composition of gaseous medium and on the internal state of the organism. This latter or tonicity of the organism is best determined by internal electrical processes, especially by the determination of the so-called negative variation of current, studied by Bose with equal, if not greater, thoroughness than was done for animal organisms. By the aid of his apparatus, it was possible to reveal the exact moment of the death of the plant, although it had not yet been revealed by any external phenomena, which are only observed some considerable time afterwards. The state of an organism is revealed, both by the degree of sensitiveness of the organ and by the extent of the responsive movement.

It is, of course, impossible to give here the whole rich contents of the book, which must at once be acknowledged to be a classic in this complicated and extremely interesting and important field of physiological research. We merely set forth the most important achievements of Bose, by quoting the most striking examples. He divided the movements of plants into two

categories (1) those evoked by external shocks, presenting two special cases, single and multiple and (2) spontaneous movements. We must say that the most brilliant result of all his research consists in the fact that by the aid of the multiple responses he connects spontaneous movements with the movements evoked by external stimuli; or to speak more correctly, he abolishes altogether the category of spontaneous movements thereby inflicting a fatal blow on Vitalism in the field of plant physiology.

We will begin with an appreciation of his methods. First of all, then, as already said, they allow of the measurement of movements which by previous methods were incapable of being expressed numerically. They allow us to observe phenomena which complete their course in a time as short as one hundredth of a second, a matter of special importance in studying the period of so-called latent stimulation. Not less attention was directed to various devices of excitation,—mechanical, thermal and electrical. The action of induction current, especially, made it possible not only to attain constancy but also quantitative increase in the degree of stimulation.

The sensitiveness of *Mimosa* proved to be ten times as great as that of the most sensitive organ in the human subject—the tip of the tongue. The leaf of *Mimosa*, as is well known, responds to a shock very much more quickly than it recovers from it. The first, as we know, is expressed by the fall of the petiole of the leaf, the second by the return of the leaf to normal position. Under the most favourable condition possible, for example of temperature, the leaf responds to an external shock by a fall lasting for about a second, and returns to its former position only in the course of 15 minutes. Considerably more sensitive is *Biophytum sensitivum*, the leaflets of which close up in one second and take three minutes to recover. *Neptunia Oleracea*, on the other hand, takes just three minutes to complete the movement of fall and requires a whole hour to recover from it. Feeble shocks, though themselves remaining without result, produce additive effects, so that within certain limits, the result obtained is the product of the intensity of the single stimulus, multiplied by the number of repetitions. With the increase of the stimulus the extent of the movement is increased. The same is

true of the effect of rise of temperature. When the temperature is lowered, the sensitiveness is on the other hand diminished and finally disappears altogether at a certain minimum temperature.

As in the case of the shortening of a muscle, the movement of the leaf may be accompanied by the production of work. The action of load has identical effects in one case as in the other. If the load is increased, the amount of the movement is diminished, as is also the interval of time necessary for the complete "recovery" of the organ. Within certain limits, the work performed by muscles increases with the load. The same is also true with regard to the pulvinus of *Mimosa*. With a load of 100 milligrams the work equals 1340 milligram-metres; with a load of 1000 milligrams, 8666 milligram-metres. The various types of response of plants are similar to those of muscles. Under normal conditions and with sufficient intervals of rest, the plant responds with movements of uniform size. In case of insufficient rest the phenomena of fatigue make their appearance. In the case of somewhat lowered sensitiveness, the response increases under the influence of the stimulus itself; the so-called 'staircase' effect is thus obtained, followed by fatigue.

The sensitiveness of *Mimosa* to external stimuli disappears when it is rapidly transferred from light to darkness, the sensitiveness being restored after a short time. The motility is depressed on application of water, the excitability being restored by the application of glycerine. Gases and vapours also produce their characteristic effects.

The death of the plant revealed by negative variation of current, is very quickly reflected also on its curve of movement. A temperature of 60° C., kills the plant almost instantaneously. When we study the effect of a gradual rise of temperature, we notice a continuous expansive movement up to about 60° C., when it suddenly stops—and for ever. Moreover, this temperature of 60° C., corresponds to the death of the normal plant. In the case of the fatigued plant, death supervenes at 37° C.; in that of the poisoned plant at 18° C.

In regard to the transmission of stimulus Bosc completely refutes the current views of Pfeffer, Heberlandt and other German physiologists.

He proves that excitation is produced, as in the animal nerve, by the make of cathode and break of the anode. External stimulation, mechanical, physical, and chemical, act moreover not only at the part where they are applied, but the excitation is also transmitted to considerable distances in the plant. What is the nature of this transmission? The above-named German physiologists maintain that the transmission is exclusively hydrostatical. After setting forth the inadequacy of their arguments Bosc proceeds to work out a method, the sensitiveness of which was adequate to the conditions of the problem. In order to accurately determine velocity of transmission of excitation it was necessary to find the exact value of the latent period. Bosc's method enabled its magnitude to be determined accurately to 1/100 of a second. Given constant conditions, complete constancy was also attained in the results. The latent period for *Mimosa* was, on the average, 1/10 second. In the case of the less sensitive *Neptunia*, it amounted to as much as 6 seconds. The velocity of the transmission of movement in the petiole of *Mimosa* was 30 millimetres per second. Within certain limits the velocity of transmission increases with the increase of intensity of stimulation and with a rise of temperature. The velocity is also dependent on previous excitations, but the onset of fatigue lowers it. Conduction of excitation is observed in both directions, though not always with identical velocity. A whole series of experiments prove that the transmission of excitation is not hydrostatical but is of a protoplasmic character.

We pass from single to multiple responses. In the case of *Biophytum* and *Averrhoa*, a single moderate shock evokes one single response, a stronger shock evokes, however, a whole series of successive responses.

A remarkable conclusion follows from these experiments, that rhythmic response does not necessarily presuppose a rhythmically repeated cause to produce it. On the contrary, the energy of a stimulus may be stored up, and pass over into a latent state which finds subsequent expression in repeated responses. This is analogous to the potential or latent energy of a spring in a state of tension, which when released,

executes a whole series of periodical vibrations. In this way the appearance of repeated responses is explained by the store of (latent or) internal energy of the plant.

"Sometimes we may lose sight of antecedent external stimuli, the absorption of which promoted the storage of external energy which gives rise to rhythmical activity. Under such conditions pulsations appear to us as though they were automatic or spontaneous."

Under natural conditions plants are subject to a great variety of stimuli from the environment such as warmth, light internal hydrostatic pressure, and action of various chemical agents. The energy of all these stimuli stored up by the plant may become sufficiently great to cause an excitatory overflow; the response then appears as automatic.

The boundary line between multiple and spontaneous responses thus disappears. *Biophytum* normally capable only of single response may be compelled, by the application of stronger stimuli, to give multiple responses, which cannot be distinguished from automatic or spontaneous movements.

The small leaflets of *Desmodium gyrans* afford the classical example of spontaneous movements. When placed under unfavourable conditions, the plant ceases to exhibit these movements. It then reacts like *Biophytum*, by repeated responses to strong stimulus and by a single response to weak stimulus. *Biophytum* thus becomes a connecting link between the single response of *Mimosa* and the enigmatical spontaneous movements of *Desmodium*.

This brings Bosc to the final and most interesting chapter of his book—to the study of the movements of *Desmodium*, which by its mysterious "voluntary" movements furnishes the Vitalists with their last refuge. Says Bosc

"Up to the present no explanation of the so-called spontaneous movements has been offered. But in this and in my previous work, it has been shown that spontaneous movements have in fact no real existence, that every movement results either from the action of an immediately antecedent stimulus, or of stimulus that has been stored and held latent.

That this is the case in *Desmodium* is proved by experiments on the isolation of the leaflets from external stimulations. Depletion of the store of energy then reveals itself by the gradual stoppage of pulsating movements. In this condition of

suspended movement, the plant exhibits it again on the application of a fresh stimulus. If the loss of energy has not gone too far, a moderate stimulation evokes a series of repeated movements; but in case of greater dissipation of energy, a strong stimulus only evokes a single response. A leaflet of *Desmodium* reduced to this condition responds to a single induction shock by a single movement. We may say, that in this way, *Desmodium* is physiologically transformed into *Mimosa*.*

The normally pulsating movement of detached leaflets of *Desmodium* may be kept perfectly uniform by maintaining a moderate internal hydrostatic pressure. If this pressure is increased, the amount of diastolic movement will be increased, but the reverse systolic process will be diminished. When the load is increased, the amplitude of the pulsation is diminished and finally arrested. The striking conclusion of Bose, after the proof of the non-existence of spontaneous movement, relates to the analogy between the automatic pulsations of the plant and the animal, between pulsating activity of *Desmodium* and that of the animal heart.

The cardiac tissue has a prolonged period of insensibility to stimulation known as the refractory period. A similar phenomenon is also observed in *Desmodium*. The pulsating tissues of both animal and plant do not exhibit tetanus under continued stimulation.

By the aid of a Stannius' ligature, pulsating hearts are arrested in a state of dilatation at diastole. A similar arrest of pulsation is also observed in *Desmodium* when a ligature is applied below the motile organ. Pulsating leaflets of *Desmodium*, just like the pulsating heart, are more responsive to stimulation at systole, than at diastole. An induction shock at the diastolic phase produces an additive pulsation. Transmitted excitation produces either an inhibitory or an exhilarating effect.*

* According to the researches of Gaskell, the vagus of the tortoise contains two kinds of fibre—

A complete parallelism is also afforded with regard to the effects of temperature. Lowering of temperature has an effect both on the pulsation of the leaflets of *Desmodium* and on the pulsation of the frog's heart—enhancing the amplitude and diminishing the frequency of the pulsations. At a minimum temperature the pulsations become arrested. Warming restores pulsation, producing a staircase effect. A rise of temperature increases the frequency of pulsation, but reduces its amplitude.

Still more astonishing is the similarity in the action of chemical substances, carbonic acid, ether, chloroform and others. The antagonistic action of acids and alkalis on the cardiac tissue is well known. Dilute acids induce an arrest of cardiac pulsation in diastole. Alkalis, on the other hand, induce an arrest in systole. *It is a literal fact that the same results are obtained with leaflets of Desmodium.* Bose proves the surprising fact that an organism killed by a poison which produces death in one phase of movement, may be brought to life by another poison, which acts in a diametrically opposite way.

Bose concludes his book with the view which he had advanced in his preface: "Only by studying the simple phenomena in the plant organism, can we hope to disentangle the more intricate responses of animal tissues." He thus demonstrates the bankruptcy of the present physiological theorists, who propose the converse path, from man to plant.

an excitatory and an inhibitory. Distinctions of this kind have not been noticed in mammals, but yet it has been observed that with an energetically beating heart, stimulation of the vagus has an inhibitory effect, and an exciting effect when the heart has a sluggish beat. Bose shows that *Desmodium* offers an analogy to the above processes.

SIND IN THE EIGHTIES

By NAGENDRANATH GUPTA

V

H. J. RUSTOMJEE

H. J. Rustomjee, the leading Parsi merchant of Karachi, was an entirely self-made man. He was left an orphan when quite young and was brought up by his uncle who did a small business as a repairer of watches and clocks. H. J. Rustomjee had very little education as he began making a living for himself when scarcely out of his teens. By years of patient labour he built up a large business which extended rapidly and included a variety of goods. He was an agent for a large number of wine merchants in Europe. When accused of selling wines by his friends he used to reply laughingly, "I don't sell any liquor myself; I sell the trade." He was a large dealer in piecegoods and other imported articles. He built a large and handsome office with extensive godowns in which he laid down rails for a light tramway along which heavy bales and packages were easily moved in trucks. It became a show place and was frequently visited by newcomers to Karachi, including the Governor of Bombay. Trolleys were kept for the use of visitors. As an arbitrator in commercial disputes H. J. Rustomjee used to make two or three thousand rupees a month, and the whole of this amount was given away in charity. He travelled round the world two or three times and this was a liberal education which broadened his outlook and enabled him to hold his own in conversation. He habitually avoided talking "shop" and was thoroughly cosmopolitan in his views and sympathies. Parsis as a community have very little sympathy with the Indian National Congress but when I was raising funds for the Congress propaganda in England H. J. Rustomjee was the first man to give me a donation without scarcely any persuasion. After I had left Karachi he visited me two or three times at Lahore on his periodical tours of inspection of his various branches and agencies in northern India.

J. N. TATA AND RATAN TATA.

Mr. Jamsetjee Nusserwanjee Tata, the well-known Parsi philanthropist and merchant of Bombay visited Karachi during my stay there. The great industrial schemes with which his name is associated had not then taken shape, but he was known even at that time as a remarkable man with large and original ideas and anxious to help in developing the resources of the country. I met him several times and was impressed by the charm of his personality and the bright geniality of his conversation. His second son Ratan (afterwards Sir Ratan) Tata was also in Karachi as a student in the Sind College. After he had matriculated in Bombay he was sent to Karachi to join the new College there and read for the First Examination in Arts. He stayed with B. G. Padshah, the vice-Principal of the Sind College and now a partner in the firm of Messrs. Tata Sons and Company. I saw Ratan Tata frequently though as he was a somewhat shy freshman he did not take much part in our conversation. I think he stayed in Karachi for about a year. I did not meet him again but I had some correspondence with him in 1912. When I was editing the "Tribune" at Lahore important archaeological excavations were being carried out on the site of Pataliputra (Patna) at the expense of Ratan Tata, and I wrote to him in that connection. I had a very cordial and friendly reply. I sent to him two miniatures in water colour drawn by my son Samarendra Nath Gupta illustrating two quartrains of Omar Khayyam and I believe these will still be found in the art collection left by Sir Ratan Tata.

THE SECOND INDIAN NATIONAL CONGRESS

The first Indian National Congress held in Bombay in 1885 and at which only 75 persons were present was attended by only one Sindhi, Dayaram Jetmal. He never attended another Congress as his health failed

and he died after a short time. The second session of the Congress was held in Calcutta in December 1885. Dr. Rajendra Lala Mitra, the famous *savant* and antiquarian, was the Chairman of the Reception Committee and Dadabhai Naoroji was elected President. There were no regular Congress Committees and there was no formal election of delegates. A few delegates went from Sind, Hiranand Shankiram and myself among the number. W. C. Bonnerjee, the President of the first Congress, gave up his own house in Park Street for the accommodation of the delegates and he sent a number of carriages for their use. The meetings were held in the Town Hall. As the number of delegates increased in subsequent years spacious *pandals* were erected for the delegates and visitors and this is now done every year. Dadabhai Naoroji's presidential address was delivered *extempore* and was striking in its simplicity and directness. Mr. W. C. Bonnerjee who appeared interested in what I was doing in Sind, introduced me to Mr. A. O. Hume who humorously remarked that I looked like an Afridi because I had long hair and was wearing a Sindhi turban. Thenceforward it was my good fortune to be reckoned among Mr. Hume's friends and we corresponded regularly. Mr. Hume used to write long letters about the indifference and apathy of Congressmen and their niggardiness in providing the sinews of war for carrying on the Congress propaganda in England. The primary and palpable advantage of the Congress was that it provided a common platform for the educated classes in India. Dr. S. Subramanya Iyer who afterwards became a Judge of the Madras High Court and later on relinquished his Knighthood in disgust, and Mr. Ananda Charlu used to sit by my side. They could not follow the Hindustani speeches at all and I had to summarise these in English for their benefit. Of the four hundred or more delegates assembled in Calcutta I doubt whether even a tenth had any clear conception of the work that lay before the Congress, or the nature of the struggle it would have ultimately to face. There was a programme of reforms, of course, such as the enlargement of the Legislative Councils, the establishment of High Courts in the major Provinces, the introduction of simultaneous examinations in India and England for the Indian Civil Service, and so on and so forth. Beyond that

there was no vision of a time when the Congress would come to handgrips with the Government and would find all the resources of the Government arrayed against it. Mr. Hume, the father of the Indian National Congress, was Secretary to the Government of India when he retired from the Indian Civil Service and he could not foresee future developments and the beginning of a stern and protracted struggle. He asked the delegates in Calcutta to sign their names in the Visitor's Book at Government House. He shepherded a few prominent delegates to an interview with Lord Dufferin, who took care to point out that he received his visitors not as the leaders of a political movement but as individuals of distinction in different parts of India. On the Congress platform Mr. (afterwards Sir) Henry Cotton was among the visitors and he was accompanied by the Marquis of Huntley, one of the winter visitors to Calcutta. Lord Huntley was visibly moved when he listened to Surendranath Banerjee's outburst of eloquence, and exchanged whispered comments with Mr. Cotton. A Madras delegate was so carried away by the oratory of Surendranath that he declared, gesticulating with his hands, "Surendranath Banerjee calls for words, and the words come!" Words, words, words! People imagined India was being borne to the haven of redemption on the flood tide of oratory.

LORD DUFFERIN AND NARENDRA NATH SEN

It was while the Congress was sitting in Calcutta that a deputation of the Indian Association waited upon Lord Dufferin to make some representation to him. Among others there were Messrs. Ananda Mohan Bose, Narendra Nath Sen and Surendranath Banerjee. The address of the deputation and the reply were followed by some desultory conversation. Lord Dufferin observed that the flowing Indian costume was far more becoming to Indian gentlemen than English clothes. After this sartorial remark Lord Dufferin suddenly asked, "Which of you, gentlemen, is the Editor of the *Indian Mirror*?" Mr. Narendra Nath Sen stepped forward. Lord Dufferin, trembling with indignant passion, said—"I ask you, gentlemen, is it like a gentleman to make use of a Viceroy's private correspondence, after having had access to it as a matter of favour in a newspaper article?" This startling and abrupt exhibition of temper by the Viceroy of India left the members of the

deputation speechless with consternation. It should be explained that Lord Dufferin had himself shown some correspondence to Mr. Hume, who was writing a series of articles for the *Indian Mirror* and had made use of the information he had gleaned from the correspondence. There might have been some misunderstanding, probably Lord Dufferin intended that no public use should be made of the information in the letters. Narendranath Sen was liable in law for the articles, but he could not be accused of a breach of the code of gentlemanliness because he had never seen the letters in question, and he could not doubt the discretion of Mr. Hume. However, it was Narendra Nath who, after the first few moments of silence, blustered out in his booming voice, "My Lord, if I had known you would insult me under your own roof I would not have come here." There was again silence and Lord Dufferin moved off to a distance. Mr. (afterwards Sir) Donald Mackenzie Wallace, Lord Dufferin's Private Secretary, was in the room and he went up to Lord Dufferin and whispered a few words. Lord Dufferin, who had recovered his temper by this time, slowly approached Narendra Nath Sen and said with great deliberation, "Gentlemen, it is my painful duty (Narendra Nath told us afterwards that when he heard these words he thought he would be made a State-prisoner forthwith) to apologise to this gentleman for what I said and to request you all that this incident should be forgotten and should not be mentioned outside this room." Ananda Mohan Bose and others then joined the conversation and Mr. Mackenzie Wallace, after the Viceroy had left, particularly asked the members of the deputation that the contretemps should not be made public on any account. Lord Dufferin's wishes were respected to the letter and nothing appeared in the papers for some years. But how could such an incident be kept secret? It was all over Calcutta the same day and was eagerly discussed by the Congress delegates. Narendra Nath Sen became the hero of the day. His sturdy independence did not last to the end of his life. He was made a Rai Bahadur and received a subsidy from Government for a "loyal" vernacular newspaper.

A RIVER PARTY

Mahes Chandra Chowdhury, a leading Vakil of the Calcutta High Court, gave a

river party to the delegates of the Congress. He chartered a steamer for a trip up the Hugly and invited some other persons besides the delegates. Mr. W. C. Bonnerjee, while introducing me to our host spoke of Mr. Chowdhury's ability as a lawyer in very high terms. A little later while we were strolling on the deck Mr. Bonnerjee noticed Sambhu Chandra Mukherji, Editor of the *Reis and Rayyat*, sitting on a chair at some distance. Mr. Mukherji was fantastically dressed as a Mussalman and was wearing the *Kulla* and the turban seen in the frontier districts of the Punjab "Do you know that man!" asked Mr. Bonnerjee. I said I knew him "He would not hesitate to abuse his own relation if it would help him to turn a phrase," said Mr. Bonnerjee contemptuously. I shall have something more to say about Sambhu Chandra Mukherjee in another place.

THE FOURTH INDIAN NATIONAL CONGRESS

At the fourth Indian National Congress held at Allahabad in 1888 Sind was fairly well represented. Tabilram Khemchand, Harchandrai Vishindas and several others were present. I had gone down to Calcutta some weeks earlier and came up to Allahabad with the Calcutta and Bengal delegates. Narendra Nath Sen, Asutosh Chaudhuri and myself occupied one tent. Pandit Ajudhia Nath of the Allahabad Bar was the Chairman of the Reception Committee and Mr. David Yule, head of the firm of Messrs. Andrew Yule and Co. of Calcutta was President. Less than a month before the meeting of the Congress Lord Dufferin with laboured rhetoric had denounced the Congress as "a microscopic minority" at the annual St. Andrew's dinner in Calcutta, and the result was that about two thousand delegates flocked at Allahabad. Mr. Yule who was present at the dinner in Calcutta said Lord Dufferin's oration had left him cold. Sir Auckland Colvin, Lieutenant-Governor of the United Provinces, had written a remarkable article in the *Pioneer* entitled, "If it is real what does it mean?" in which he had treated sympathetically the approaching awakening of national consciousness in India, but he did everything he could to thwart the Congress at Allahabad. As Pandit Ajudhia Nath pointed out in his scathing speech at the opening of the Congress the Reception Committee could not get even a site until Maharajah Lakshmiswar Singh of Darbhanga bought Lowther Castle with

its extensive grounds so that the Congress met within a biscuit throw of the Government House, Allahabad. It was with the direct encouragement of Sir Auckland Colvin that the so-called Patriotic Association came into existence just before the Allahabad Session of the Congress and died immediately after it. The triumvirate that formed the Association consisted of Sir Syed Ahmed, Raja Siva Prasad and Munshi Newal Kishore of Lucknow. Sir Syed Ahmed and Munshi Newal Kishore never came near the Congress but Raja Siva Prasad boldly carried the war into the enemy's camp and came on the Congress platform as a delegate. When the resolution about the Legislative Councils came up for consideration Raja Siva Prasad who was an Inspector of Schools in the United Provinces, moved an amendment. In a rambling speech which was constantly interrupted and hissed Raja Siva Prasad asked the delegates to accept as an amendment a long petition which he produced. As soon as he sat down, Mr. Eardley Norton the brilliant lawyer from Madras, came forward and amidst thunders of applause and uproarious laughter gave a crushing reply to Raja Siva Prasad. Pointing dramatically to the petition in the Raja's hands, Mr. Norton declared that the Raja had been in labour and had been brought to bed of a monstrous petition. The President quietly ruled the amendment out of order. So angry was the mood of a section of the delegates that Raja Siva Prasad had to be escorted out of the *pandal* by some volunteers and others. We were informed afterwards that Raja Siva Prasad had come to the Congress with the deliberate intention of wrecking it. Had he been hustled or pushed about the police would have been called in and the Congress broken up. When the Congress adjourned in the afternoon, Mr. Eardley Norton came up to the Sindhi delegates and admired their curious hats. Tabilram and Harchandrai invited him to their tent and presented him with a couple of new Sindhi hats as souvenirs and trophies of his gladiatorial performance and vanquishment of Raja Siva Prasad in the arena of the Congress. Mr. Norton at once put on one of the hats and performed some amazing feats of high jumping while we held our sides with laughter. I met Mr. Norton once more in the Bar Library of the Calcutta High Court after many years. He was then well advanced in years but he at once re-

membered the Allahabad incident with a broad smile. Another little incident deserves to be recorded. At the Subjects Committee a resolution was being drafted on the report of the Public Service Commission of which Sir Charles Aitchison, Lieutenant Governor of the Punjab, was President. The report with the voluminous evidence recorded by the Commission had just been published. Some of the delegates had read the report but the question was how many had read the evidence. Mr. Mahadev Govind Ranade, although a Government servant used to be present at the meeting of the Congress and it was he who organised the National Social Conference. Mr. Hume said he was sure Mr. Ranade had read the evidence given before the Commission. Mr. Ranade quietly replied that he had done so. That was his way; he was thorough in everything he did.

THE FIFTH INDIAN NATIONAL CONGRESS

The fifth Indian National Congress held in Bombay in December 1889, was made memorable by the presence of Charles Bradlaugh, who, after repeated opposition, had at length succeeded in taking his seat as a member of the House of Commons. Pherozshah Mehta was Chairman of the Reception Committee and Sir William Wedderburn, who after his retirement from the Bombay Civil Service had been elected a member of Parliament, was President. Mr. Bradlaugh came out with him as a visitor but it was understood that he had agreed to support the views of the Congress and champion the cause of India in the House of Commons. After John Bright, Charles Bradlaugh was the stoutest Parliamentary champion of India. There was an informal conference before the meeting of the Congress at the bungalow on Malabar Hill where Mr. Bradlaugh and Sir William Wedderburn were staying. With his long white hair, clean shaven face and clear, pale complexion Mr. Bradlaugh looked like an Archbishop. But the great width of the shoulders and the massive figure were indicative of immense physical strength, and one could understand how it had taken half-a-dozen Sergeants-at-Arms to remove him from the Bar of the House of Commons. The face was no less powerful and the jaws were like a rock. Looking at him I recalled his struggle to occupy his legitimate place in the House of Commons. Three times the electors

of Northampton had returned him as a Member of Parliament and three times he was prevented from taking his seat. As he was an avowed atheist it was contended that the oath could not be administered to him and without the oath no Member of Parliament could be admitted to the House. On each occasion it was Lord Randolph Churchill who moved that Mr. Bradlaugh could not take the oath and could not be allowed to take his seat. Speaking from the Bar of the House Mr. Bradlaugh contended that he would resign his seat and come back with a fresh mandate, that the House had no power to refuse to recognise the authority of the electors, and that he had no objection to take oath. When he was re-elected for the third time he refused to budge from the Bar of the House and had to be dragged away by force. It was reported afterwards that the great muscular strain of that struggle affected Mr. Bradlaugh's health and probably hastened his death. Mr. Gladstone then introduced the Bill which permitted members of Parliament to make an affirmation if they so desired, instead of taking the oath and Mr. Bradlaugh took his seat without any further difficulty. Commenting on the efforts to keep Mr. Bradlaugh out of the House Mr. W. T. Stead wrote in the *Review of Reviews* that Mr. Bradlaugh had more religion in his little finger than Lord Randolph Churchill had in his whole body. At the Conference Mr. Bradlaugh made a Statement that the leaders of the Congress should not expect him to undertake the part of an advocate in the House of Commons. He would always exercise his own judgment and his discretion must be absolutely unfettered. Both at the Conference and in the open Congress Mr. Bradlaugh made a deep impression as

a great orator. His classic and pure Anglo-Saxon, his wonderfully clear enunciation, the sonorous roll of his deep voice held the large audience in the *pandal* spell-bound. It is no wonder that with his sincerity, strength and gift of speech he became, within a short time, one of the most influential members of the House of Commons, to whom the House listened with attention and respect.

I saw Premchand Roychand, the famous financier a short thin wisp of a man wearing a dhoti and the *khoka*, the peculiar hat worn by Gujratis and Parsis. There was a time when he occupied the position of a dictator in the market and share bazar of Bombay, and overawed the banks. He had an uncommon capacity for finance and a prodigious gift for mental arithmetic. He passed twice or thrice through the Bankruptcy Court and gradually lost his power and influence. He will be best remembered by his handsome endowment to the Calcutta University, and the studentship named after him. Kashinath Trimbak Telang, who had attended the Allahabad Congress the previous year and had made an admirable speech there was now a Judge of the Bombay High Court but he used to go round the camps and to attend Congress as a visitor. Mr. Telang was strikingly handsome and had a head and face of the finest Brahmanical type. Satyendra Nath Tagore, who was at that time a District and Sessions Judge in the Bombay Presidency, was also among the visitors to the Congress. I had met Pheroze Shah Mehta at Allahabad. In his speech as Chairman of the Reception Committee in Bombay he made a great hit by comparing the opponents of the Congress to the inmates of the cave of Adullam.

ORIGIN OF INDIAN DRAMA

By BATA KRISHNA GHOSH

THE Drama is the index of an advanced stage of civilisation and is the noblest production of the artistic instinct of man. The yearning after the beautiful and the ideal is as old as the human race; it is said that man craved for decoration long

before he felt the want of clothes. In every people, however savage and barbarous, are found ways of amusement not directly instinctive. Naturally enough, dancing with its lusty and vigorous movement of the whole body appealed most to the savage mind. It

served not only the purpose of amusement, it was also of considerable importance in forming the society. It was through dancing that man first learnt to act in concert and it also served to discipline the savage people for war.* Thus dancing is the mother of all the arts. The art of music followed and gradually some sort of literature too was formed and all these combined to produce the drama. In the wonder land of India which produced the earliest philosophy and literature of the Aryan world was first conceived the idea of a drama. But like everything Indian the origin and development of this drama is steeped in obscurity and darkness. Yet we can still trace our drama to its origin; it is a difficult but not an impossible task.

"If India has forgotten the precursors of Kalidasa, if the works of ancient dramatists have disappeared without leaving a trace, if the dramatic literature comes to light as if by miracle with a few master-pieces, if the poetics of theatre claims for it a divine origin and pretends to have reached perfection even at the time of its birth, the jealous vanity of the Brahmins has not been able to entirely efface the traces of successive advances which have prepared the way for the rise of Indian Drama. Even in the absence of dramatic works the evolution of the theatre may be traced by means of the direct or indirect evidence of Indian literature: the vedic Samhitas which go back to the remote centuries before the Christian era, the Brahmanas which follow hard behind the Samhitas, the Great epics, closely connected with the ancient *Jihvās* and the grammatical works of Pāṇini and Patañjali. Some of these works furnish positive documents about the condition of the theatre, about the form of representation and the dramatic art and, sometimes they have scattered among them the constituent elements which grouped together, give the drama Classified and coordinated, these documents form a chain the links of which connect Kalidasa and Bhavabhūti with the ancient sacerdotal poets of the Aryan tribes."†

The ideal of Indian drama as recorded in the Bharatiya Nāṭyaśāstra is simply wonderful and splendid; it ought to be the ideal of the drama of every age. Brahma explains to the Danavas who were dissatisfied because the drama played at the Flag Festival of Indra depicted their own defeat:

"This play is not merely for your pleasure or the pleasure of the Devas, but exhibits mood (bhava) for all the Three Worlds. I made this play as following the movement of the world, whether in work or play, profit, peace, laughter, battle, lust or slaughter, yielding the fruit of righteousness to those who follow the moral law, pleasure to those who follow lust, a restraint for the unruly, a discipline for the followers of a rule, creating

vigour in the impotent, zeal in the warriors, wisdom in the ignorant, learning in scholars, affording sport to Kings, endurance to the sorrow-smitten, profit to those who seek advantage, courage to the broken-willed, replete with the divers moods (bhava), informed with the varying passions of the soul, linked to the deeds of all mankind, the best, the middling, and the low, affording excellent counsel, pastime, weal and all else.

"This drama shall be the source of all counsel in matters of sentiment (rasa), mood (bhava), and every rite, it shall serve as a timely resting-place for those who are grieved, weary, unhappy, or engaged in an arduous discipline, bestowing righteousness, renown, long life, fortune, increase of reason, affording counsel to the world. That which is not to be found herein is not knowledge, nor craft, nor wisdom, nor any art, nor deeds, nor yoga.

"I made this drama according to the seven lands, and so you should not feel resentment towards the Immortals. The drama is to be understood as witnessing the deeds of Gods and Titans, Kings of the spheres, and Brahma-sages. Drama is that which accords with the order (svabhāva) of the world, with its weal and woe, and it consists in movements of the body and other arts of expression (abhinaya). The Theatre is such as to afford a means of entertainment in the world, and a place of audience for the vedas, for philosophy, for history and other matters".‡

According to Indian tradition, the dramatic scriptures of India were framed by Brahma at the request of the lesser gods, at the very beginning of the Treta Yuga. This event is described as follows in the first chapter of the "Nāṭyaśāstra" of Bharata, the most ancient and the standard work in Sanskrit literature on dramatic art.

"When Brahma was a Sage in the Krita Age, and when Varasvata Manu was preparing for the Treta Age, when popular morality is in the grasp of greed and of desire, and the world is deluded by envy, by resentment, and by weal and woe, when the Devas, Danavas, Gandharvas, Yakṣas, Rakṣasas, Mahoragas, and the Lokapālas entered upon Jambū-dvīpa, then Indra and the other Devas said to Brahma: "We desire a pastime to be seen and heard. This matter of the Four Vedas should not be heard by the Sudras; pray therefore shape another and a fifth veda for all the castes.

"Saying to them, 'so let it be' and turning away from Indra, he who knows the essence of every matter, seated in Yoga posture, called to his mind the Four Vedas, thinking 'Let me make a fifth Veda, to be called Nāṭya (Drama), combined with epic story, tending to virtue, wealth, (pleasure and spiritual freedom), yielding fame—a concise instruction setting forth all the events of the world about to be, containing the significance of every scripture, and forwarding every art.' Thus, recalling all the Vedas, the Blessed Brahma framed the Nāṭya Veda from the several parts of the Four Vedas, as desired. From the Rig Veda he drew forth the words, from the Sama Veda the singing, from the Yajur Veda gesture, and from the Atharva Veda the sentiment".§

The first traces of the Indian drama are found in the most ancient literature of India—

* See Grosse, *Anfaenge der Kunst*.

the Rig Veda. There are at least fifteen hymns in the Rig Veda which consist of dialogues between two or three parties. Sometimes even a group, such as that of the gods and the Maruts, take part in the dialogues. A peculiar feature of these hymns is that they are not used in the ritual ceremonies although all the other hymns of the Rig Veda have been used in some way or other. These hymns very early attracted the attention of many scholars and various theories were started to explain and elucidate these obscure hymns. Max Mueller⁴ was the first to point out that they were very probably recited in honour of the respective gods when different parties represented the gods who held the conversation. But the dialogue hymns of the Rig Veda are almost incomprehensible in the form in which they have come down to us; so Windisch⁵ in 1878, on the ground of similar cases in Irish literature, first threw out the suggestion that these dialogue hymns are but the remains of a kind narrative literature of mixed prose and poetry, in which the verses alone were considered fixed and unalterable and thus escaped the fate of the prose portions which were fixed merely as regards their general contents and changed shape at the hands of every new rhapsodist and at last passed away altogether leaving some traces only in the later Brahmanas. Pischel gave his support to this theory. He pointed out that the rhapsodist is generally called "granthika" in Sanskrit literature, the etymological meaning of which would be "the connector" signifying that they used to "connect" the verses by narratives of a flexible character.⁶ Oldenberg⁷ too arrived at the same conclusion although by a different line of argument. On the basis of a pseudo-vedic hymn—the *Suparnadhyaya* and certain portions of the *Pali Jataka* he constructed with great skill a new and hitherto unknown type of literature of Ancient India—the *Akhyana* type, principally consisting of a certain number of fixed verses supplemented and elucidated by a prose text. The verses are the points of climax in the narrative and represent the most ancient and important parts of it. They have been preserved in a fixed form while the prose as a rule was not fixed and was left completely to the judgment of the rhapsodists; only in a few exceptional cases it has come down to us. Thus, for example, three verses which in themselves form the text of a *Jataka* (No. 233)

are absolutely incomprehensible without their necessary explanation and supplements found in a text separated from it by a long period of time—the *Vinaya Pitaka*, where too appears the *Jataka* story about the Brahman and the *Naga*. A similar instance of prose and verse mixed is found in the legend of *Sunahsepa* in the *Aitareya Brahmana* (vii. 13 ff.). Is it not then natural to suppose that so many obscure and fragmentary hymns of the Rig Veda have remained incomprehensible to us only because the unfixed prose portion belonging to them are lost and perhaps lost for ever? Oldenberg even succeeded in making celebrated converts to his theory including Pischel and Geldner⁸ although the latter afterwards changed his opinion and regarded the dialogue or *Samvada* to be a kind of ballad.⁹ But in general his theory was not favourably received by the scholars and afterwards, Oldenberg himself seems to have lost faith in his theory; for, in a later publication he does not press his point and remains content with saying that the character of these hymns is still undecided and that it would be of no use to repeat old arguments,¹⁰ though in another part of the same work he again involves himself in a vain attempt to prove his theory.

Leopold von Schroeder¹¹ energetically opposes Oldenberg. He does not deny that the *Samvada* hymns or the dialogues such as that between *Pururavas* and *Urvasi* (*Rig Veda* X. 95), indeed—presuppose a kind of *Saga* or legend and which moreover might have been essentially the same as the legend of *Pururavas* and *Urvasi* in the *Satapatha Brahmana*. But it is quite another thing to say that the real plot of the *Pururavas* myth which is now lost formed the necessary prose portion of this hymn as if the hymn as it is gives no sense at all. In his opinion this dialogue hymn as given in the *Rig Veda*, in spite of its obscure portions is sufficiently complete in itself and a brilliant piece of artistic poetry; it would be to rob it of its glory if it is regarded in the light of Oldenberg's *Akhyana* theory. Schroeder also points out that the *Satapatha Brahmana* refers to the verses of the *Rig Veda* merely as quotations and of the eighteen verses of the *Rig Veda* only five are given in the *Satapatha Brahmana* and that they do not in any way give the impression that to get the whole legend it is necessary to combine the verses of the *Rig Veda* and the prose of the *Satapatha Brahmana*. He says that these

hymns are exactly of the same type as the dialogues of Edda of the Icelandic literature.

The parallelism between the Jatakas and the dialogue hymns, on which the whole theory of Oldenberg is based, is impossible. The verses of the Jatakas are not necessarily dialogues except in chance cases. There is another consideration: how could any portion of the Rig Veda have been forgotten when such infinite caution had been taken to preserve these hymns in contents as well as text though the language of the people changed almost beyond recognition? Is it not a well known fact that the Rig Veda of four thousand years ago is the same as the Rig Veda of to-day? Was it not considered a sacrilege to omit even a syllable of the text? How could this Rig Veda have been thus riddled by rhapsodists? It cannot be said that the prose portions were forgotten even before the hymns of the Rig Veda were collected into a Samhita, for these legends are recorded in the later Brahmanas, and thus must have been known when these exegetical works were composed. We are thus compelled to admit that these hymns, however obscure and enigmatical, are complete as they are and that they are not fragmentary remains of pre-historic Akhyanas.

We have seen how Schroeder has contested the Akhyana theory of Oldenberg, but unfortunately he himself has likewise failed in his attempt to explain the dialogue hymns in his own way. Obsessed with the idea that the dialogue hymns or any hymn having the slightest resemblance to a dialogue are full-fledged mystery plays, he has given himself up to unbounded fancy and has expressed views which though probable or at least imaginable cannot on any account be accepted in history. It is indeed very much to be deplored that such eminent scholars, though unerring in their judgment when criticising any body else, should always be blind to their own flaws.

Schroeder sees in these Samvada hymns mysteries of the Vedic age and has tried to establish his theory on a broad ethnological basis. He points out the close relation between music, dance and drama among many peoples and goes so far as to say that a kind of mystery play was already in existence even in the hoary past of the Indo-Germanic age. That some of the gods are called dancer in the Rig Veda can, in his opinion, be explained only on the hypothesis that these gods or rather the priests re-

presenting them were actually seen dancing in the mystery plays. The Samvada hymns and some of the monologue hymns then represent the mystery plays of the Rig Vedic period, connected with the cult of that age just as they are seen among some of the half civilized nations of the earth, particularly, the Mexicans. In his opinion the ancient Indian cult-dramas are the final result and not the beginning of a long series of developments and that the modern Yatras connected with the Krishna-Vishnu and Rudra-Siva cults, represent a parallel phenomenon.¹²

Winternitz¹³ has taken an intermediate position; in some of the dialogue hymns he sees the ancient Akhyanas while in others he recognises some sort of cult-dramas, which however could claim but a very rudimentary stage of development in comparison with the later classical Sanskrit dramas.

Hertel¹⁴ too has endeavoured to trace the origin of Indian drama from the Rig Veda. In his opinion the hymns of the Rig Veda were always sung and on this hypothesis, in the case of a dialogue hymn, it would be impossible to differentiate between the utterances of two or more parties if there were only a single person to sing it. Different parties therefore represented the various gods of these dialogues and that is a great step towards the development of the drama. In the Saparnadhyaaya he sees a full-fledged Indian mystery. But it is well known that every hymn of the Rig Veda was not sung and this is a serious flaw in the theory of Hertel.

So much for the theories put forward to explain the nature of the dialogue hymns of the Rig Veda. It is simply perplexing how the same data could give rise to such different theories. But whatever that may be it is clear that each of them has been strained to give out more than it could possibly do and thus has become ridiculous to some extent in the eyes of impartial judges. There is nothing which can prove beyond doubt that the Samvada hymns are the remains of ancient Akhyanas; neither would any body consider them to be full-fledged mystery plays when even the Indian tradition itself knows nothing of such cult-dramas in those ancient times.

Yet at the same time we cannot deny that here we have the first traces of Indian drama and we shall certainly not be far from the truth if we say with Sylvain Levi that it is impossible to read the majority of these

dialogue hymns without imagining a sort of dramatic spectacle.¹⁵ Some sort of dramatic art was very probably known already in the Vedic age and "the drama", in the words of Schroeder, though of course rudimentary, "had already begun to exist".¹⁶

The auxiliary arts of the theatre too were already sufficiently developed in the Vedic age to contribute to the lustre and glory of the drama. The Samaveda, simple musical adaptation of the Rig Veda, bears testimony to the great progress made by the Hindus, in musical art in these ancient times and in one of the most beautiful hymns of the Rig Veda (1, 92, 4), the Dawn is compared with the dancing girl (*Nritu*) who displays her graces. In Atharva Veda (XII, 1, 41) it is said that "the mortals dance and sing on the earth to the sound of the drum", and the feminine heart was already renowned for its partiality for those "who could sing and dance" (*Satapatha Brahmana*, III, 2, 46).¹⁷ We find in the Rig Veda the three main types of percussion, wind and stringed instruments represented by the drum, the flute and the lute.¹⁸

Dialogue hymns are not found in the younger Vedas except once in the Atharva Veda. At first sight their disappearance indeed seems to be detrimental to the view expressed in the preceding pages: it would be said that dramatic art, a national asset, could not have been laid aside and forgotten by a people who acquired it as the result of an ancient culture and long literary activity; the natural tendency would be rather to develop it and bring it to the perfection of the classical dramas of Bhasa and Kalidasa. Now if the dialogue hymns represent a sort of rudimentary drama, why should they disappear from Indian literature immediately after the age of the Rig Veda? Should they not therefore be regarded as the result of the whim and caprice of some of the poets of the Rig Veda? The answer to this question will be found in the fact that the younger Vedas contain nothing that is not thoroughly ritualistic in contents and application and we have already seen that the dialogues were not used in the ritual ceremonies. The fact that they are not found in the younger Vedas rather suggests that they were intended for purely secular use. That some sort of dramas were also known in the later Vedic age is proved beyond doubt by the fact that the actor is mentioned in the Yajur Veda. In the Vajasaneyi Samhita

(XXX, 1) of the White Yajur Veda we light upon a passage where the *Sailusa* is mentioned in connection with dancers and singers. In classical literature this word signifies an actor; even in the epics it is used in this sense. In Ramayana (ii 30, 8), Sita reproaches Rama for having wished to give her away to another like *Sailusa* which in the commentary is explained by the word *Jayajita* or "one who lives by the prostitution of his wife" in agreement with the great commentator Sayana who also gives the same meaning to the word in another connection. Similarly in the Virataparva of the Mahabharata (XVII, 43), Draupadi is compared with a *Sailusi*, a word which according to the commentator Nilkantha, signifies an actress (*Nati*). The actors were never held in high esteem in India and there is nothing to be surprised at in the serious charge brought against them by Sayana and Ramavarman, the commentator of the Ramayana. However, on analogy with the words which accompany the term *Sailusa* in the Vajasaneya Samhita (see also the Taittiriya Brahmana III, 4, 2) we arrive at the conclusion that even in the later Vedic age actors and perhaps actresses too were already in evidence.

A strong dramatic element is perceptible also in the rituals described in the ancient Brahmanas. The ritual did not consist merely of the singing of songs and recitations in honour of the gods; it involved a complex round of ceremonies in some of which there was undoubtedly present the element of dramatic representation; that is, the performers of the rites assumed for the time being personalities other than their own.¹⁹ An interesting illustration is afforded by the ceremony of buying the Soma plant. The purchaser is a Brahman and the seller a Sudra. A lively dialogue takes place between them accompanied by a good deal of price-bargling and if the seller raises too many difficulties, the Brahman takes possession of the Soma by force and if the former presumes to resist, he is beaten with logs of wood and leather thongs. After some time they parley and come to terms with each other and the price too is paid for the Soma. These strange proceedings can hardly have any real significance for the ritual that can be imagined, but all the same, they are indispensable for the ceremony. Certainly we have not here implied a prohibition of the Soma trade; it is much more probable that we have here a figurative

representation of the legend of the carrying away of the Soma from the Gandharvas.²⁰ The principal features of the Mahavarata ceremony too are of unusual interest from this point of view. A Vaisya of white complexion and a Sudra fight for a piece of round skin; the Sudra is defeated and chased away from there with blows from his antagonist. Afterwards a hetæra and a Brahmacarin appear in the scene and use abusive language towards each other. How could these naïve and vulgar proceedings have been admitted by the ancient austere, Rishi into their sacred sacrifices? Assuredly, these were not their own invention. Where did they come from? Hillebrandt was certainly right in his remark that the whole ceremony gives the impression of a popular festival.²¹ To the influence of popular amusements therefore we will have to attribute the origin of these peculiar features of the holy sacrifices of ancient India and necessarily we will have to admit that there was a sort of dramatic representation in vogue in the popular amusements of the age. The first beginnings of the real Indian drama are perceived in these ceremonies. We have in them imitations of popular plays. The same is the case with the hetæra and the Brahmacarin—these two figures too were directly taken from popular dramatic representations. In this vile-tongued Brahmacarin we see the later Vidusaka (reviler) in embryo a constant figure in the classical Sanskrit dramas. In all the dramas of the classical period, the Vidusaka invariably appears excepting in those which owe their subject matter to the main plot of the great epics, the only exception in this field being the *Malatimadhava* of Bharavhuti.²² Even in the drama of the austere monk Asvaghosa the *Vidusaka* has been introduced though he is strangely out of place there. This shows that even about the beginning of the Christian era, the Sanskrit drama had had a long career before it and had already become stereotyped, so much so, that no one could eliminate from his drama one of the standard figures even if he wished it. In the standard works on dramaturgy, the *Vidusaka* is regarded as the actor par excellence, inasmuch as, like the hero and the heroine, he too is guarded by a special deity, the sacred syllable Om. Macdonnell has remarked that the jester usually plays a prominent part while the hero and the heroine are often in the depths of despair.²³ From all these facts

we are tempted to the conclusion that the figure of the *Vidusaka* and also that of the quarrelling maid, who conjointly are responsible for the humorous element in the dramas, were directly borrowed from the popular dramatic representations in vogue in India from the very earliest times as we have already seen and Indian drama owes its origin chiefly to the popular mimes; for we can very well imagine the *Vidusaka* enjoying a very prominent place in the folk-plays, but in the classical dramas, in the ordinary course of things, he could have claimed but a subordinate position instead of his high importance as representing the typical actor.

Hillebrandt²⁴ has pointed out a number of particulars which decisively prove that the principal source of origin of the Indian drama must have been such a popular mime: the conversation between the stage-director and the actress at the beginning of the dramas, the use of different languages; the mixture of prose and chansons; the close relation with dance and music; the plainness of the stage and the retention of the *Vidusaka* in the dramas.

These popular plays consisted chiefly of dance, song and music.²⁵ According to the *Kausitaki Brahmana* (XXIX 5) the art (*silpa*) is made up of dance (*nritya*), song (*gita*) and music (*vadita*), but a *Sutaka* or a person belonging to any one of the three higher castes who had completed his course of education, could not practise these arts—at the most only songs.²⁶ These arts therefore had a stamp of vulgarity on them in the eyes of Indians.

Dance song and instrumental music again are called the chief constituents of the drama and it may be safely assumed that the drama was developed out of these arts.²⁷ In this connection it should be noticed that the words generally used to denote actor, drama and the dramatic art, *nata*, *nalaka* and *natya*, are all derived from the root *nrit*, to dance. According to Grosse, the drama is directly developed out of the dance; "the song becomes drama as soon as it is accompanied by mimic gestures and the dance becomes drama as soon as it is accompanied by words." It should be considered that the technical terms of the dramatic art are not derived from Sanskrit the holy language of the Hindus, but from popular dialects. Even the word *Nata* is of *Prakrit* origin. Now if we compare with this the rule laid down by Paraskara, that no *Sutaka*

should indulge in dancing, singing or music, we come to the conclusion that some sort of theatre was in existence in the very earliest times which was restricted only to the common and vulgar people and in which dancing played a very important part.

Keith however has unfortunately expressed quite a different opinion about the origin of Indian drama; in his opinion religion is the ultimate source of the origin of Indian drama or rather, the vegetation ritual. "It is difficult not to see in the *Kamavadhā* (referred to in the *Mahabhasya* of Patanjali), the death of Kamsa at the hands of Krishna, the refined version of an older vegetation ritual in which the representative of the out-worn spirit of vegetation is destroyed". The idea receives material support from the fact that in some manuscripts of the *Mahabhasya*, the followers of Krishna are said to have painted their faces red while those of Kamsa used black paint; "the red of Krishna's following then proclaims him as the genius of summer who overcomes the darkness of the winter".²³ The contest is often presented as one between summer and winter and we have seen in the *Mahāvratā* what is probably a primitive form of this contest, the white Vaisya fights with the black Sudra for the sun and attains possession of its symbolical form, the round skin. Now all this is very ingenious no doubt, but what Keith himself has said about the fanciful theories of another may with equal force be applied to him; the *Mahāvratā* or the *Kamavadhā* "suggests nothing of the kind to average intelligence."

For the religious origin of the drama Keith depends solely upon the *Mahāvratā* ceremony; all the other arguments he has forwarded serve merely to prove that the cults of Krishna and Rama exercised some degree of influence on the development of Indian Drama but they have nothing to do with the origin. Now can the *Mahāvratā* be considered a ritual ceremony proper? In other words, did the ancient Rsis invent or willingly consent to the vulgar practices, such as the fight for a skin and the indecorous scene between a betaera and a student, as essential features of a religious ceremony? Certainly not, we should expect things of quite a different character from such high quarters. The solution of the problem of course lies in what Hillebrandt says about the *Mahāvratā* ceremony; it is a popular festival. Unusual popularity, admitted by Keith himself, earned for it—religious sanction

and gradually it was even transformed into a religious ceremony containing all the features of a popular festival. It is startlingly presumptuous to say that it was in a religious festival that Krishna appeared as slaying Kamsa.²³ Nothing of the kind is hinted at in the *Mahabhasya*; we may rather assume from the general contents that Patanjali had some sort of popular representation in view. If Krishna the slayer of Kamsa happens to be a god, we cannot on that account ascribe a religious origin to the drama representing this episode in the life of Krishna. If indeed, it is necessary to give any explanation as to why this theme in particular should be taken up by a drama, we may say that the dramatist in doing so is but obeying the law of Bharata,—he takes the material for his drama from the epic story. How can it be urged then that the drama owes its origin to religion? Even in the case of the *Rig Veda* we have seen that the dialogue hymns, the nearest approach to a drama, were of a secular character. A secular origin therefore must be sought for the dramas, in other words we will have to admit that the drama rose out of popular mimes.

Later, we have instances of dancing and music being regarded as necessary for some of the sacred sacrifices. In the *Katyañanasantasūtra* (21. 3. 11) dancing and singing are prescribed for the *Pitruvadhā* and dances were necessary for the *Atirātra* and the *Sattrayana*. It was perhaps for this reason that—*Natasūtras* were necessary even before the age of Panini. Keith sees in the *Natasūtras* text books for pantomimes; but is it possible that Panini should take notice of text-books on vulgar pantomime in his grammar for the *Sistas* and that these works should be written in Sanskrit? It is far better to give the word *Nata*, its traditional meaning the actor, and to recognise in them with Sylvain Lévi who connects these *Natasūtras* with the *Bharatiya Nāṭyaśāstra*,²⁰ the first fruits of the labours of ancient Indian dramatic theoreticians. Already in the age of Patanjali we see that *Natas* are no longer pantomimes pure and simple—they also sing, and probably this state of things prevailed also in the time of Panini. Actresses too were perhaps known to Panini, for the word *Natī* occurs in *gāṇa gaurāḍī* (Panini IV. 1. 41). The main principles of these *Natasūtras* mentioned by Panini are most probably preserved in the standard works on dramaturgy such as the

Bharatiya Natyasastra, for this is precisely what has happened in the case of every science studied by the Hindus

Sten Konow places Asvaghosa in the second century A. D. and makes the astounding remark that there is no reason why Indian drama should be older than this poet by more than a century, "though himself he admits that in the time of Asvaghosa Indian drama was fully developed in every detail. Why the number of dramatic authors before Asvaghosa "need not have been very great" is quite incomprehensible. If we are to believe in the legend recorded in the *Avadanasataka*, which was translated into Chinese already in the third century A. D., a *Buddha Nataka* was played by actors from the Deccan before the King of Sobhavati and it is said that a Deccanese actor represented the life of the Buddha before King Bimbisara. We have already seen that some sort of actors were already in evidence even in the hoary past when the mantras of the Yajurveda were assuming a fixed form. Clear evidence of cult-dramas in imitation of popular mimes is found in the ritual literature. Manuals for actors were known even in the days of Panini (5th Century B. C.) and the great epics too furnish us abundant materials to prove the existence of drama proper. The *Nata* is mentioned in *Mahabharata* (XIV. 70-7 and XII. 140-21) and in the *Harivamsa*, a supplement to the *Mahabharata*, we are told of a drama framed out of the *Ramayana* legend. Weber has pointed out, in connection with his translation of the *Vajrasuci* of Asvaghosa that the latter refers to the *Harivamsa*. Now, if we could be sure that the *Vajrasuci* is really a work of Asvaghosa, we get a very ancient date for the *Harivamsa Nata*. *Nartaka* and *Samaja* are mentioned in *Ramayana* (II. 67-15) where by the word *Samaja* certainly the well known popular festivals are meant in which all sorts of popular amusements took place. If we can believe the commentator, the word *Vyamisaka* occurring in *Ramayana* (II. 1-23), signifies nothing but the drama of mixed Sanskrit and Prakrit. In the *Mahabhasya* of Patanjali, we have undeniable evidence of actual dramas based on epic stories being played by professional actors. Three modes of representation are mentioned in *Mahabhasya* (III. 2. III). Firstly, the representation by the *Saubbhikas* or *Sobhanikas* who caused the binding of Bali and "caused Kamsa to be killed";

their representation was '*pratayaksam*'. This can only signify that the *Saubbhikas* themselves performed the manual acts of killing Kamsa and binding Bali in order the better to illustrate the whole story to the audience, in which case of course one of them assumed the role of Kamsa and the other of Krishna, his slayer. Keith has raised doubts as to whether they at all used speech in their performance, but keeping the fact in view that their primary intention was to demonstrate to the audience by manual acts the epic story in question, it becomes apparent that the speech or rather the dialogue was absolutely necessary for them, without which their performance would be reduced to a mere wrestling feat which can hardly be of any help to understand the epic story. Besides, no dumb show is known in India excepting of course the puppet play; but, as we shall soon see, even these puppets were contrived to speak by an ingenious method. Here then we have the instance of actors who assumed the roles of the persons figuring in the dramatic piece and doubtless used speech too in their performance. Is this not a genuine Indian theatre? But Keith again raises the objection that the word *Saubbhika* is not generally used to denote an actor. Indeed the word is rarely used but at least one other instance may be pointed out where it has actually been used in the same sense. The word *lenasobhika* appears in a Mathura inscription and Lueders himself, who in his paper on the *Saubbhikas* has tried his best to prove that they were anything but actors and has caused a great deal of confusion by insisting on an etymological interpretation of the passage in the *Mahabhasya*, has admitted that it should be translated by "cave-actress". Now "*Sobhika*" is of course the Prakrit form of "*Saubbhika*", the feminine form of "*Saubbhika*".

Another kind of representation mentioned by Patanjali is by means of paintings, a fine illustration of which is certainly afforded by the well known scene in the *Mudraraksasa* (Act I) Canakya's spy went about from house to house with a painting of the god Yama, singing songs at the same time, doubtless about some legend connected with the god Yama. In the second act of the *Dutavakya* of Bhasa various interesting scenes are presented, which according to Konow, were exhibited by means of some sort of shadow-pictures.

The third kind of representation was

and this very well agrees with the statement made in the Mahabharata that the puppets were *sutraprota* ⁴⁵

Shankar Pandurang Pandit arrived at the reasonable conclusion that performance by puppets and paper figures must have preceded those by human beings on the basis of the term *Sutradhara*, or the thread-holder, which in Sanskrit signifies the stage-director ⁴⁶ Pischel is of opinion that "the puppet-play is probably everywhere the most ancient form of dramatic representation. Without doubt it is the case in India". ⁴⁷ He also thinks that the *Vidusaka* too was a standard character in the puppet-plays, although according to Sten Konow he originally belonged to the popular mime. Hillebrandt advocated the very opposite theory he thinks that the puppet play presupposes an older drama. ⁴⁸ Just as the drama is the imitation of actual life, so the puppet-play is the imitation of drama on a smaller scale. However Sten Konow is very probably right in his conjecture that the puppet-play is developed out of playing with puppets which on their turn are but imitations of actual life ⁴⁹ of which we shall all be convinced if we remember the fondness of playing with dolls in children of every nationality. Puppets are called *putrika*, *puttali*, *puttalika*, *duhutrka*, in Sanskrit, all of which have the same meaning—little daughter and this fact too goes to corroborate the theory of Sten Konow and testifies to the great popularity of the puppet-play. It is quite possible that the puppet-play contributed in some degree to the development of the drama but there is nothing to show that it had anything to do with the origin thereof. The peculiar term *Sutradhara* which in Sanskrit signifies the stage-director might have been borrowed from the stage-language of the puppet-players, who, as we have seen, were truly "holders of thread", inasmuch as they had to manipulate puppets by means of a thread and the stage-director of a theatre is not known to have to do anything with it. But the new interpretation suggested by Keith and Hillebrandt ⁵⁰ is quite satisfactory; the theory recognises the *Sutradhara* clearly as the man who lays out the temporary play-house needed for the exhibition, and this sense passes easily over into that of director. Thus the whole thing remains doubtful and no conclusion can be drawn.

In many countries, such as Greece and Mexico, the origin of the drama is closely

connected with phallic dances. The same was the case in India too in the opinion of Schroeder, ⁵¹ for the Gaudharvas and Apsaras are a sort of phallic and erotic deities and they are closely connected with the origin of Indian drama according to Indian tradition. That the authors of the ancient ritual texts have recorded nothing about phallic dances, is to be explained by the fact that the priestly singers and authors did not admit any erotic gods and demons into their rituals. But we have already seen that there is much in the ritual texts that is low and vulgar, even prejudicial to the sense of morality of the holy Risis. However, this sort of reasoning is of a highly speculative character and no conclusion may be arrived at in this way; so, the sooner we take leave of it the better. From a similar motive we should also refrain from investigating in detail the fantastic theory, started by Ridgeway that the drama owes its origin to representations held in honour of the dead. His researches are of profound interest for Indian ethnology but the origin of Indian drama is by no means determined by them ⁵²

Some scholars have followed quite a different line of research to trace the origin of Indian drama. In their opinion, the Greek influence is the primary cause of the origin of Indian drama. Numerous petty Greek princes held their Kingdoms on the borders of India and it may be safely assumed that they had their theatres on the banks of the Indus for their amusement. It is quite probable that many Indians saw and admired their theatrical performances and longed to have their own theatre and by and by they built one for themselves and a drama too on lines suggested by the Greeks. But we have already seen that Indian Drama had begun to exist long before the violent tornado of Macedonian invasion disturbed the border countries of the Indian continent.

Weber ⁵³ was the first to suggest the theory of Greek influence in his characteristic guarded manner. Windisch, in fact, was the real upholder of this theory and adduced elaborate evidences in its support. Pischel and Jacobi however adopted the directly opposite view of the question and *Lexi* examined his arguments in detail and proved that the conclusion drawn by him is by no means inevitable and irresistible and that they may be construed to support a different theory. Windisch chiefly depends upon the

Mricchakatika which he wrongly held to be the oldest Indian drama. "4

The arguments forwarded in support of this theory, such as the division of the drama into acts, their subdivision into scenes, various modes of speech (loud, aside, to oneself etc), the use of the prologue etc, are all of quite a superficial character. All these features of the classical drama could very well have been developed independently and no foreign influence would be necessary to explain their existence, and Konow has rightly observed that the Grecian drama and that of India are absolutely different in character. "5 The exterior form too of the Sanskrit drama with the various Prakrit dialects used in it is unique. Greek drama has no parallel phenomenon to show Windisch, obsessed with the idea that every feature of the Indian drama has its counterpart in the Greek drama, goes so far as to say that the Vidusaka is but the imitation of the confidential slave of the Greek drama. He forgets that the Vidusaka is always a Brahmana by caste and that a Brahmana can never be a slave. The mask and the buskin, peculiar features of the Greek theatre, are not known in India. The favourite argument in favour of the Greek origin of Indian drama is that the curtain of the Indian theatre is called Yavanika which means 'Grecian cloth', but whether the Greeks themselves knew the use of the curtain on the stage is not yet settled. Moreover, Sten Konow has aptly remarked that if indeed the whole dramatic art was borrowed from the Greeks, is it not strange that the Indian word for the curtain alone should bear an etymological testimony to the fact? "6

The theory of Hermann Reich that Indian drama owes its origin to the classical mimes of Greece, becomes *prima facie* untenable inasmuch as he too has taken the Mricchakatika to be the oldest and typical Indian drama and his whole theory is based upon this wrong assumption. He has pointed out that like the Indian theatre, the classical mimes too knew nothing of the mask and the buskin, that in both, the number of actors was very large and various languages were used and that some of the standard characters in each of them bear a great resemblance to one another. But indeed if the mime is the source of origin of Indian drama why should we have to go to Greece for a mime? Have we not mimes in India itself from very early times,—early enough

to exclude the possibility of Greek influence upon them. Sten Konow has rightly observed that Greek influence or Indian drama may be considered probable only if it appears to be absolutely necessary in order to explain the Indian drama, which is by no means the case. "7 Lately, Keith has with impartial judgment dealt with the question of Greek influence and he too has arrived at the conclusion that borrowing from Greek drama does not satisfy all the conditions necessary for the rise and development of Indian drama. But we will have to admit with Keith and Oldenberg the possibility of Greek drama or mime, as played at the Court of Greek princes, having aided, in the development of Indian drama as suggested by Weber so long ago. "8

An Indian theatre of the third century B.C. has actually been discovered in the Sitabenga cave on the Ramgarh Hill "where poetry was recited, love songs were sung and theatrical performances acted." "9 Bloch has found in it unmistakable traces of Greek origin, but it has been proved that its similarity to the Greek theatre is nominal and in no way convincing. "10

Levi "11 is responsible for a novel theory about the time and land of origin of Indian drama. He pointed out that some of the titles ascribed to Kings and princes by dramatic theoreticians appear in the inscriptions of the Western Ksatrapas as royal epithets. The author could not have invented such titles as *Samin* for the king and the crown prince, *Madramulha* for a prince etc.; he must have taken them from the actual state of things. The dramatic forms which gathered and perpetuated these appellations must therefore have been established at the time when these appellations themselves were in force in official etiquette. It must therefore have been in the time and at the Court of the Ksatrapas that the vocabulary, the technique the first examples of the Sanskrit drama and everything connected with it were established.

It is indeed preposterous to think that the drama which in a nascent state was already in existence even in the days of the Rig Veda, in the opinion of Levi himself, should have to wait for the Scythian barbarians to give it the final impetus to materialise into the great classical dramas of India. True, the earliest elaborate Sanskrit inscription is that of a Ksatrapa monarch; but it is too much to theorise upon this

datum like Levi that "the Sanskrit theatre must have been constituted at that epoch when Sanskrit secularised was not yet vulgarised, under the auspices of these Ksatrapas."⁶² It would seem that the Scythians had to discover and revive the Sanskrit language, as if it had fallen into disuetude before them. But it is known that Sanskrit also appears in the inscription of Usabhadata and the newly discovered Sanskrit inscription of the Sunga period testifies to the irresistible fascination exercised by the Sanskrit language which induced the followers of the Buddha to translate their scriptures into Sanskrit even in his life time and this intention would certainly have been realised had it not been for an express decree of the Buddha prohibiting it.⁶³ But even his prohibition could not prevent the first Sanskrit drama known to us, coming from the hands of a Buddhist Monk—Asvaghosa. That Prakrit had become for a time the general language of the inscriptions is most probably due to the influence of Asoka the great innovator, who was the first king to have his decrees inscribed on stone and that in Prakrit in obedience to the command of the Buddha. Indeed the whole theory of Levi is based on very insecure grounds. Keith has proved that the supposed agreement in the use of technical terms is more imaginary than real and the lack of accord is complete and convincing.⁶⁴ It is so striking that Keith concludes from it that the drama could not have originated under the Western Ksatrapas, of Ujjayini, in that case the use of technical terms could not have been so flagrantly out of harmony with the official language. Chronologically too Levi's theory becomes untenable, because Asvaghosa, who himself was preceded by numerous dramatic authors, wrote his dramas in the first century A. D. whereas the earliest Sanskrit inscription of a Ksatrapa monarch dates from the second century A. D. Levi's theory is in part based on a passage of the Bharatiya Nāṭyaśāstra which is so corrupt, that it could be made to yield any consistent meaning only with the help of parallel passages in two other works of widely different age. His theory therefore cannot in any way be used to explain the origin of Indian drama.

The land in which the Indian drama was first framed, is, according to Levi, Malava, the Kingdom of the Western Ksatrapas. "The three great literary Prakrits, Sauraseni, Magadhi, and Maharastri, radiate like a fan

round Ujjayini, the capital of Malava".⁶⁵ But we will have to consider that the Maharastri is not used in the oldest dramas⁶⁶ and the language of the ladies of position is the Sauraseni from which Lassen has concluded that the land of the Surasenas is the land of origin of Indian drama.⁶⁷ Sauraseni in fact appears throughout as the normal prose of the dramas and no other dialect even in theory vies with it in importance.⁶⁸ The Vidusaka used *pracya* or an eastern dialect which according to Keith and Konow⁶⁹ is but another name of the Sauraseni dialect. Indeed no reliance can be placed on the use of so many different dialects in the drama. It has nothing to do with the actual state of things in any period of Indian history. It should be attributed to literary purposes rather than to any attempt to imitate the speech of the day. On the whole, for the present at least, we must remain satisfied with Lassen's theory that Surasena was the land of origin of Indian drama and not Malava as declared by Sylvain Lévi.

But Sylvain Lévi is certainly right in his statement that the first Indian drama was written in Prakrit and not Sanskrit. This agrees very well with the secular origin of the Indian drama and indeed this is the only possible hypothesis on which the use of Prakrit dialects in the Sanskrit drama can be explained.

"The hypothesis which would attempt to justify this singularity as an exact reproduction and voluntary imitation of the social condition, would be in contradiction to the essential genius of Hindu art in all its manifestations. Besides, it is sufficient to observe to do away with the supposition, that in all other kinds of literature, unity of language is the absolute rule. In the tales as in the learned epics, Kings, Valets, Brahmanas, Pariahs speak the same language."⁷⁰

Why should then in drama alone be allowed so many different dialects? It must be admitted that drama originally was not in the hands of the Brahmanas. They got hold of the epic literature at an early date and by superimposing upon it a heavy mass of philosophical and theological matter, obliterated every sign of its ever having been of a popular character. There is no reason why they would not have done the same with the drama too if they had it in their power. If the first Indian dramas were written in Sanskrit, as Keith suggests, and that too of course by the learned Brahmanas, would these aristocratic philosophers, so

22. Konow, Das indische Drama pp. 14-15.
23. History of Sanskrit Literature, p. 348.
24. Ueber die Anfänge des indischen Dramas, p. 22.
25. Konow, Das indische Drama, p. 42.
26. See Paraskara Grihyasutra, II 73.
27. Konow, Das indische Drama, pp. 42-43.
28. Sanskrit Drama p. 37.
29. Keith, Sanskrit Drama, p. 73.
30. Le Theatre indien I p. 300.
31. Das indische Drama, p. 49.
32. Ibid.
33. Sylvain Levi, Le theatre indien, p. 310 ff.
34. Konow, Das indische Drama p. 51.
35. Indische Streiten Vol. I p. 189.
36. Zeitschrift der Deutschen Morgenlaendischen Gesellschaft, VIII, p. 867.
37. Das indische Drama, p. 53.
38. XII 103.
39. Sanskrit Drama p. 36.
40. Le theatre indien, p. 310.
41. Keith, Sanskrit Drama, p. 45.
42. Oldenberg, Zur Geschichte der altindischen Prosa, p. 34.
43. Ibid.
44. Ibid p. 35 f. n. 2.
45. Sanskrit Drama, p. 27. f. n. 1.
46. See Pischel, Home of the puppet-play, p. 7.
47. On *Vikramorjaya*, notes, p. 4.
48. Home of the Puppet-play p. 5.
49. Ueber die Anfänge der indischen Dramas, p. 8.
50. Das indische Drama, p. 47.
51. See, Sanskrit Drama, p. 56-57.
52. Mysterium und Mimus im Rig Veda.
53. See, Konow, Das indische Drama, p. 38.
54. Indische Studien II, p. 148.
55. See Konow, Das indische Drama, p. 40.
56. Ibid.
57. Stepan Konow, Das indische Drama p. 41.
58. Ibid, p. 40.
59. Sanskrit drama, p. 63.
60. Archaeological Survey of India Annual Report 1903-4 p. 123 ff.
61. Hillebrandt, Ueber die Anfänge des indischen Dramas, p. 23; Konow, p. 41.
62. Indian Antiquary XXXIII, pp. 163-74.
63. Ibid p. 173.
64. See Culla-Vagga, V 331.
65. Sanskrit Drama, p. 71.
66. Indian Antiquary XXXIII, p. 174.
67. Konow Das indische Drama, p. 49.
68. Indische Alterthumskunde II, p. 512.
69. Keith, Sanskrit Drama, p. 73.
70. Ibid p. 73. Konow, p. 49.
71. Levi, Indian Antiquary XXXIII, p. 173.
72. Macdonnell, History of Sanskrit literature, p. 349.
73. Sanskrit Drama, p. 73.
74. Jacobi, Das Ramayana, p. 117; followed by Keith, Classical Sanskrit Literature p. 11.
75. Cf. Oldenberg, Die Literatur des Alten Indien, p. 241.

A PREFACE TO THE HINDU CATEGORIES OF INTERNATIONAL LAW

BY BENOY KUMAR SARKAR

SECTION 3.

INTERNATIONAL RELATIONS AND INTERNATIONAL LAW IN HINDU INDIA

The Western precedent has indicated that it is not enough to be convinced of the existence of international relations, foreign policy, diplomacy, *ajapa* transactions etc. The existence of international "law" must have to be demonstrated independently, item by item and epoch by epoch, so far as the pre-Westphalian world is concerned. And this is the task to which research scholars have been addressing themselves in England, France, Italy, and especially in Germany.

If the claims of even Greece and Rome as makers of international law continue to be open questions, or at any rate, not recog-

nized as settled facts or first postulates, where does ancient and medieval India stand? Research in this field can hardly be said to have begun in right earnest.

(a) Public and Private International Relations

The problem is two-fold. In the first place, it will have to be proved that there were international relations among the peoples of the Hindu states. Such relations have a double character: (1) private and (2) public.

The public international relations constitute that system of intercourse which the states as sovereign bodies enter into with one another. Every war and every peacemaking belong naturally to this system.

Equality between aliens and citizens was established in France by the Revolution. In other words, Europe passed through a period of lengthy "dark ages" before the spirit and letter of the Roman *jus gentium* reappeared in legal institutions.

As in other fields, in the domain of private international law* also, indology has made no serious attempts to advance its own claims to recognition in the world of science. But one instance of a positive character may be cited at once.

If Megasthenes's statements are to be trusted, the city, fathers of Pataliputra may be taken to have functioned as the supervisors of aliens' property, should it have been necessary. In case of the death of foreign residents their property was remitted to their relatives at home.

There is no room here for a description of the private international law of the Hindus. It is enough that we have suggested the need for research in this region.

(c) *Studies in the Public International Law of the Hindus*

The second branch of international law is public. Whenever people talk of international law they generally mean this branch. But, as has been remarked above, it is the private international law which affects the life and well-being of men and women in modern times almost as seriously as the ordinary laws of the land. For all practical purposes, the citizens of a country may rest indifferent to the "public" international law. It acquires a more or less dramatic importance chiefly on occasions of war, and of course, then it may involve serious consequences for nations *en masse*.

What, now, about the public international law of the Hindus? Certainly in point of

chronology it belongs to the pre-Westphalian stages. And modern scholarship has a right to be sceptical about its existence until it can be demonstrated inch by inch, as in the case of Greek and Roman laws by the Western scholars of the last half-century.

The work that has been accomplished up till now in Hindu international law and allied fields may here be briefly reviewed.

The oldest publication in this line seems to be Mueller-Jochmus's *Geschichte des Voelkerrechts im Altertum* (Leipzig, 1848). The chapter on India is based exclusively on *Manu Samhita* (VII). The relevant passages have been topically arranged according to the subject-matter of a "modern" text-book of international law. But what is the evidence that the injunctions of *Manu* constituted the positive law or custom of the country? The question remains open as to when and where, if at all, these ideals or suggestions of *Manu Samhita* were enacted as statutes and observed as such by the states in their peace and war relations with one another.

For the next work on the subject the world of science has had to wait about seven decades. In Pramatha Nath Banerjee's *Public Administration in Ancient India* (London, 1917) there is a chapter on these topics. The author has proceeded to the work not so much from the standpoint of international law as of international relations. His sources of information, moreover, are as promiscuous for this chapter as for the others in the book. That is, he does not distinguish between the strictly historical authorities and the epics, *mitisāstras*, *dharma-sāstras*, etc. We have not been furnished with any clue by which to disentangle the pound of fact from the ton of fiction.

The same methodology of confusion between institutions and theories or actualities and pious wishes pervades the articles of L. T. Visvanath in the *Modern Review* (Calcutta) for April-November, 1918. But all the same the publication is valuable. In the first place, the amount of data collected from various sources is large. Secondly, the work is nearly all-comprehensive. Finally, there is an attempt to master the relevant material and group it in the framework of legal categories.

Narendra Nath Law's *Inter-State Relations in Ancient India* (Calcutta, 1920) belongs to an altogether different branch of the subject. In the first place, the work is based exclusively on Kautilya. Secondly:

* In the section on *Fremdenrecht* (law relating to strangers or foreigners) which may be taken to be equivalent to *droit international privé*, Mueller-Jochmus discusses the rules of *Manu* (VII, 72-94, 99, 103, 106, 110) in regard to guests, hospitality etc. The author is evidently in the wrong. The laws of guests cannot be described as forming part of private international law.

He is likewise in error when he believes that there was no commerce between different parts of India or that there was no mercantile community (*Handelsstand*) among the Hindus.

The romantic description of India as "*poetisches Land*," again, he has imbibed from his *guru* Hegel. All those persons who have Hegel for their guide are sure to be misled in regard to the objective realities of life and society.

Now, positive international law and custom belong to the group of objective realities. If the achievements of the Hindu states in this domain are to be demonstrated at all, it can be done solely on the strength of evidences more or less similar to those on which the story of Greek and Roman achievements is based.

And it is just here that the difficulty lies. The European antiquities are founded mostly on contemporary history, whereas contemporary history is conspicuous by its absence in ancient India.

Take the instance of Roman law. The earliest institutions of Roman jurisprudence known as the XII Tables, are now almost universally accepted as the "authentic" products of the fifth century B. C. more precisely 450 B. C. For about a century after this date there is no contemporary history in Greek or Latin to testify to the changes in constitution and law under the Roman republic.

But from about 350 B. C. every epoch in Roman history is furnished with the historical documents prepared virtually by eye-witnesses. The great historians like Caesar, Livy, Pliny, Diodorus, etc. flourished round about the beginnings of Christian era. And so far as the "codes" of "public" and "private" laws are concerned, the epoch from Hadrian to Diocletian and thence to Justinian (c 550 A. C.) witnessed a series of legal publications, original and commentarial, the like of which is almost unparalleled even in modern times. Besides, most of the compilations were prepared under imperial orders.

The legal and constitutional developments in Rome for a thousand years from the *Twelve Tables* to the *Institutes* of Justinian have all been written down by contemporaries with dates and names of the consuls or emperors. A modern scholar has only to translate those documents and say:

"Such and such a law was enacted in Rome or by the Roman Emperor at such and such a place in such and such a year with the following objects."

There is hardly any suspicion possible about the positive character of those laws. When however, the writings of a Gaius or Ulpian come in for examination, one knows exactly which portion is the positive code of the Empire and which portion constitutes the interpretation, commentary or legal philosophy of the individual jurist. It is on such

foundations that the modern history of Roman law has been built up.

The Romans used to write poetry, drama, stories, books on rhetoric, grammar, stoicism and what not. But these treatises can almost be safely ignored by a modern scholar, while investigating the political and legal history of Rome. The *corpus* of solid historical literature itself is vast enough and quite comprehensive. If at all, the remaining mass of literary material is exploited in a very subsidiary manner.

But so far as ancient India is concerned it is just these poems, and stories, grammatical and rhetorical books, philosophical and metaphysical treatises that we have as the main evidences for Hindu developments in economic, political, legal and other aspects of social life. How can indologists be justified in assigning the same realistic value to these documents as to the genuine historical literature of the Romans? It is time that we be determined to make an end of this arbitrary incongruity. As long as Indian antiquities fail to deliver genuine historical literature, we must have to deny the right of reasonable history to the data culled from so-called "literary evidences."

Where, then, are the evidences for positive international law and custom in Hindu India to be sought? Chiefly in the inscriptions (and coins). One need naturally be cautious of possible forgeries in these monuments. But, for the present, one cannot think of more solid and contemporary proofs. Inscriptions have played a great part in the reconstruction of European antiquities. But the existence of a rich historical literature in the ancient West has not rendered the question of inscriptions and coins so valuable and indispensable as with us in India.

What is to be done with the Hindu literary documents such as they are? For the purpose of international law or constitutional history generally, they may be divided into two main groups.

First come the preponderantly realistic story-books in prose or verse, the *Jatakas*, the *Mahabharata*, the *Ramayana*, the *Kathasaritsagara*, the *Funanas* and so forth. The data from all this literature will have to be evaluated in two ways. In the first place, the concrete anecdotes may be taken to be something like "illustrative" material indicating more or less the kind of human life which was considered quite conceivable in the estimation of the authors and the readers.

And in the second place, these story-books contain a vast amount of general ideas, maxims, moralisings, truisms and first postulates which may be taken to stand for the philosophical or idealistic background of the people.

The second group of literary documents in the present consideration is composed of the *dharma-sastras* and the *niti-sastras*. This literature will have to be handled mainly as the contribution of intellectuals to the theories of society, state, law, morals, authority, freedom, war, peace and such like phenomena. The work is essentially philosophical,—the result of brainy disquisitions. And as such it may contain a mere analysis of ideas and institutions, or it may even happen to adumbrate ideals of life, futurist dreams for world-reconstruction, not excluding, of course, petty platitudes and moralisms. But since no philosophical work can be absolutely independent of time and space, it is not improbable that some of the positive laws, morals and institutions of the country have left their stamp on these *sastras*. But how to find out which passages in these texts refer to actualities? The only keys can be furnished by (1) contemporary history, which, as we have seen, is rare in India, or (2) inscriptions. In any event we are referred back to the "brass tags," the solid foundations in stone and copper.

The few volumes of historical texts that ancient India possesses must not be ignored by

any means Kalhana's *Raja-tarangini*, for instance, deserves a minute analysis from the viewpoint of law, public and private, as well as internal and international.

The contemporary reports on India by foreigners beginning with the Greeks and coming down to the Moslems have yielded valuable results in other fields of Hindu history. For international law also they deserve a close scrutiny.

It is desirable, however, not to be carried away by the statements in these foreign books on India. This literature is but the record of impressions gathered by a traveller while spending some time in different parts of the country. One should not attach, as a rule, greater scientific value to these publications than one is used to in regard to the travel-books or tourist's accounts of to-day.

The student will have to cross-examine the authors at every point and ascertain the sources and possibilities of their information. The reliability, truthfulness, scholarship, and culture of these foreign writers must not be considered to be above board, as a matter of course. One must be always prepared for a greater or less amount of "personal equation" and professional idiosyncrasy in every foreign book and therefore be ready to place a certain discount on its authenticity as an objective record of "truth, the whole truth and nothing but the truth."

(To be continued)

AN ASTONISHING BOOK ABOUT INDIA *

(A REVIEW)

By J. T. SUNDERLAND

From the pen of Mr. Edward Thompson, an Englishman, there has just come to us a book which is as astonishing as it is interesting and remarkable. The author is unknown to us except as he is revealed in these pages. But he makes one thing clear, and that is, that he possesses large knowledge of at least one part of the history of British rule in India.

The book treats of the "Mutiny" of 1857 (the

"War for Indian Independence", as many of the people of India prefer to call it). Its title is "The Other Side of the Medal"; which means the side of the Mutiny which the author thinks British historians have tried to keep the world from knowing.

The astonishing things about the book are three: first, the amazing historical facts it brings to light, all so documented and supported by references to authorities that it seems impossible to doubt them; second, the fact that any Englishman has dared to write such a work; and third, and strangest of all, the fact that the author in

*"The Other Side of the Medal" by Edward Thompson. New York. Harcourt, Brace and Co. 1926.

face of the damning revelations which he makes, professes to believe that the British ought to rule India.

Mr. Thompson makes four distinct and outstanding claims or affirmations regarding the Mutiny. First, that the British, not the Indians, were guilty of committing the earliest, the initial, atrocities, the atrocities which started the Mutiny, and which aroused the indignation and anger of the Indians: thus stimulating them to commit atrocities in return. This seems well-nigh incredible. Claiming as the British did, to be a superior race, a race of highly civilized and Christian men, who had come to India to elevate the barbarous or at best only half-civilized people of the country, one would suppose that they would have been the last to perpetrate atrocities, or rather, that they would have refrained from them entirely. But Mr. Thompson shows the contrary, giving what seems the clearest possible proofs that it was they who offended first, thus setting a pattern for the Indians.

Second, our author affirms, and as he believes, proves, that the British carried the inhumanities of the war to more shocking extremes than did the Hindus or the Moslems. Third, that many of the bad things done by the Indians have been exaggerated by British historians and made to appear much worse than they actually were: and that many of the bad things done by the British have been minimized, and made to appear much less bad than they actually were, or else have been hidden entirely out of sight. Fourth, that there was a really fine side to India's part in the war which the world has not been permitted to see, in other words, that there were great numbers of instances of protection extended by the Indians to the British when the latter were in danger: that many kindnesses were shown the British in times of suffering and need, that there were many instances of refusals, on the part of both Hindus and Mohammedans to retaliate for wrongs received, which the British historians have not reported. In these ways serious injustice has been done to the people of India by causing the world to believe that their standards of moral conduct in the war were distinctly lower than those of the British, when, as a fact, the opposite was true, when as a fact the British showed themselves "barbarians" quite as much as did the Moslems or the Hindus, if not more.

Let us see what are some of the most important facts brought to light by the author about the Mutiny.

Mr. Thompson declares boldly that the Mutiny was "an episode when we (the British) were guilty of the cruelest injustice on the greatest scale" (page 30). He tells the story of how the Mutiny began the famous story of the "greased cartridges", a curious incident of which nearly everybody has heard, but the real and full truth about which very few persons understand. As is well known, the first signs of insubordination among the sepoys (Indian troops) appeared in consequence a regiment having been supplied with greased cartridges, which they were obliged to bite off as they inserted them into their rifles,—the grease being believed to be a mixture of hog-fat and cow-fat; the use of which in any way is abhorrent. For religious reasons, to all Hindus and Mohammedans. The regiment (made up of Hindus and Mohammedans)

complained of this violation of their religion; but their British officers, with their lofty sense of "superiority" declined to listen. As a result eighty-five of the men refused to use the cartridges.

But alas! this was "insubordination", and British "authority" must be maintained! The headstrong and arrogant officers, instead of quietly removing the cause of just grievance of the eighty-five, as they easily might have done, haughtily and promptly court-martialed them, and pronounced against them the outrageous sentences of degradation from the ranks in the presence of all their comrades, and ten years of penal servitude.

Of course, this monstrous injustice shocked the whole sepoy regiment. Thompson (p. 36), quoting from Kay's "History of the Sepoy War," gives the facts as follows:—"Under a guard of Rifles and Carabineers, the eighty-five men were brought forward, clad in their regimental uniforms, and then the sentence was read aloud which was to convert soldiers into felons. Their uniforms were stripped from them. Then the armorers and smiths came forward with their shackles, and soon, in the presence of that great concourse of their old comrades, the eighty-five stood, with the outward symbols of their dire disgrace fastened upon them. It was a piteous spectacle, and many were moved with a great compassion when they saw the despairing gestures of those wretched men, among whom were some of the very flower of the regiment,—soldiers who had saved the British Government in trying circumstances and in strange places and who had never before wavered in their allegiance. Lifting up their hands and voices, the prisoners implored the General to have mercy, and not consign them to so ignominious a doom. But there was no mercy. There was not a sepoy present who did not feel hot indignation rising in his throat. But, in the presence of those British loaded field-guns, what could they do?"

What did they do? What would any soldiers on earth, who had any spirit, have done under such conditions? That night the whole regiment, and several others with them, mutinied. And the war was on!

Lord Canning, the Governor General, declared the whole proceeding of the British officers in the case, "a folly that is inconceivable."

The following are some of the things Mr. Thompson affirms about British misrepresentations of the Mutiny and the bitterness which they caused at the time and have caused ever since in the whole Indian mind. On page 135:—"The Mutiny has been chronicled from one side only (that of the British), and from one set of documents; or from no documents at all, but merely stereotyped hearsay." On page 30: "When one side has succeeded in imposing its version of events on the whole world, when one side controls history or the press, then indignant bitterness becomes too poisoned and ferocious for expression." On page 122 he speaks of the "cold, insolently self righteous British accounts of the

* He calls attention to the fact that the only history of the Mutiny from the Indian side, was one written by Mr. Vinayak Sankar, which was suppressed by the Government. Its author was sent (on another charge) to penal servitude for life in the Andaman Islands.

Mutiny." On page 30 he says: "The author of the *Oxford History of India*, though he wrote coldly, was a man of fair and judicial mind and a sincere friend of India. His book shows an exhaustive research into authorities and a balanced proportion in treatment. Yet Indians feel that these very qualities make his treatment of such an episode as the Mutiny the more galling, his reticence being felt as deeply as the gross misrepresentations of other writers." On pages 83 and 84 he says: "Sir George Forrest's *History of the Mutiny*, regarded by many as the standard history of the whole episode, manages through three enormous volumes (over 1500 pages) to avoid any references, however, slight or slanting, to excesses or atrocities (not to say atrocities and brutalities) committed by the British. It concludes with an unctuous paragraph on the last three executions, and closes by saying grandly:—"Justice was done, mercy shown to all who were not guilty of deliberate murder, the land was cleansed of blood." Commenting on these words of Forrest, Thompson declares, "One might search the literature of the whole world and not find a more superb example of smug effrontery."

Persons who would understand the Mutiny as it really was, should bear in mind that to large numbers of the Indians who fought in it, it was a struggle for freedom and liberation from a hated foreign yoke,—as much as was the war of the American Colonies of 1776. The British in their writings do all in their power to keep this out of sight,—representing the war as an unprovoked and wholly unjustifiable rebellion against a just government which it was their duty to obey, instead of a war of patriotism. Thompson quotes with implied approval the statement of the *Oxford History of India* that "the rising, although primarily a military mutiny of the Bengal Army was not confined to the troops. Discontent and unrest were widely prevalent among the civil population, and in several places the populace rose before the Indian troops at those places mutined."

If France has her John of Arc, so has India,—a patriot and a warrior, not less devoted to her country, not less heroic, and with far greater skill and genius as a soldier, than the famous Maid of Orleans. I refer to the famous Rani of Jansi,—a woman who in the Mutiny fought the British with unexcelled daring, as a patriot, with the hope of delivering India from a galling and detested foreign yoke, and lost her life in the struggle.

Thompson endeavors to free those who took part in the Mutiny, and indeed the whole Indian people, from some of the false charges which have been widely made by British historians against them. He says "We have given Indians a reputation for bloodthirstiness and untrustworthiness which they are very far from deserving." "Few Indians are cruel in the sense that we use the term." "To see blood and suffering rarely gives pleasure to the Indian, whether a Hindu or a Moslem." "It is not a pleasure to the Indians to commit atrocities." "Exceptions there have been no doubt; some of the rulers having been victims of the blood-lust; but it will generally be found that cruelty in India has been the work of foreign races. It is not a pleasure to Indians to commit atrocities." (p. 123).

Stories were circulated widely among the

British in India and also in England, that English women were violated by the mutineers, as well as murdered, and these stories were to a considerable extent responsible for the ferocity of the British soldiers. But Thompson tells us that "Sir George Campbell examined at length the stories, and rejected them; and in this judgment is followed by "respectable authorities" (page 82).

On page 89 we meet with approval the following from Sir J. W. Kaye, (for some time an official in India and author of a *History of the Sepoy War*):—"An Englishman is almost suffocated with indignation when he reads that Mrs. Chambers and Miss Jennings were hacked to death by a dusky ruffian; but in Native (Indian, histories, or history being wanting,) legends and traditions, it may be recorded against our own people, that Indian mothers and wives and children fell miserable victims to English vengeance; and these stories may have as deep a pathos as any that rend our own hearts." And the Indian women who suffered were many times more numerous than the English.

Of all the dark events connected with the Mutiny probably the one that enraged the British most and has been most bitterly condemned by historians (the British have commemorated it by a costly marble monument erected on the spot) was the murder of a number of English women at Cawnpore and the throwing of their bodies into a well. Certainly it was a shocking deed. The Indian people, with very few exceptions condemn it, and always have. Should they be held responsible for it, as they almost invariably are by British writers? In answer, Mr. Thompson quotes with approval (page 50) the following statements of Sir George Forrest, from his book, *The Indian Mutiny* Introduction. "The evidence proves that the Sepoy (Indian) guard placed over the prisoners (the women) refused to murder them. The foul crime was perpetrated by five ruffians of the Nana's guard at the instigation of a courtesan. It is as ungenerous as it is untrue to charge upon a nation that cruel deed."

On page 39 he quotes the following statements from Frank Bright's "History of England," and declares that they are not an exaggeration:—"The contest (the War connected with the Mutiny) seemed to be between two savage races, capable of no thought but that, regardless of all justice or mercy. Their enemies should be exterminated. Deeds of cruelty on one side and on the other were perpetrated, over which it is necessary to draw a veil." And he further adds:—"In the English histories that veil has been drawn over the excesses of our own infuriated forces, but it has not been drawn over those of the infuriated mutineers. We ought to look at the side which has been hidden from ourselves."

Among the shocking atrocities and inhumanities committed by the British in connection with the Mutiny, which Mr. Thompson points out and proves by the strongest evidence, are the following (space allows only a very few). On page 47 we are told of a company of prisoners who were "tied to the ground," by their British captors, "stripped of their clothing, and deeply branded over every part of their bodies from head to foot with red hot coppers." And on page 49 of other prisoners "sewed up in pig-skins, smeared with pork-fat and burned."

On pages 75 and 76. "At the capture of Lucknow there was indiscriminate massacre; the unfortunate who fell into the hands of our troops was made short work of—Sepoy or villager, it mattered not—no questions were asked; his skin was black, and not that suffice? A piece of rope and the 'ch of a tree, or a rifle bullet through his head, soon terminated the poor devil's existence."

On page 81: "At Allahabad there were wholesale executions." At Cawnpore people were put to death in the most reckless manner. General Neill put people to death with deliberate torture in a way that has never been proved against the natives. On Page 45 Thompson quotes General Nicholson in a letter to another British officer: "Let us propose a Bill for the slaying alive, impalement or burning of the murderers of the women and children at Delhi. The idea of simply hanging the perpetrators of such atrocities is maddening....If I had them in my power to-day, and knew that I were to die to-morrow, I would inflict on them the most execrating tortures I could think of." General Nicholson ignores the still greater atrocities committed by the British in this same Delhi, where they murdered many more women and children than did the Indian Sepoys. Thompson tells us the Montgomery Martin to the Bombay Telegraph: "All the city people found within the walls when our troops entered were bayoneted on the spot...in some houses, forty or fifty people were hiding. These were not mutineers, but residents of the city. Harmless citizens were shot, claspings their hands for mercy. Trembling old men were cut down...Many in dark alleys were foully murdered." "The British soldiers, insured to sights of horror, were said to have bribed the executioners of the Sepoys to keep their victims as long time hanging, as they liked to see them dance a 'Pandies hornpipe', as they termed the dying struggles of the wretches. English officers sat by, puffing their cigars, and looking at the convulsive struggles of the victims" (pages 73 and 74).

—Says Thompson (page 55) "Lord Canning (Governor General of India) wrote to Queen Victoria 'There is a rapid and indiscriminate vindictiveness abroad, even among many who ought to set a better example. Not one man (Englishman) in ten seems to think that the hanging and shooting of 40,000 or 50,000 men (Indians) can be otherwise than practicable and right.' In view of the terrible thing being done in India Disraeli in England spoke out courageously: 'I protest against meeting atrocities with atrocities. I have heard things said and seen things written of late which would make me almost suppose that we (the British), instead of bowing before the name of Jesus, are preparing to revive the worship of Moloch.'" (Thompson p. 55).

When British Troops were victorious in the battle a favorite method of treating their prisoners was to chain them to the mouths of cannon and blow them to pieces. Thompson (page 41) quotes from "Letters written During the Mutiny": "The death that seems to have the most effect is being blown from a gun. It is a rather horrible sight, but in these times we cannot be particular." (On page 42). "Forty men were blown to pieces on June 10, in as public and dreadful a manner as possible." (on page 43). "Many prisoners were hanged after the battle. Four were blown from guns. An officer

said it was a most sickening sight.—One of the guns was overcharged, and the poor wretch was literally blown into atoms, the on-lookers being covered with blood and fragments of flesh, the head of one poor wretch fell on a bystander and hurt him."

Thompson tells us (pages 62 and 63) that at one time Frederick Cooper, Deputy Commissioner of Amritsar, had 282 Indians imprisoned in a bastion. They were chained, tied together and brought out in batches of ten to be shot. When about 150 had been executed one of the executioners swooned away. When 237 had been shot the rest refused to come out. Thereupon, the doors of the bastion were opened, and forty-five bodies dead from fright, exhaustion, fatigue, heat and suffocation, were dragged out in the light. The dead and dying were thrown into a well. Copper informs us (Thompson page 46) that the principle on which the British officers in the Punjab acted, was "to get your atrocity in first, and make it so terrible that the other side would be too cowed to think of perpetrating any answering atrocity."

(On page 71) after all, the darkest stain on our record is the treatment of the civilian population. Long before the Cawnpore massacre, martial law had been proclaimed, those terrible Acts passed by the Legislative Council in May and June were in full operation; and British soldiers and British civilians alike were holding Bloody Assizes, or slaying natives without any assize at all, regardless of sex or age. Afterward the thirst for blood grew stronger still. It is on the records of our British Parliament, in papers sent home by the Governor-General of India in Council, that the aged women, and children were sacrificed, as well as those guilty of rebellion? They were not only deliberately hanged, but burnt to death in their villages. Englishmen did not hesitate to boast or to record their boasting in writing, that they had "spared no one," and that "peppering away at niggers" was very pleasant pastime, "enjoyed amazingly."

These are only a small part of the revelations made by the author of *The Other Side of the Medal*. But surely they are enough.

How did Mr. Thompson come to publish such a book as this,—how did he ever dare to write a book which throws such ugly light upon the conduct of the English in the Indian Mutiny? He tells answer which he gives is very curious. He tells us that he wrote the work long ago, but hesitated about publishing it because his friends feared it would do harm to let the world know, and especially to bring afresh to the minds of the Indian people, the brutal facts which it reveals about the British in India. He knew his facts were true; the evidences he had found were overwhelming, but was it "expedient" to tell the facts? Is truth always safe? Moreover, India is a peculiarly delicate subject to discuss, above everything else the fiction needs to be kept up that British rule there is always good and kind, always an elevated example to the Indian people, always carried on with their interests in view; for if not how can its continuance be justified? If he publishes these terrible facts showing "the other side of the medal" will not all his countrymen condemn him; will he not be denounced as disloyal to the Empire, a "little-Englander" and a traitor?

At last he discovers, as he thinks, a way out

of his difficulty. The Indian people hate British rule, there can be no doubt about that. Their hatred is often silent and sullen, but it is deep and terrible and growing. How can it be overcome? The happy thought strikes him that the way to bring this about, is for him, an Englishman, to make a humble confession in behalf of his countrymen, concerning the Mutiny,—to acknowledge how bad the British were through it all, and how wicked their historians have been in perpetrating their lies. This he convinces himself, will greatly affect public feeling in India, will convince the Indian people that after all Britain wants to be just; and therefore it will remove their hate and reconcile them to British rule. And of course it follows that if he can do so much as this for his country in bringing about a solution of her pressing and threatening Indian Problem. She cannot blame him for what he has done, but rather must acclaim him as a patriot and benefactor.

To say the least, this is a very simple way of looking at matters, a very simple plan for solving Britain's grave Indian problem, and of reconciling Englishmen to the publication of such a book as this.

Is it not as shallow as it is simple? Does it not ignore Britain's history in India as a whole? Does it not ignore human nature?

The truth is, the Mutiny does not by any means stand alone in the long story of British crimes against India, or in India's bitter, bitter memories of these crimes. Britain's sins and atrocities were little if any worse in the Mutiny than they have been in many other parts of her Indian career. The injustices, brutalities and inhumanities committed by her in the days of Clive, Warren Hastings and their immediate successors were quite as black and shocking as any pointed out by Thompson in connection with the Mutiny; and they were on a far larger scale. Almost as much may be said regarding her later wars of aggression, by means of which she completed her conquest of India and extended its borders far to the West, North and East. Indeed, in our own day, in a time of peace and on mere suspicion of danger, has she not rivalled the wrongs and horrors of the Mutiny by her atrocities in the Punjab, in Delhi and in other parts of India—by her arrest and imprisonment of thousands of men and the executions of many, without warrant or trial, by her indiscriminate killing of peaceful people, young and old and of both sexes by bombs dropped from the sky; and by her massacre without warning (at Amritsar) of many hundreds of unarmed men, women and children gathered in a great public assemblage for ends of religion and peace?

Nor have even these been Britain's worst wrongs and crimes, in their permanent effects upon India. Worse than these in their deep and lasting injury to the whole Indian people (even if not so brutal), have been Great Britain's cruel and remorseless exploitation and impoverishment of the land, by reason of which three-fourths of the population of a once rich country have been reduced to un-

paralleled poverty, and one-third to virtual starvation.

Nor is even this all. The very worst wrong, the very deepest crime, committed by Britain against the Indian people, as felt by almost the entire nation, is their political degradation, their national humiliation and disgrace, their loss of independence,—the galling fact that from a great and proud nation, which for thousands of years had filled a leading place in the world's history, they have been reduced by force to the degraded position of a mere dependency, a mere possession of a foreign power, a mere subject people ruled without their consent by a nation thousands of miles away, a mere "cattle farm" (to use John Stuart Mill's words) of Great Britain. It is the recollection and consciousness of all these wrongs, quite as much as the memory of the Mutiny; it is the bitter recollection of all these crimes added to the memory of the Mutiny, that is the explanation of India's unrest and deep hate of British rule. And, in the very nature of things, if there is ever to be reconciliation between India and Britain it must come as the result not only of a confession on the part of the British of their crimes committed at the time of the Mutiny, but of their crimes throughout their entire history in India, and especially their crime of crimes of being in India at all as conquerors and rulers of the land by the power of the sword. And, what is absolutely vital, what must not be forgotten or ignored, their confessions must not stop with mere empty words. They must be accompanied by deeds, by atonement by actually righting the wrongs of the past and the present, in a word, by restoring to India her freedom and her great place among the nations of mankind. In this way only can there ever be peace and goodwill between India and the nation which has wronged her so long.

To conclude. This remarkable book of Mr. Thompson will not reconcile India to British rule. He may be perfectly certain of that. And all his profession of a patriotic purpose in writing and publishing it will not reconcile his countrymen—I mean the militarists and imperialists and all that large part of his countrymen who are determined, right or wrong, to keep India, for the glory and enrichment of Britain,—all his patriotic professions will not for a moment reconcile these to his extreme "indiscretion" if not "crime" (most of them will say crime) of telling to the world such ugly facts as he dares to tell about British rule in India.

But let every lover of freedom and justice be glad that such a book has been written and published. Its amazing revelations cannot fail to do great good. Everybody who reads them well understands a little better than before how evil a thing it is for any nation in the world to rule another nation against its will,—how it degrades the nation held in subjection; and, not less to be considered, how it inevitably dehumanizes and brutalizes the nation that holds the sword.

HISTORY AND TENDENCIES OF SPIRITUALISM AND PSYCHICAL RESEARCH

By LAURA FINCH

THE phases through which Psychical Research or to give the new science its official name "Metapsychism" has passed are well known to every student. Therefore a rapid historical sketch will suffice to determine the position of the present.

Metapsychical phenomena are anterior to "Modern Spiritualism and may not legitimately be designated under that name. This word "spiritualism" expresses an *ensemble* of metaphysical and religious doctrines which explains all psychical phenomena as due to the intervention of spirits of the dead, and which draws its teachings from revelations attributed to the "spirits."

Spiritualism is but one of the many religions which have come at their appointed time in answer to a wide-felt want: partial conceptions of Truth suited to certain stages of civilisation. Demand creates supply: the founders of Spiritualism heard the demand and responded. But this new religion differs from others in that the body of doctrines of which it is constituted reposes on phenomena, experiments, facts.

Spiritualism is only a systematic explanation of the phenomena in question; it is by no means the affirmation of the reality of these phenomena.

The problem, from a scientific point of view, is not to determine whether the theory of spiritualism, or any other theory for that matter, be good or bad, true or false, but whether the phenomena of spiritualism exist or do not exist.

However, interesting from a moral or psychological point of view the birth and rapid growth of "Spiritualism" may be, the student of fact has little to do with such considerations. His interest, however, become aroused when he learns that spiritualism, though in itself but a body of doctrines, differs from other religious movements in that its metaphysical system is founded on fact. It is in short, the systematic explanation of a mass of uncomprehended facts.

When considering these phenomena, a

general observation is to be made. They present not only a psychological but a historical aspect. It is widely thought that the phenomena of spiritualism date from the year 1847, when the Fox sisters—(of Rochester, America.)—gave evidence of possessing powers by means of which were obtained certain manifestations which, though apparently novel at the time, have today, become almost universally commonplace, so to speak; commonplace in the sense of being widely known and believed in, but far from commonplace in the sense of acceptance with, and classification among, the recognised phenomena of nature.

Now in reality these phenomena are not of such recent birth. And the fact that they are by no means new, that they are by no means an invention—nor even a discovery—of the 19th century gives them a greater claim, to our serious attention than would be the case were we in presence of a passing fad of contemporary civilization.

The belief in the existence of these or analogous facts is not a thing of yesterday for a glance over the history of human thought shows that these facts have been the common property of all ages.

In our own era,—and long before this generation, which has been responsible solely for the word "spiritism" and the rapid extension of the doctrines of spiritism—there is evidence to show that these facts were widely known, appreciated and discussed from the very beginning.

When looking back on the long past of metapsychical phenomena, we observe a salient line of demarcation between certain pathological phenomena,—which up to the 17th century were received as evidences of supernatural agency at work in the affairs of man;—and other phenomena, properly speaking metapsychical, which though confounded with the first-named ones in those days, have gradually become sifted from them, have gradually usurped their field and are still, by a goodly majority, held as

The ancients have also bequeathed us numerous documents, which tend to prove that these same phenomena were not unknown to them. We have Tertullian, (*Apologia*, ch. 22), the *Life of Apollonius of Tyana*, the jests of Lucien, (*Philopseudes*), who makes merry of certain spectre tales current in his time; we have, moreover, argument and exposition from Pliny, Eusebius, Iamblichus, Porphyry,—(who asks Iamblichus for enlightenment concerning clairvoyance and divination, the nature of spirit agency, etc.)—Plutarch; the allusions of Plato, Plotinus, Lucretius, etc. The death of that monster, Caligula, was said to have been followed by peculiar noises and phenomena of hauntings, which Suetonius states were observed by many people.

In all this there are, to say the least, hints that we are fairly far away from pure witchcraft literature. The latter, notwithstanding its abundance, offers little, if any, first-hand evidence; whilst this cursory glance at classical literature appears to suggest the existence of such evidence, as far as psychical phenomena are concerned.

To come back to our own epoch: During the 18th century, France underwent the Encyclopedic reaction at the hands of Voltaire, d'Alembert, Holbach and Helvetius, who denied what they called "miracles." Hume did the same in England. But, at the same time, we have charlatans like Cagliostro; or thaumaturgists like Martinez de Pasqually; or practitioners of therapeutics like Mesmer and Paysegur, etc. It is rather interesting to remark that the spiritistic movement is now beginning to assume form in somnambulism and magnetism. From the end of the 18th century, and the beginning of the 19th century magnetisers began to assert that their somnambulists or mediums were in communication with the spirits.

When the Rochester facts were divulged, they found the ground already prepared for them by animal magnetism. It was pure spiritism which Dr. Kerner—(*Die Seherin von Prevorst*)—practised with Frau Hauße in 1827; he held communications with spirits by means of raps, received revelations, etc. Therefore the ground was ready in 1847. The Encyclopedists had done their work, which was simply a reaction after the abhorrent cruelty of the preceding centuries; they were simply instrumental in bringing about the final triumph of tolerance in such matters.

Before the Encyclopedists' tolerance did not exist. The stake was in request up to

the year 1749. In the month of June, 1749 Marie Reneta and an old woman were burned at Salzburg. The Roman Catholic Jesuit priest Goar pronounced a discourse on the occasion, at the foot of the stake, in the course of which he declared that it was a fine and righteous thing to burn sorcerers. Marie Reneta was a medium, nothing more nor less. She was a servant in a copper-smith's family at Salzburg, where, in her presence, movements of objects without contact occurred. The neighbours began to gossip; Marie Reneta said she was not afraid, because the spirit had promised he would not hurt her. She was arrested, tortured, confessed, denounced an old woman, (the familiar routine of the Inquisition) who was promptly arrested and burned, Marie Reneta sharing the same fate.

Thus we see that interests in these matters was attended with some danger. It needed the French revolution, and the downfall of the clergy in France, for the movement to develop without the police stepping in to regulate matters.

From all this the fact results that the phenomena of spiritualism are by no means new. They were often observed and observed carefully. Our forefathers have left numerous documents treating of apparitions, premonitions, movements of objects without contact, observed by them: phenomena which, in those times were classed with lycanthropy and other *bizareries* of a *were-wolf loup-garou* nature, but which are of a vastly different order, and are, we think, still awaiting explanation. These objective phenomena were exactly observed by them, just as were hysterical anaesthesia and ecstasy which they observed in their "witches." The facts of spiritualism, therefore, logically link themselves to facts observed and related antecedently,—to facts admitted right up to the 18th century without opposition.

There is nothing new; the point of view only has changed. *Psychical Science* ceases to be theological in order to become positive, as Comte says. The points of view and the interpretations change; the facts remain, and in the chronological *ensemble* of their affirmation, a *priori* incredulity appears like an error of the disciples of the *Encyclopedia* and like a psychological phenomenon, temporary and isolated in history; although we notice something of a like state of mind in the ultra-civilized units of Rome, Pliny, Seneca and their contemporaries.

Everywhere in every age, in every clime, we find consentient testimony to phenomena of an abnormal order. That barbarous races should fabricate myths explanatory of natural phenomena, that witches should be made to pay the penalty for tempests and hail, illnesses and deaths, is scarcely extraordinary: such beliefs are the natural attendants of savage ages, of infantile races.

But as I have said, if we give ourselves the trouble of carefully examining and sifting the special literature, we will find that other and very different occurrences are attested by many witnesses, occurrences of the nature of those upon which spiritism bases its doctrines.

Take also our part of the world. China furnishes us with innumerable instances of belief in these psychical phenomena, and evident familiarity with, which dates back to the night of Time. The philosophy of Lao-tze, the commentaries of Chuang-tze, and the writings of Confucius testify that this belief was wide-spread in China many long years before the Christian

As for Egypt, there is in the British Museum a papyrus which dates from about 6000 years B. C., and which tells of the sorrow which the writer suffered through the death of his young wife he would go into her tomb, and there, by means of "raps" he would hold converse with the spirit of his deceased wife.

The literature of ancient India and Persia is also rich in documents testifying to the existence of supernormal facts such as levitations, apports, materialisations, telepathy and lucidity.

There exist some Persian records which would seem to testify that the phenomenon of materialisation was a well-known and frequent occurrence. As far back as 3000 years B. C., it was the Persian custom for a man's relations to assemble around his body, some three weeks after his death, and receive from his own lips any messages, directions, teachings, which his spirit might wish to give before resuming its journey. And it is written, the deceased generally appeared, very much as in spiritistic reunions, in etherealised form clothed in white draperies. These reunions took place beneath the spreading branches of the tree in which the dead body lay temporarily exposed; and it is said that the apparition after giving its farewell directions, finally disappeared in the air!

Such a strange survival of belief which

has withstood all the vicissitudes, the peripeties of time and evolution, was as current in the days of Zoroaster, Confucius, Gauthama, Jesus, Pythagorus, St. Augustine, as in our own days, is a curious and attractive problem.

Now let us give a cursory glance at the position in America and Europe since the Fox sisters in 1817, first startled that part of the world.

At once a curious fact is to be noticed: the 'controls,' that is the intelligences purporting to be acting through these early mediums,—the Fox sisters, Florence Cook, Eusapia Paladino, Eglington, Husk, Dr. Slade, D. D. Home,—claimed to be either "John King" or his daughter, 'Katie King' and any other controlling spirit purported to be acting under the guidance of John King.

Now John King was a renowned and dreaded sea-pirate in the 17th. century. He was pardoned by our King George 1st. for services rendered during war. He is said to have deeply regretted his ill deeds on earth; and in repentance and contrition, finding that death was not an end to life, he resolved and obtained permission to bring to mankind the positive, material proof of survival; enlisting under his banner his daughter, 'Katie' and many others... And it is curious to note that powerful mediums were forthcoming at about the same time in different parts of the world... and that "John King" was always claimed, by the manifesting entity to be the directing consciousness, the "Master" behind them all, when he was not himself actually controlling the medium.

And at the same time, good experimenters seemed to have been developed: for we see the Fox sisters fall into wise protecting hands both in America and England. Home and little Florence Cook met with Sir William Crookes and other learned and wise men; Eusapia Paladino was almost exclusively studied by Professors of European Universities; Dr. Slade was studied by Prof. Zollner of Munich while Mme d'Esperance had the good fortune to meet with Aksakoff, whose work, "Animism," dealing with the phenomena given through her, is one of the most important documents in Metapsychical literature. And we see the same intelligent direction today: good mediums led to good and wise experimenters.

You remember the famous and beautiful picture of John and Katie King, holding in their hand iridescent balls of light? That great

artist, Tissot did that from life at seances held by Dr. Hutchinson with the medium Eglinton whom Dr. Hutchinson found in South Africa and developed. What wonderful manifestations those were! At times Eglinton walking in the garden with Dr. Hutchinson would suddenly totter and fall asleep on to a garden seat, and John King would appear life-like, human, walk about the garden talking with Dr. Hutchinson *his family, his friends, all that in broad daylight*. Dr. Hutchinson then an old man related his experiences to me many years ago.

We are all acquainted with the nature of the phenomena obtained by Sir William Crookes and his friends with the mediums D. D. Home and Florence Cook. You will no doubt remember the levitations of Home and his power of taking live coals and holding the same in his hands, or laying them on his head, without injury or any sign whatsoever of the action of fire: and how he had the power of giving the same invulnerability to others. If he passed his hand over your head, your hands, red-hot coals could then be held by you or placed on your head with impunity.

And you remember how he was once levitated by invisible agency, laid horizontally in the air, and in that position, floated out of a window of the fourth floor of a house in London, round a court-yard and back into the house throughout another open window. A grand piano was frequently levitated several feet in the air while Home was playing. That very rare book — "*Researches in Spiritism*" by Sir William Crookes, contains the account of his experiences with Home and Florence Cook.

She was a young girl of 16. Through her instrumentality was obtained the phenomenon of 'Materialisation' to a very great degree of perfection.

This young girl was said to be controlled by "John King's" daughter, "Katie" King. Some of my most precious memories are centred around Sir William and Lady Crookes. It was delightful to listen to and watch them, as they related their experiences with Florence Cook. "Katie King" was looked upon as a member of the family. She would walk about the house, sit down to meals with the children, wait on the children, crack their eggs, spread their bread and butter, chatter to them, tell them entrancing fairy tales... whilst her medium, little Florence Cook lay in deep trance on the floor in the cabinet.

On one occasion Katie said to Sir William:—"I am going to awaken my medium and make her write her name on the ceiling." She lifted up the sleeping medium and the two of them rose up into the air. Florence awakened, and in great terror, cried:—"Oh, save me, save me! she will let me fall. Take me down, take me down!" Her agitation was such that Katie brought her down without insisting on the ceiling-signature.

As often as not, Katie would disappear in the presence of members of the family. Sir William told me that he owed some of his most important discoveries to Katie King who gave him many precious hints. There exists a beautiful photograph of Sir William Crookes and Katie King, standing together.

Now twenty years later, Florence Cook who was now Mrs. Corner returned to London after her long absence with her husband in China and Persia. She still retained her mediumship, but in a lesser degree; and I am sorry to say some people experienced with her what looked like attempts at fraud.

She stayed three months with me in Paris; I saw nothing of a suspicious nature. But no strong phenomena were forthcoming at our regular seances when Professor Richet and Colonel de Rochas were the observers. She seemed exhausted and also depressed. As a matter of fact, she died soon after from a disease which must have been undermining her for some time.

On one occasion however, we saw something of great interest. A seance had been held the previous evening, and as another sitting was to be held in three days, we tried to keep Mrs. Corner quiet and amused, her mind off seance-work. But suddenly, during dinner, she said to me:—"Oh, I must have a seance... quick, quick." and she ran upstairs, two friends, who were my guests and I following. She threw herself into the little recess used as a cabinet, whilst I went to the windows, for it was a summer evening and the light of the setting sun was streaming into the room. As I was drawing the curtain, I heard a gentle voice at my elbow whisper — "Let me help you" and there stood beautiful Katie King, as real as any of us. She was dressed in white draperies, her fair hair hanging loose on her shoulders: and we talked while her medium lay there in front of us profoundly asleep. She said among other things, when I expressed a regret that Professor Richet was absent:

"Oh I am paralysed ... The conditions are not like William's (meaning Sir William Crookes):— I can do nothing. But I wanted to show you that it is all true, so I did this for you."—

Never be rebuffed by fraud or what looks like fraud in mediumship. All premeditated fraud, the charlatan and impostor, are criminal interjections common to any branch of science, especially that of medicine, which does not prevent anyone from consecrating his life to classical psychology or physiology or medicine. The impostor is soon unmasked. But there is much of unconscious fraud or rather simulation in mediumship. And a close study of this aspect of mediumship has revealed much to me, making plain that which the phenomenon from its very despairing perfection, can never teach. There is no fire without smoke. And this unconscious fraud in mediumship is the smoke of the hidden fire of creative life. It is an unconscious effort to economise also, it is often a synchronism which accompanies the phenomenon of telekinesis. The medium and the intelligence manifesting through him can be trained not to yield to this instinct, and to control these movements of synchronism.

Now these were the first pioneers: Judge Edmonds in New York, Reichenbach and Zollner in Germany, Aksakoff in Russia, Sir William Crookes, Frederick Myers and Stainton Moses, who was both an experimenter and a great medium, and others in London. The line of great experimenters and great mediums continues unbroken down to this day.

Towards 1878, following in the footsteps of Reichenbach and Crookes, a few elect minds, convinced through personal observation of the strange phenomena of materialisation, apparitions, levitations, decided to submit them to more rigorous observation and endeavour to lift them on to the plane of experimentation. Thus were born the various Societies for Psychical Research. From that moment, the tendency of the research has been more and more scientific, although religious theories have walked side by side with the verification of the phenomenon on which the new science of spiritualism is founded.

Myers, Dr. Hodgson, Sir Oliver Lodge, Mr. Sidgwick and others of science were labourers. New

mediums were forthcoming, notably the famous Mrs. Piper in New York to the investigation of whose phenomena Dr. Hodgson devoted his life. She was a trance medium for clairvoyance. In her profoundly deep trances, she became a strange multiple personality: her two hands and her two feet often wrote at one and the same time under the control of four different intelligences, whilst by her mouth a fifth personality would be speaking. Dr. Hodgson's role of investigator was an onerous one, and, as the published records of the S. P. R. testify, he fulfilled it with exceeding excellence. Through Mrs. Piper, thousands of well-balanced, highly educated men and women have been led to an unshakeable belief in survival after death. Perhaps you will allow me to dwell for a few minutes on one of the Piper records:—

One of Dr. Hodgson's friends was a rising young barrister who is called, in this record, George Pelham. George was profoundly sceptical; he was convinced also that life ended with death. He was much averse to the whole subject of spiritualism, and frequently taunted Dr. Hodgson for his waste of time over the matter. One night, after several hours rather heated discussion, George said to Dr. Hodgson:—"Let us settle the problem thuswise whoever dies first will return to tell the other if he survives." It was the last time Dr. Hodgson and George Pelham were to see each other on earth. George Pelham was, a few days later, accidentally killed when crossing a street in New York.

And he returned. That is, all that went to make up the personality of George Pelham, returned through Mrs. Piper, who, be it said, *en passant*, did not know George Pelham nor that Dr. Hodgson's friend had met with his tragic end.

Every member of George Pelham's family, and his friends, were given sittings with Mrs. Piper. In every case, George Pelham convinced the siter that it was in very truth their son, brother, nephew, cousin, friend who was conversing with them through the sleeping Mrs. Piper. Not only did he remember all his past earth life, his compact with Dr. Hodgson, but he proved that, between the sittings, he followed in detail the private life and doings of his relations and friends. And when they returned for another sitting, he would tell them what they had been doing, even to the contents of the letters

they had written. And truly his own had the sure and certain conviction that the real George Pelham was communicating with them.

Some time ago, Dr. Hodgson died suddenly while playing golf. Since his death, Mrs. Piper has given very unsatisfactory results, I mean unsatisfactory and mediocre compared to the results obtained under Dr. Hodgson's supervision. Herein lies, I think, an important point, to demonstrate which would take some time. Suffice it to say, for the moment, that the medium seems to be the negative element, and good phenomena are only forthcoming when a corresponding and harmonious positive element is present. After the sitting Mrs. Piper would generally be well in being; but Dr. Hodgson would be exhausted; and his comparatively early death from heart failure was, perhaps, largely due to his unceasing labours and untiring devotion to this extraordinary mediumship of Mrs. Piper. One of my dearest friends is an American lady who anonymously largely financed Dr. Hodgson's researches. He was frequently present at these Piper sittings, and her private testimony supports this opinion.

We will find these two elements in existence in every case of strong phenomena. Sir William and Lady Crookes gave out this necessary fluid, as I myself was able to observe: Hence the greatness of results in their presence.

Professor Richet is a veritable mine of this unknown element so vital for the production of mediumistic phenomena; and may be one has received greater results than he. Mediums like him instinctively, probably not recognizing that he gives them unconsciously, that which is necessary to stimulate their powers. After seances in my home in Paris I have seen him rise up completely exhausted, but the medium, though often sleepy, rarely fatigued.

All modern research seems to bear this out: Sir William Crookes with Home and Florence Cook; Dr. Hodgson and Mrs. Piper; Aksakoff and Mme d'Esperance; Fredrick Myers and Mrs. Thomson, the wife of a London solicitor; she succeeded well with Mr. Myers but only feebly with any one else; Professor Flournoy, of Geneva, and Helene Smith; Dr. Morton Prince in America and Miss Beauchamp, Dr. Ochorowicz and Miss Tomczyk, who produced remarkable phenomena of telekinesis, i. e., the movements

of objects without normal contact. Miss Tomczyk married the Hon. Everard Fielding, brother of Lord Denbigh, and one of the secretaries of the London Psychical Research Society, he is passionately devoted to the research; yet since their marriage his wife has not been able to give him any phenomena. I am not surprised; I myself have sat in a seance with Mr. Fielding which was sterile of results and left me utterly exhausted even ill from exhaustion for several days.

One of my friends, Dr. Maxwell, President of the Law courts at Bordeaux, had a friend, a lady doctor, A. Q. with whom he obtained the phenomenon of telekinesis.

We all spent a summer in a quiet corner of the Island of Majorca once to study A. Q.'s powers. This fine medium never lost consciousness, and held no religious or spiritualistic beliefs; she was one of the keenest observers of her own phenomena. One warm sunny afternoon, while we were all taking tea together, A. Q. suddenly said: "I feel that cobwebby sensation about my fingers. Let us see if I can move something." I had a large fan in my hands. I put it on the floor at a distance of about five feet from A. Q. She put her hands together seemed to magnetise the fan, always keeping her hands far from it:—in a little while that fan moved, glided slowly and jerkily several inches along the floor towards her—"Oh, I can't do anything more!" cried the medium, seized with sudden violent vomiting, a painful, physical phenomenon which often followed the production of these abnormal phenomena through her organism.

During a long series of experiments which extended over many months in my home in Paris, we obtained to use Professor Richet's words "the formal proof which established the truth of the phenomenon of materialisation." The medium was a young girl of 19 named Marthe Béraud, the daughter of a French Military officer in Algiers. We had already given some three months to the examination or rather observation of the phenomena obtained through her in the home of General and Madame Noel at Algiers:—results which I published in "The Annals of Psychical Science". The phenomena in Algiers were very strong and we were able to take several photographs. Professor Richet in his great work, "*Traité de Métapsychique*," writes concerning these particular phenomena:—

"On the eve of the day, fixed for my "

from Algiers, after a long visit Bien-Boa (the materializing intelligence) trying to retain me, said "Stay, and you will see her whom you desire to see!"—(*Reste! et tu verras celle que tu desires!*)—Of course I stayed.

"The next day, as soon as the seance began, the curtains of the cabinet opened, and there appeared the face of a young woman, extremely beautiful, wearing a sort of diadem on her head her long fair hair falling over her shoulders. She laughed a gay rippling laugh, a very hearty laugh, and seemed to be highly amused. I still think I can hear her merry laugh and see her perfect teeth. She appeared several times, playing hide-and-seek like a child. She told me to bring a pair of scissors the next day, which I did: Phygia appeared again and put her long hair into my hands telling me to cut quickly. I tried to cut off a long mesh from near her head, but another hand caught mine in a strong grip and allowed me only to cut off six inches. As I was rather slow in cutting it, Phygia said in a low voice, *Pite tite* and suddenly disappeared". Many years later, in describing this phenomenon, Professor Richet writes, "I have preserved that mesh of hair, beautiful, fine, golden hair. Microscopic analysis shows that it is not dyed hair, it is real human hair. Marthe, the medium, is very dark with short black hair"...

This occurred in the presence of myself, of Gabriel Delanne, the French Spiritualist leader and of General and Madame Noel. There was always a good red light burning and we could see distinctly the sleeping medium at the same time as the materialized form of "Phygia." This entity claimed to have been in her last incarnation, an Egyptian Princess-Priestess of the Temple of Ra at Heliopolis.

It may interest you to hear that five years before this visit to Algiers, this personality "Phygia" told Professor Richet through another medium, one of his friends, that she had found a young girl in another land whom she was preparing in order to show herself to him in perfect human form. And when we arrived in Algiers, the materialised Phygia reminded him of this promise of five years ago. To us Phygia is as real and wonderful as was Katie King to Sir William Crookes. And when the full account of her doings comes to be published, as I hope it will be next year, it will read perhaps like some beautiful fairy tale, but it will be a true fairy tale.

The year following our experiments at Algiers, Marth Beraud came to my home in Paris staying with me for nearly a year. She was mediumistically exhausted during two or three months of that visit—for this power requires rest and recuperation as does all nature life. But our results were

so stupefying that Professor Richet writes in his *Traite de Metapsychique*—

If I did not publish these results at the time it was because they appeared to me so extraordinary that I wished to await confirmation of these phenomena in new experiments...I was able to follow the whole process of ectoplasmic embryogenesis."

In describing this phenomenon of materialisation as we witnessed it in my home, Professor Richet writes:

"In the beginning, there is always that appears like a white pasty veil and milky-white spots; it is inside that jelly-like paste, a kind of humid and sticky mush, that human faces, fingers, limbs, gradually build up".

We have weighed this ectoplasmic substance; it would place itself on the scales; on one occasion, it weighed 15 grammes, on another, 30 grammes. Some years later, Marthe lent herself to a long series of experiments conducted by Dr. Baron von Schrenck-Notzing. And the account of the phenomena he obtained, profusely illustrated has been recently published. Shortly before his tragic death, in an aeroplane accident, Dr. Geley, of Paris, also published a volume dealing with the same phenomena obtained through Marthe Braud.

With us in my home in Paris, the ectoplasm did not, for many weeks, go beyond the appearance of a long white serpentlike form; the head of which would crawl from the floor up the medium's body, and fasten itself to the right or left jugular vein, we could see the "thing" sucking and swallowing, growing more and more solid. Once the sleeping medium groaned heavily caught hold of this "thing" and flung it on to the floor, but it crawled up again and patiently repeated the process. Finally, "Phygia" confessed that she was only a novice in the art of earth manifestation, and said, somewhat sadly, that, in her ignorance, she had drawn vitality from a part of the medium's body, which she should not have touched. Phygia would say that she was being taught by a "Great Master" on the spirit side solely to convince Professor Richet, whom she called "her own beloved throughout all ages".

In the process of her learning, Phygia gave us another highly important phenomenon. She had materialised a hand—(we always experimented in a good electric light shaded red)—; this hand glided in mid-air around the room, then laid itself on my open hands. Suddenly the hand disappeared, leaving one finger in my hand,

which as quickly broke into a liquid: instantly I rubbed my hands together and raised them to my face, wetting my face. I had no time for any other constation than that the substance was jelly-like, liquid, colourless, odourless and volatile: for quicker than speech, the liquid dried, disappearing like ether in the air. Phygia, in an awed voice, murmured, "I did not know I should not do that; I was trying to make my hand more beautiful to show to my Charles (Professor Richet) and I broke a finger. It is gone for ever; it is so much life-force from my medium which is lost for ever."

That night the medium was so hysterical that I could not leave her; and she was obliged to remain some days in bed, suffering from acute neuralgic pains all over her body, which Phygia said was due to her mistake.

Though I have not even touched upon the vitally important results of the last few years in France, Germany and Italy, received through especially trained mediums,—mediums cultivated by savants and being kept exclusively for the observation of men of science: "Willy" by Dr. von Schrenck-Notzink in Munich; Pascal Erto in Italy; two wonderful foolish mediums at the Metapsychical Institute in Paris:—still, even from the little I have been able to say the tendencies of the new science must be clear.

The phenomena of Metapsychism have been responsible for the creation of "Modern Spiritualism" of the Theosophical Society, of *Christian Science* of the *Higher Thought* movement; and also in preparing the ground for the success of the *Behai* and *Suffi* movements in the West. These various spiritual movements number millions of adherents. From the spiritualists' point of view, these phenomena are the demonstration of the continuity of personality after death. We need not go beyond the change called death, nor enter into any subtle questions as to what it is which comes back to us as George Pelham, John and Katie King, Phygia, etc., May it suffice, for the moment, to note that thousands of our fellow travellers have, through these and like intelligences, been lifted up out of the slough of despondence of rank materialism, and of atheism into the certainty of a future life, of survival after death. They have received a powerful incentive to right-thinking, right-doing. They have grasped the truth of Unity, of that one Note in the Choral of the Universe which

makes all the world akin; and many are now consciously treading the path which leads to Divine Wisdom, to final emancipation and identification with the Christs and the Buddhas.

In science? Ah! in our materialistic Science, what is this investigation accomplishing? Well, I think that the Richets of the world would tell us that they are at grips with the creative principle of life, may be even with the first and final causes of things. In the phenomenon of apports, that is the transport of objects without normal contact through space and matter and perhaps also in the phenomenon of levitation we have the demonstration of a fourth dimension; while in lucidity, and premonition, we are reaching out beyond the human invention and commodity of time.

Dr. Osty, the Director of the Metapsychical Institute in Paris, of which Professor Richet is the President, has recently published a book: entitled "*Concerning the Supernormal Human Being*", giving the results of their experiments of the last few years. Here is a fragment of his Preface.

Of such great importance in itself and in its consequences, is the biological problem which this book is going to pose, that I can only hope that every scientist will verify for himself the exactitude of its data due to experience. I dare to hope that the scientific elect will not remain indifferent or merely passively interested in presence of the psychological spectacle which I am going to show him. In publishing the results of my personal research, I intend to assume the responsibility of putting the scientific world in a position to reproduce the diverse series of experiments from which I have derived the data of the most absorbing problem to the solution of which man can devote himself".....

The problem posed is indeed serious. If really behind the human being such as he appears to our eyes, there is a plane of consciousness capable of seizing realities without sensorial experience,—consequently without a brain—, the conduct of every sane man is not to deny, and not to refuse to look at facts of which the biological and phisosophical consequence would be tremendous, vertiginous.

Such a problem is not to be solved by words, by polemics, but between scientists and by experimental verification.

* *

They are calling us,—our living dead. In ways more or less subtle, they have convinced us of their survival after the death change. In the legends of every age, of every

IN MEMORIAM: SURENDRA NATH BANERJI

(born November, 1848, died, August 1925)

By JADUNATH SARKAR, M. A., C. I. E.

Vice-Chancellor, University of Calcutta

THERE comes a day in the life of every man, there come many days and months in the life of every right-thinking young man, when he asks himself. "How can I serve my country best? In what way can I devote myself to the good of humanity?" The lives of patriots and public workers who have lived in the past can help us to answer this question. And in the long and luminous galaxy of the devoted sons of India there is no name brighter than that of Surendra Nath Banerjee.

I have a distinct recollection how, nearly half a century ago, when I was a boy of eight, I heard the hall ring with the eloquence of our "Suren Babu". Later, I have been forced out of my convictions by his irresistible oratory at the Benares Congress. I have also lived to see the day when Sir Surendra Nath Banerjee, ex-minister of State, has been defeated in seeking the popular suffrage of his birth-place, and bounded out the political life. I have seen him accept the people's verdict calmly like a philosopher and retire to private life and rural peace to prepare for his eternal rest.

Those of you who are young enough to have known only the evening of his long life, are apt to forget that there was a day when the name of Surendra Babu excited among the youth of Bengal an ardour and veneration which could be equalled only by religious fanaticism. They forget that in the eighties of the last century, at the dawn of political agitation in India, the first tour of Surendra Nath through the United Provinces and the Punjab was like the triumphal march of a victorious popular General, as Sir Henry Cotton has well put it. They forget that there was a time when Surendra Nath was known to our national opponents as "Orator Surrender Not," and used to be denounced as a radical, a reckless go-ahead far in advance of his age, almost a revolutionary. If, therefore, he was denounced by the conservatives in his youth and by the Soviet in his old age, the logical conclusion is irresistible that he was a wise, consistent

and eminently sincere political worker throughout his life. Like the captain in Tennyson's *Voyage*, in his pursuit of the fair phantom of Liberty, he had ceaselessly sailed

Across the whirlwind's heart of peace,
And to and through the counter-gale:

He had pursued the same ideal while the Indian crowd was shouting with him, and equally when the crowd was howling against him.

Of that life I have had a close knowledge as his fellow-worker in the college that he founded, and I mean to give a brief analysis of his character here for the benefit of those of you who did not know him so intimately, because his life was rich in instruction for us all, especially for our noble-hearted youth.

COURAGE AND HOPEFULNESS

The first trait of his character was his boundless courage and hopefulness. You cannot to-day imagine how hopeless, how absolutely dismal, the prospects of Indian political agitation were in Surendra Nath's youth. There was only one public body in all Bengal—the dear old sleepy aristocratic British Indian Association. Public meetings could not be organised, even a small audience could not be got together without the greatest exertion. Mass meetings and demonstrations were not even dreamt of. The Indians had not a single daily paper in English or popular largely-circulating weekly even in the vernacular. Our Legislative Council had not a single elected member. Our sympathisers in England numbered only two or three. And the other provinces were in an even worse plight. There was no Congress, no all-India organisation of any kind—not even a Cow Conference, to bring our brethren from all provinces together. India was then truly a mere geographical expression, and not a nation at all. And the Government was continuing the tradition of centralised autocracy which had been found necessary in the

early age of conquest under the East India Company. Popular election, self-government, deference to public opinion, representation of Indian interests—none of these was even dreamt of.

NATIONAL WORK

In such a world, amidst such dark surroundings, Surendra Nath stood up and began his mission for the national uplift. He was a prophet crying in the wilderness. Even his countrymen jeered at him; the keenest satire of the Bengali poet Indra Nath Banerjee was aimed at him. But he never lost heart or hope. Year after year he struggled on in a seemingly lost battle, preaching and working as if to no purpose. Thirty years rolled by in this unceasing labour, and then the clouds began to lift; the first rosy tinge of a dawn began dimly to light up the political horizon of India. But a set back came with the Partition of Bengal. How did Surendra Nath act in that supreme crisis in Bengal's history? He was already well-stricken in years, already 55 years old—the age when others are considered unfit for Government service. Did he seek his ease, his health and his peace of mind and leave our Mother's work to younger men, as he might well have done? No. He flung himself into the fray as he had never done in his ardent youth and became "the uncrowned King of Bengal", and carried Bengal's cause to success with the help of many other worthy sons of our land, all of whom were proud to rank themselves as his lieutenants.

Years rolled on in ceaseless flow, and there came another day, when a popularly elected Legislature accepted Surendranath as Minister. Did he reject the offer? No. Why not?

If I criticise the administration of an institution, if I urge that it could have been managed better, then I have no moral right to decline it when the charge of the institution is offered to me and I am given the challenge,—"Come thou and do it better." This is a common place maxim of political life in England, where every member of the Opposition in Parliament is ready to accept the Ministry when his party gains the confidence of the majority. Surendra Nath felt that he could not honestly decline a Minister's portfolio.

THE TRAGEDY

Then began the tragedy of his life, though I gravely doubt whether a life-long fighter

like him regarded it as a tragedy or rather as something set down in the day's work. Our province was bankrupt; the Montagu-Chelmsford Reforms had not yet, so to say, found their feet; and there was seething discontent among those of our countrymen who were sulking because we had been given only the beginnings of responsible government instead of full-fledged Swaraj. During his three years as Minister, Surendranath was still "Surrender not"; he buffeted the waves as he had buffeted waves from another direction all his previous career. He lost his seat at the second election under the Reforms, and retired uncomplainingly to his well-earned rest.

This part of Surendra Nath's career has been subjected to the most adverse criticism, which no thoughtful student of world-history will share. As John Morley has wisely remarked, "Politics is the choice of the second best." In this imperfect world we cannot always have the ideally perfect political measure. But wise statesmanship consists in discovering the second best and trying to achieve it in preference to letting matters drift or gaining fourth rate things for the nation. As Mrs. Annie Besant shrewdly advised us, "If I cannot get a sixteen anna Swaraj in this year, I shall for the present accept the 4 anna Swaraj offered, and work to gain the remaining 12 annas in as near a future as possible." That was also Surendra Nath's policy and every wise man's policy.

TEACHINGS OF HIS LIFE

The second lesson that our youth can lay to heart from Surendra Nath's life is the need of long and patient preparation before a man can be worthy to serve our great Mother. Surendra Nath was not born an orator, nor was he at first well-read in political literature. He turned to politics rather late in life, after his first loves, the Indian Civil Service and the Bar, had jilted him. He carefully studied the orations of the classic orators of Europe and prepared himself for his task with the painful toil and repeated endeavour of a Demosthenes. He made himself familiar with journals, blue-books and public documents, and severely taxed his memory before he would deliver a single speech. Youngmen, you who imagine that the orator's life is an easy and splendid one of lime-light, flower, garlands, popular applause, romantic titles and a seat in the

Legislature and even the Congress Presidentship, as the reward of an hour's prancing on a platform,—think of the immense amount of silent preparation, the years of study and self-training, that Surendra Nath went through before he could be "the uncrowned King of Bengal." It is an insult to our native land to imagine that any ignorant, slack, ease-loving, emotional son is worthy to serve her, only because he has a loud voice and a volume of phrases and idioms in his pocket.

METHODICAL HABITS AND ORDERLY INDUSTRY

Thirdly, Surendra Nath throughout his life displayed a wonderful example of methodical habits and orderly industry. As a very young Professor of Ripon College, I used to note with wonder and shame how this old man, who was a politician in addition to being a College lecturer and manager of one College and two schools,—filled up every minute of his time with some work,—observing an exact routine, the right thing done in the right place and time, nothing left over for to-morrow, the accounts checked, his subordinates' routine supervised,—and yet he had his regular evening outing and his holiday repose at Simultala. His food and sleep were equally well regulated and his whole life moved with clock-work precision. Thus, he lived till well over the three score years and ten allotted to man by the Psalmist and he put through an amount of service to his country and race, in various fields, which none of us can hope to equal or even approach. There was nothing of mushroom growth, nothing of shallow glitter, about his work. Hence it is that his work endures and he is the political father of young Bengal, while some other political leaders have burnt their life's candle at both ends, died prematurely, and left nothing that can be pointed out as their creation.

But there is one aspect of his career which I earnestly press upon your attention. It is the example of intense patriotism and ceaseless industry combined with an ascetic simplicity of life and taste. Today, my young friends! you are being told that self-control is a form of slavery, that the highest life consists in the free reckless indulgence of our emotions and passions, that art is better than morality.

If this be truth, then Surendra Nath was grievously in error, he was an obsolete fossil, because his domestic life was blamelessly pure, his language and taste were extremely refined and delicate, he never drank or smoked, he never even read a novel. The modern craze for the sex element in literature would have horrified him.

Such was Surendra Nath as a politician. But your fathers may remember him as a teacher,—the most inspiring of teachers. In the professorial chair—or rather in front of it, because he always lectured standing,—Surendra Nath may not have been very erudite, his philological knowledge may have been rather out of date, and his power of tracing minute allusions and quotations may have been at fault now and then; but in all that quickens the mind of young and ardent readers through books, in the power of calling forth the generous instincts of his students, Surendra Nath was the supreme master in Bengal.

has earned the name of a "Model State" while its efforts at being a model one are impeded by a ceaseless and constant want of funds. Its Educational schemes, industrial efforts, commercial progress, research work, village reconstruction, encouragement of arts, improvement of the civil and other services and reduction of unemployment, are all blocked midway by this silent, stern and relentless exaction of the Central Government, which almost reminds one of the *Chauth* collections in the days of the Maharattas! The amounts now passing from the hands of the people of Mysore to the Treasury of the Indian Government would greatly further these various measures of improvement, while the ocean of Indian Finances would not be impoverished by a renunciation of this moiety of its un-earned revenue. One hopes that such a renunciation will be one of the first acts of the illustrious

The large endowment in money which he wished to give to the public in his will did not materialise after his death; his legislative achievements are not epoch-making, but surely his life, devoted with a sole eye to India's interests, without repose, without personal enjoyment, without sordid gain,—for nearly two generations,—such a life, I say, has not been lived in vain. The example of Surendra Nath's principles and work is the richest legacy that can be left to a nation.

MYSORE AND THE GOVERNMENT OF INDIA

"An iniquitous impost"

By G. R. JOSYER, M.A., F.R.E.S.,

EVEN in the Indian States deemed from the democratic standpoint most advanced, the Charter of Reforms lays down certain reservations which are enforced more severely than the Ten Commandments. One such is that the popular Assemblies shall not discuss any matter bearing on the relation of the State to the Imperial Government. Safe under cover of that exclusion, the Government of India has, for over a century been taking away from the people of Mysore a considerable annual sum and so condemned them to

55 years old—the age when others are considered unfit for Government service. Did he seek his ease, his health and his peace of mind and leave our Mother's work to younger men, as he might well have done? No. He flung himself into the fray as he had never done in his ardent youth and became "the uncrowned King of Bengal," and carried Bengal's cause to success with the help of many other worthy sons of our land, all of whom were proud to rank themselves as his lieutenants.

Years rolled on in ceaseless flow, and there came another day, when a popular-elected Legislature accepted Surendranath as Minister. Did he reject the offer? Not Why not?

If I criticise the administration of an institution, if I urge that it could have been managed better, then I have no moral right to demand when the charge of the institution, the former, is a case of such outstanding injustice, that it is sure to strike the intelligent mind of the reader as more iniquitous than those Provincial contributions, which used to be blazed forth prior to the last Indian Budget as "The Iniquitous impost."

An exhaustive survey of the annual flow of money from the poor people of Mysore to the Indian Treasury should comprehend the several items of Subsidy, Tariff, Salt, Opium, Posts, Currency, and the Railways: but, for the present, we shall note the Major ones, that is, the Subsidy and the Tariff.

The Mysore State, annually, out of a total revenue of about Rs. 3 Crores, has to pay to the Government of India, a lumpsum of Rs. 35 lakhs, as subsidy. The gross iniquity of this will become apparent, if it is pointed out that all other native States of equal status, Hyderabad, Cashmere, Baroda, Gwalior, Indore, Bhopal, pay sums that are infinitesimal compared with this. All the Bombay States together pay about 13 lakhs of rupees, all the Madras States only 9 lakhs of rupees, other Presidency States pay about Rs. 15 lakhs, and all the other leading states together pay about 19 lakhs of Rupees: and the Gross Total of subsidy from all the states amounts to 90 lakhs of rupees all told. Out of this Mysore pays to the India Government as to a feudal liege-lord of old Rs. 35 lakhs or 2-5ths of the whole! It is evident from the annual reports of the Dewan in recent years, that some mild correspondence is going on between the two Governments to modify the rigourousness of the claim. But in these days of fiery and stormy agitation, who hearkens to mild correspondence or plaintive representations?

Then there is the other great item, the customs receipts of the Governments of India on that portion of the foreign imports, which come into Mysore State for consumption. The lay reader will perhaps be able to recognise what this means if it is pointed out that Hyderabad has got its own Tariffs on articles imported into that State, and that the Indian Customs Officers have to allow a refund on such imports but in the case of Mysore, the customs receipts are coolly pocketed for the use of the Reserved and Transferred halves of the Indian Administration. It passes any sane man's understanding, why, out of the 17 major British Indian Divisions, and out of the 693 Native States, this humble, and progressive, and well-meaning State alone should be penalised like this and made to stint itself, in order to pay such a heavy toll for the benefit of the British Indian Shendthriffs

It may be observed that when the power

rites it assigns very crude superstitions, from which by a process of gradual development some sort of pantheon according to it takes shape, to merge finally into pure monotheism, is entirely upset by a cursory observation of the simple form of religion professed by the East African Negro. He has neither idols, nor sacred places, nor therefore any temples of worship. His God, whom he calls "Mungu" is an abstract divinity. He relates no mythic tales of His earthly or heavenly life. Call to account an African servant for some fault in serving you, and he will at once answer, 'Mungu' knows. Threaten to dismiss him, he will instantly reply, his trust is in "Mungu". Fine him, he will take it stoically and say you are not cutting his hands—these are the gift of Mungu, and yet can earn him bread. Such complete resignation is peculiar to this "barbarous" believer in "Mungu".

The East African has no system of worship. His innate trust in an omnipotent, omnipresent providence steels his heart against any mishap. His wants are few, incredibly few. His cattle are his main wealth. He eats of the abundant products which mother Earth ungrudgingly supplies him. He wanders about in a state of nature and only on market days hangs a piece of leather or a bunch of grass to hide his "nakedness". He has no elaborate home, and knows little of the sins of society. Any Negro may share with him the piece of bread which his labour has fetched him. With your black-skinned menial any other Negro will come to sleep, and if you ask what relation the intruder is to your servant the latter will unhesitatingly say, he is his brother.

After a long drought, when "Mungu" has denied them a drop of rain throughout the usual season of showers, you may see the elders of a tribe, repairing staves in hand, to the highest hill in the vicinity. There they cry aloud, making gestures with their sticks. They confess, they are sinners and beg pardon. Some vague idea of the high abode of God is at the back of all this gesticulation. They mean to make their voice audible to "Mungu" in the highest heaven. Hence their choice of the highest spot, hence too their brandishing the sticks so that they all the time point to heaven.

Before the British occupation of this territory followers of the prophet Muhammad appear to have been at work among the

black population of these parts. Those of them who in public wear a flowing 'Choga', are said to be Muhammadans. Their Islam however is neither deep-seated nor even elaborate. They know Allah and eschew pork. Further than this they find impossible to go with the Maulana. Today no missionary effort on the part of Islam, is seen to be active among them.

The field of proselytisation is in these days entirely in the hands of the Christian Father. The missions of Christ with the prestige and in most cases, active help of the government, are sowing their seeds broadcast among the natives. The European, otherwise quite unwilling to cross the colour bar, evinces, as minister of the Church wonderful sociability. He not only mixes with the natives freely, but also takes part in every activity of their lives, as just one of them. You may see Salvation Army men beating the drum in a native township, to which all the residents in the neighbourhood both male and female flock, and join the tune struck by the followers of Christ. First curiosity, then innocent, ignorant imitation and last of all conviction—these are the grades through Christianity by and by finds its way into the inner recesses of their hearts. Priests of the Church of Christ have picked up all native dialects and composed hymns and songs in them. On the occasion of the native dances they introduce their own tunes, and by singing with the natives in a chorus, leave with them something that lingers about their souls.

It is not my purpose in this article to point to the moral effect, elevating or otherwise of Christianity on the daily life of the natives. I am of opinion that the Negroes, when they are coming closer and closer to the modern amenities of culture, do require some religious training. Beautiful as their native conception of Mungu and of their relation to Him is, it is too meagre and elementary to satisfy their imminent refined spiritual needs. I have purposely kept back from the reader the social and physical evils to which the African is prey and to remedy which religion is the specific. It should be open to all communities to impress them with their own spiritual and moral ideas. The Christians have an advantage in that a Christian government is at their back. In the very nature of things other communities cannot look for active support from that quarter. If they mean to make their mission

Nourish they should commence and organise effort, depending for its resources not simply on Africa but on other countries also.

The Arya Samaj has its church, the Mahammedans have their mosques, the Sanatan Dharm Sabha has raised a temple, the Aga Khanies, the most opulent community in East Africa, has a commensurately magnificent House of Worship in a conspicuous quarter of the city; but all these edifices and the societies they represent minister to the needs only of immigrants into this country, who are already of the religious persuasion which their respective temples preach. In its way each of these associations is doing useful and solid work. But religion as I conceive it, is a bridge over gulfs of colour and clime. It is a balm which should heal international wounds. And to achieve this end it is in the highest degree essential that the mission which comes to push such an object to success should command the services of whole-time workers and be entirely free from trammels of government control. Government clerks and men of business who sweat for their livelihood and even then earn their crumbs of bread from the table of government favour can find little leisure and less liberty to hoist aloft the banner of the true religion of God. All praise to them for the wonderful work they are doing. Those, however, who exult as they hear of the success of their Church in foreign parts, should make it a point to help them with money and men, more than both these with organisation whose centre they may locate where the activity of the mother Church may be the strongest. The outlook of the Church of

Christ which derives its resources from government aid is naturally narrow. In the interest of religion—i.e. not to let its scope sqaeze down—it is necessary that Churches with other creeds should also be at work in the same field. Christianity will gain by the struggle and religion instead of being a hireling of politics, as it at present is, will become the spiritual guide and mentor of both rulers and ruled.

The religion of the ruling class consists in their white superciliousness. In name they are Christians, but in the cautious distance they keep from all men of other colours they seem to keep Christ away. Between them and Indians there is the Goan community. They have come from India, but being subjects of Portugal they give themselves out as Portuguese, not Indians. The Law of the land treats them as Asiatics though in their mode of life they have completely adopted the European style. Socially they are Christians. A wise missionary may use them as a link between Europeans and Asiatics. Africa, of all continents, affords opportunities of effacing all differences of race and colour. The problem is a difficult one, and will take centuries to solve. Religion alone can attempt it, and to make it capable of doing so, you have first to rid it of the awkward position of dependence which in the hands of Christian Missionaries, it at present holds. To India, the birthplace of Kanva and Buddha, whose messages of brotherhood healed the sufferings of mankind long, long ago, the woes of divided humanity should again make an effectively strong appeal.

WHY I AM A BUDDHIST

BY F. G. PEARCE

Principal, Holkar College, Indore

CONVERTS, they say, are often more ardent adherents of a faith than those who have been born in it. You value your convictions more, I suppose, when you have had to fight for them.

I have been a heretic from the comparatively tender age of fourteen, and it looks

as if I were doomed to that fate throughout life, in spite of a change of religion.

During my schooldays I somehow got hold of a pamphlet of my father's, on Rebirth. It was that which really settled my fate. "This is the stuff for me," said I, "Let the Bible say what it will." All the same,

I remained, for the time, an ardent Christian for I had (and have) an immense admiration for that simple heroic life that the Gospels feebly record. For the rest, I was all the time doing my best to make the ideas of Re-birth and Karma somehow fit into the scheme of theology generally prevalent among Non-conformists, to which sect my family belonged.

University life, with all its opportunities of getting the mental corners rounded off by contact with other minds equally keen on solving life's problems, only served to intensify the inner conflict between Church theology and the Oriental view of life, and to swing me more decisively in the direction of the latter. Even then, I always took an active part with ardent spirits of the Student Christian Movement, taking part in Study Circles, Propaganda tours (by caravan and cycle), Slum work, Conferences and Retreats, though I am sure the more pious of my fellows always felt that my salvation was itself a matter of doubt, for my lot was nearly always to stand up for the doubters, the heretics, and the "heathen" religions.

The crisis came, I think, when I was asked to discontinue my services as a Sunday-school teacher, some of the parents of my pupils having heard that I was telling their children about "heathen" teachers, such as Buddha, and even suggesting to them that hints of the doctrine of Re-birth might be found in the Bible itself. This brought me to the conclusion that, in those days at any rate, one could not consistently call oneself a member of a Christian church while believing in doctrines such as Re-birth and Karma, and disbelieving the ordinary interpretations of the doctrines of Atonement etc.

Now I began to hunt round for some other anchorage. London is a happy hunting ground for anyone who is interested in varieties of religion. There are branches of every kind of sect and church in existence. I should imagine, and I went the round of them, so far as that was possible for one who was not leading an idle life. I made a point of one thing, never to take my views of any sect from its opponents, but to go direct to those who *believed* its tenets, and to hear the *best* about it *first*. Thus I studied Roman Catholicism from Roman Catholic catechisms, and by discussing with Roman Catholics and attending their services.

About this time I had come across another book of my father's,—a copy of Dr

Paul Carus's "*Gospel of Buddha*". Now whatever the Pandits may say about the doctrinal reliability of that book (and, by the way, judging from the comments quoted at the end of the book, it would appear that not a few scholars highly commend it), no one can doubt one thing about it,—it conveys to the reader, as very few other books on Buddhism do, an impression of the great Teacher, His gentle deeds and His sublime words, which cannot but arouse devotion in a mind sensitive to the tender and lovely things of life. One feels that the writer of the book himself wrote it in a spirit of the deepest reverence and devotion, and with an earnest desire to convey that same spirit to those who should read his book. The doctrinal side is not lacking, but it is made subsidiary (as one feels it should be) to the life of the Teacher Himself, whose own perfect example of how to live is the best of all doctrines. Out of the desert of Church theologies and sectarian beliefs one comes to the oasis of the story of that perfect life with a sigh of thankfulness and a feeling that here at last is peace. No one who has not gone through that weary search among the barren sands can realise this fully. It is easy for those born in a religion to assert that this or that *belief* is the essential thing in the faith. But when one has run the whole gamut of beliefs in the search for harmony, one wants not another belief but an inspiration to lead a new life, and it is ever the Teacher, rather than His doctrines, that has been the source of that inspiration. Otherwise our Pitakas, our Vedas, our Korans, might serve us for all time, and no new Buddhas need ever be born on earth, no new Avatars need appear.

Let it not be thought that I wish to depreciate the value of the Doctrine. Rightly we say "I follow the Dhamma as my guide," but it is as a "guide", not as a fetish. That is the main difference between Buddhism and evangelical Christianity, or should be. The Buddhist quite properly objects if it be said that he worships the Buddha as his god. In the Southern Buddhist lands, at least, there is no idea whatever of regarding the Sangha as anything but a human institution consisting of human beings, to be relied upon for assistance and advice but nothing more. Let us likewise take a normal view of the Dhamma also. There is nothing sacrosanct about the Pali Pitakas. A signpost is not intended to be worshipped, nor should we

allow ourselves to be so taken up with its wonderful inscription that we forget to proceed along the road to which it points and for assisting us towards which alone it exists. It is conceivable even that not all travellers may have need of every signpost, though surely such signposts are useful checks to our knowledge of the way. There is such a thing as finding the way by sun and stars. One who can do this, *knows*; he does not need to be told; though most travellers doubtless prefer the safe guide of the signposts, we should not despise those who "bitch their wagons to a star." They too are travelling in the same direction. Their independence may often lead them off the main road, but it also gives them experience and strength and these are qualities not to be despised, especially by those who, long hence, in their turn, may have to teach others. It is worth remembering that Gautama Himself would perhaps not have attained to Enlightenment as soon as He did, had He not stepped off the beaten track of His ascetic friends, and followed what He felt to be the Truth,—much to the disgust of those who thought Him to be no better than a deserter and a feeble failure.

It was, I must admit, in no small measure the liberality of Buddhism in the matter of doctrine which attracted me to it. I do not mean that I ever imagined that the Buddha said that it does not matter what a man believes. Of course, it matters greatly. But I felt, and still feel that, (judging from His life, His attitude to men and affairs, so far as they have been recorded, rather than from the commentators' opinions on the matter) what He taught as regards personal opinion in doctrine was in effect this,—*"I, Gautama Buddha, through long experience and thought, have perceived the Truth about things. This I explain to you, my fellowmen, in so far as words permit such sublime matters to be transferred from mind to human mind. But you cannot grasp these things purely through the intellectual understanding of words and phrases. To understand you must experience. No amount of mere learning, whether of holy books, or of ceremonials, or of metaphysics, can bring you to the spiritual understanding of Truth, which comes through living it, experiencing it and knowing it, for yourself. Witness the failure of the Brahmins. To understand, you must experience. Therefore I have laid down for you a few simple rules for a good life. If you follow these, you will*

*gradually free yourselves from the things which enslave most men's minds and cloud their vision of spiritual Truth, the passions, the cravings, and above all, the delusive sense of self which makes us think we are apart from our fellows and so leads us into disharmonious and injurious actions through our following what we foolishly think are our own interests. Follow this Path of an unselfish and pure and compassionate life, serving your fellows, as I have served you, in the simple as well as the greatest things. At the same time meditate on the things I have taught you, and the things I have shown you by my example. Work out your own salvation, as I have worked out mine. Think for yourselves, and do not believe things merely because someone else has said them. Study, and try to understand, and, if at the same time you *live the life* I have taught you, you will gradually grow in understanding and your vision of the Truth will become clear, as mine became clear. Then you will *know*, you will not need to believe."*

Such was, I felt, the attitude which Lord Buddha must have taken. Judging from His life, I cannot feel that He demanded that His followers should put aside the right to private judgment, especially on matters of the mind. Even in matters of action, such as the daily life of His Bhikkhus, we see that He preferred to circumscribe their lives as little as was consistent with the work He was doing. He made His rules for their conduct as the need arose, and not until. He refused to bind them unnecessarily strictly. He preferred to leave certain things to their own good sense and understanding of the needs of His and their own work for the world. Surely in matters of the mind, where so much more of difference is inevitable, He could have been no less liberal, but rather more so.

Whether or not Christ Himself took up the same attitude, I cannot say, but certainly the writers of the Gospels, and all later followers and sectarians, save perhaps some of the mystics, have grievously erred in this direction of limiting the right of private judgment. Therefore, Christianity has split into a thousand sects, and is still splitting, for men will not have their minds enslaved by either books or persons, in the long run. There is no logical stopping place between the Roman Catholic position, and absolute freedom of opinion in matters of doctrine and the history of the Christian churches

and sects has proved this. Either you must have a verbally inspired Holy Book, and an inspired interpreter of that Book, a Pope who cannot err when speaking ex-cathedra, or you must let each man interpret the words of the Teacher according to his own needs and experience, and he must not be regarded as any less a true follower of the Teacher because he happens to differ from the majority, or holds views which most followers consider inconsistent with their own interpretations of the scriptures. There is no half-way house between these two positions. Any attempt at setting up authorities at an intermediate position between free-thought and an infallible Pope is bound to lead to sectarianism, as it has done in Christianity. That is a danger with which Buddhism is faced to-day, when there is a

growing interest in its doctrines, and many prophets, each asserting that *his* is the true view.

To escape the narrow dogmatic sectarianism of what is now called Christianity, I left the Christian church. Aroused to devotion by the picture of that perfect life of *Gautama, the Buddha, and desirous of trying to tread the Path He taught I became a Buddhist. To that end, and that alone, and regardless of men's disputes about Pitakas, and gods and souls and other matters on which I consider that every man has a perfect right to think out his own position and leave others to do the same in peace,—*

‘I follow the Buddha as my guide ;
I follow the Dhamma as my guide ;
I follow the Sangha as my guide’

DEVA RAYA II

By S. SRIKANTA SASTRI, B.A.

THE Greatest Emperor of the Yadava dynasty of Vijayanagara, Praudha Deva Raya was the son of Vijaya Raya and Narana Devi. Vijaya's inscriptions begin as early as S1331 and continue till 1340. Vijaya Raya was Yuva Raja under Deva Raya I for 3 years and from S 1334 to 1340 he was the Emperor for 6 years. Vira Vijaya made numerous grants in the Tanjore District beginning with the year 1336. He was the firm disciple of the Kriyasaktis—the family-gurus of the first dynasty as testified by a grant of his in S1332, Vikriti when he founded a village in Huli Nadu and named it after the Guru Kasivilasa Kriyasakti.

Much confusion has been caused by the fact that Deva Raya II's son Mallikarjana was also known as Immadi Praudha Deva. To make the confusion worse confounded, the brother of Deva Raya I was also Pratapa Deva and had the surname Vijaya. This younger brother had as his wife Siddhala Devi and by her, his son the usurper Virupaksha. Evidently the Alam-pundi grant refers to him as "Praudha

Pratapa Vibhavah Pratapakhyo mahapatih" while the Sri Sailam plates only give the name as Partapa Raya. He is generally credited with having obtained Ghanadri Rajya not from an elder brother as has been wrongly supposed by some scholars, more probably from an elder sister who is referred to in an inscription of 1343 Subhakrit (Monday Nov 9, 1422 A D). Harima was the elder sister of Deva Raya II and had been married to Salva Tippa—the Salva family thus becoming more and more powerful. Deva Raya II, we know, died in 1369 Kshaya and to the last held the reigns of power. Abdur Razack speaks of an unpopular younger brother who made an attempt on the life of Deva Raya but was killed by the furious populace. This happened about the year 1422 A. D., when the traveller was at Kalikut. Since Pratapa Deva Raya seems to have died in 1370, he could not have been the traitor. Nor the other brother of Deva Raya Srigiri Bhupala who in 1346 was at Maratakanagar identified with Virinchipuram. There is also a possibility of interpreting the disputed passage about.

contented for the laureateship. Each of them wrote his Mahabharata and Chamarasa's work was judged to be the better of the two. Kumara Vyasa in despair threatened to commit suicide if his wife (who happened to be Chamarasa's sister) would not procure the manuscript and burn it before his eyes. Chamarasa sorrowing for the loss of his work, wrote his Prabhulingalile.

The third contest was between the great Telugu poet Srinatha and the hereditary court poet, Rajanatha Dindima. Rajanatha was a very great scholar and the author of Yogananda-prahasana, of Vibhaga Ratnamala and of a commentary on Sri Sankara's Saundarya Lahari. He had the sonorous titles, "Abhinava Bhava-Bhuti", "Ashta Bhasa Parameswara", "Chera Chola Pandya Prathamardhya" and "Kavimallagalla tadanapatu." However, Srinatha about the year 1420 A.D. was compelled to put up a fight for the biruda "Kavi Sarva Bhauma". Srinatha had behind him as helpers the Governor of Vinukonda, Vallabhamatya and the Kulaguru of the Emperor, Chandra Bhasana Kiryasakti. In the stiff contest that took place, Srinatha came out successful and as a sign of victory had the brass tabor of the Dindima broken. Deva Raya was immensely pleased and bathed the victorious poet in gold dinars in his pearl-hall and henceforth Srinatha styled himself as Kavi Sarva-Bhauma.

We can only mention briefly some of the poets—Jaina, Veerasaiva and Brahmana, in Sanskrit, Telugu or Kannada. Mahalinga Deva Lakkanna, Jakkanna, Chamarasa, Kallu Mathada Prabhu, Srigrinatha, Nagi Deva, Marge Mayi Deva, Guru Basana, Chandrakavi, Irugappa, Bhaskara, Dharaaoja, Kalyana Kirti, Jina Deva, Kavimalla, Kumaryasya, Paranjyoti, Naravana Kavi, Aruna Girinatha, Rajasekhara, Vinukonda Vallabhamatya, and others.

That the reign was not only one of literary but also of social reform is evidenced by an inscription of S. 1347. It says that all the Brahmanas of Padai Vidunadu—i.e., Kannadigas, Tamils, Telugus, Ilatas of all gotras and sutras and Sakhas met before the God and came to the unanimous conclusion that they should conclude marriage by Kanyadana only and not after receiving gold as Varadakshina. Any breach of this rule was to be punished secularly as well as religiously. The offender had at first to suffer the extreme religious penalty of excommunication and afterwards handed

over to the secular authority to be punished. If only these rigorous measures had been strictly enforced, it would have done away with a cursed blight on the social life of today.

Abdur Razack says that the king possessed an army of eleven lacs. We learn from an inscription in Mysore that in 1430 A.D. Deva Raya had ten thousand turushka horsemen in his service. There were three hundred ports in the empire, which extended from Gulbarga to cape Comorin, Ceylon and Pegu. The very fact that Lakkanna was a great naval commander and conquered Ceylon goes to show the existence of a powerful navy. In 1419 Deva Raya is only "paschima samudradhipati", lord of western ocean. In 1442-3 Abdur Razack testifies to the conquest of the Eastern and Southern waters. In 1424 Lakkanna is called the lord of Southern Ocean. About the year 1444-5 Pegu and the Eastern Archipelago must have been conquered. Deva Raya probably got his pearls for which he was famous from Quiloan, Ceylon and Policate—which, as Nuniz tells us, were included in the Empire. Lakkanna's attack on Gulbarga is referred to in Abdur Razack's narrative, who was a contemporary, and in the Bakhar of Gumma-reddi Palaya chiefs and in Ferishta which is entirely untrustworthy. Ferishta says that the Emperor made an unprovoked attack and marched as far as Sagar and Bijapur before his progress could be checked by the Sultan. Three pitched battles were fought in which of course the armies of light were victorious. Deva Raya engaged to pay the stipulated tribute, provided his territories were not molested. He also paid up arrears of tribute besides making an offer of forty elephants and other valuables. Allaudin then "honored the Rai with a handsome dress and presented him with several horses covered with rich furniture set with jewels." Abdur Razack however says that the cause of the expedition to Gulbarga was this. Allaudin Ahmad Sahi upon hearing the attempt at the assassination of Deva Raya was exceedingly rejoiced and sent the message "Pay me 700000 Varahas or I will send a world-subduing army into your country and extirpate idolatry." Deva Raya was incensed at this impudence and war was declared. The country being harassed by the Muslim armies, the Palayagars of Gumma Reddipura, Dodda Vasanta Nayaka and Pemma Sani Singappa Naika promptly went to the assistance

of the Emperor. The imperial army marched to Gulbarga and laid siege to the city. After four thousand men had died on either side the imperial forces were exhausted. Then Vasant Nayaka went to the Emperor and said, "The imperial forces seem to have been exhausted, please allow the Palayapat forces to exhibit their valour." Permission being graciously granted, the siege was renewed with such vigour that the besieged in the fortress were in a desperate condition. The Sultan determined to die on the battle-field and seizing a sword rushed in to the thick of the fight. Vasant Naik ordered that none should imprison the valiant Sultan and himself went forth to meet him. A duel was fought but the Sultan's sword broke to pieces. The Naik threw down his own sword and they wrestled till the Sultan was crushed and died vomiting blood. Whether the Sultan did actually die thus or not, we know that Vijayanagara forces were victorious, for Abdur Razack tells us that Lakshmana Danda Nayaka brought away with him some wretched captives.

Abdur Razack says that Deva Raya issued the following coins.—Gold coins (1) Varaha; (2) Pratapa (half varaha); (3) Panam ($\frac{1}{16}$ Pratap); Silver coins—Tar ($\frac{1}{16}$ panam), copper coins—Jital ($\frac{1}{16}$ tar). On the obverse of most of the coins are the figures of a god and goddess seated, as on the coins of Hari-Hara, sometimes with the attributes of Vishnu and on others of Siva. Of the gold coins there are double pagodas, pagodas, half-pagodas and quarter pagodas. Certain other coins have on the obverse the figure of an elephant and the legend Raja Gaja Ganda Bherunda, evidently commemorative of the elephant hunt of which the king was very fond. Of his silver coins the earliest of the Vijayanagar Dynasty, we have one specimen with elephant on the obverse and on the reverse a sword and to the right the legend "Deva Raya." Copper coins are numerous and of several types. They usually have on the obverse in addition to the usual elephant some letter like "z" which stands for Deva Raya. The usual legend is Raja Gaja Ganda Bherunda beneath which will be a sceptre, several coins have on the obverse the Nandi—a proof of the king's Saivite inclinations, while others have sankha and chakra, and on one coin Nandi is represented having on either sides the Vaisnava symbols.

About the year 1443 A. D. the Telugu

kingdom of the Reddis of Rajamundri finally passed into the hands of Deva Raya. Kondaidu had been under the rule of a branch of the Reddis—Peddakomati being the last of them. His son Rachavema was of dissolute character and was promptly murdered. In S 1377 Yava, we find an inscription of Ganadava Rahutta Raya who ruled at Kondaidu. Ganadava was of the same lineage as Kapileswara Gajapati, who, we are told by Gangadasa, attacked the city of Vijayanagar on the accession of Mallikarjuna and was repulsed. After the death of the unpopular Rachavema perhaps Ganadava made himself ruler of Kondaidu. Allada Reddi of Rajamundri family claims friendship with the Gajapatis and Karnata kings in his wars with Peddakomati.

Jitranalpa vikalpa kalpita balam
tam chalpa Bhanum rane
Mitrikitya samagatam Gajapatim
Karnata Bhupancha tam
Hatva Komati sangya nikaram
bhuyopi rameswarat
Rayam Rajamahendra Rajyamakarot
Allada Bhumiswarah

Vinukonda Vallabhamatya ruled in the Mulaka Nadu of Udayagiri Rajya and seems to have been at Tanjore also in S. 1368. His biography was written by Srinatha and he himself was the author of "Kridabhiramamu," the authorship of which was erroneously attributed to Srinatha Vallabhamatya's grand-grand-father was minister of Bhukka I, and his great uncle under Hari Hara II, as also his Father Tippa. Though his work contains many passages of low life and language, on the whole its mellifluous style and majesty of diction are in true keeping with the spirit of the best of the classical Telugu Champus.

Deva Raya had numerous ministers,—chief among them being Singanna Danda Natha, Haryanna, Timmanna Chandrappa, Annappa, Naganna, Perumal Danda Nayaka, Baichappa Odeya, Auchappa Odeya, Lakanna, Jakkanna, Maddanna, Sankara Deva, Narasinha Odeya, Ketaya, Ballala Deva, Panta Mailara, Vallabha Deva, Srigiri, Siddanna, Guru Raya Mahapradhana; Deva Raya's wife was Ponnala to whom was born Mallikarjuna Immadi Praudha Deva Raya. Kannada literary tradition refers to two daughters of Deva Raya. Karasthala Viranna, one of the hundred and one Vira Saiva Virakatas is called an Aliya of Deva Raya. Similarly Linga Mantri (1530 A. D.) patronised by the Rayodaya of

Nuggihalli, says that the father for his patron was the son-in-law of Pratapa Deva Raya, and was named Tirumala Raya. An epigraph of Sravana Belgola refers to the death of Deva Raya in this verse

Kshayahvaye kuvatsare dvitriyayukta
Vaisakhako

Mahitanaya varako yuta valaksha
pakshetare

Pratapandhi Deva Rat pralaya
mapahanta samo

Chaturdasa dine katham pitrupate
dhivaryagatiti

Kielhorn writing in 1896, says that the date corresponds to Tuesday, 21st May, 1446 A.D., when Krishna-chaturdasi ended 14 hours and 57 minutes after mean sunrise. But really, the true date will be the fourth week day, May 21st, Wednesday, when the tithi ended after 14 hours and 10 minutes after mean sunrise. Therefore, we have to take it as the Chaturdasi of the bright half—in which case we get the English equivalent, Tuesday, May 10th, 1446, when the tithi ended 6 hours and 15 minutes after mean sunrise. Since the Seringapatam grant of Mallikarjuna is dated Wednesday

29th June, 1446 A.D., and the grant prohibiting extortion from the poor ryots of Idangai and Valagai at the beginning of each reign is dated in 1368 Kshaya, we must perforce conclude that it was Deva Raya II who died on the 10th of May and not his younger brother who died in 1370, and that Mallikarjuna succeeded his father to the throne sometime between 10th of May and 29th of June 1446.

Thus in S 1368 ended one of the most glorious reigns in the history of India. His reign, though not characterised by spectacular effects, laid the firm foundations of a policy of toleration and suppression of overcoming feudal vassals. Literature flourished, seas conquered, commerce furthered, the enemy in the north and north-east thoroughly beaten, oppression and nepotism, torture and extortion mercilessly put an end to, local autonomy safe-guarded in such a way as not to encroach on the central power, the centrifugal and centripetal tendencies balanced to a nicety—in one word peace and prosperity—these are the achievements of a monarch whose name is worthy of a place in the first rank of great sovereigns.

ELECTRICITY APPLIED TO AGRICULTURE

By R. N. SHIVAPURI, S. I. TECH F., STUD. L.E.E., London

I think it will not be out of place to point out in this short space some of the primary advantages of the application of Electricity to Agriculture, which if taken advantage of in India will, I think, prove a great success.

In a recent paper on "Electro-farming" read before the Institute of Electrical Engineers at London by Borlase-Matthews which was based on his personal experience, he described many experiments which had been carried out under his personal supervision and had proved a great success. The most remarkable of these was on some plants which he showed to the members present, these were in full bloom only after they were exposed to electric heat given out by the light of 1000-watt lamps, and he even

succeeded in bringing out buds, and then in making them bloom in one night.

Another of his experiments was based on the hatching of chickens. The eggs were arranged in a box and treated with artificial heat given up by an electric current, and in this way the chickens were beautifully hatched and the use of hens was thus absolutely avoided.

There were thus many points of interest but everything cannot at present be adopted in India because there are numerous difficulties to be overcome before such a system could be practised. The first and main difficulty to be faced will be the education of the local village farmer. By this I do not, of course, mean that every farmer should be asked to become an electrical

engineer, but simply that experiments should be shown to the farmers and that they should be taught the fundamental usages of electricity in farming and its advantages, especially that of amount of work done in less time and with less effort at minimum cost. But in so doing a large number of experienced engineers are required who must be patient and hard-working men, especially the people who are prepared to argue with the illiterate farmer and lastly to convince him in the best possible way. In doing so too many difficulties will have to be overcome and in the beginning it will be practically impossible to push the scheme forward, but if the work is taken in hand seriously and sincere men employed, it will then, as I believe, not be long before the obstinate Indian farmer will be made to work accordingly. Several experimental farms fitted with generating plant and other general equipment such as electric ploughs, manuring plant, electric threshers etc. must be opened.

By introducing electricity in the Indian ploughing, not only the time and labour of the farmer will be saved but most of the barren country which is now lying waste round every village in India—mainly due to the inadequate methods of ploughing now employed—will be then utilised. Besides ploughing, threshing and manuring facilities etc., the farmer can be made to utilise electric power for domestic and poultry-rearing purposes; electric generating plants can also be used for irrigation purposes, and this will be cheaper and more economical in the long run.

The next difficulty to be faced in India under the present conditions will be the generation and distribution of electrical power in the villages.

As for generation, the Government will have to take the aid of big stations in the cities, without whose help things will be almost impossible; or new companies will have to be formed under adequate State management which will control the main consumption of the rural area.

Places like Bombay, Punjab and Mysore which have great water-resources can do better, and the hydro-electric schemes which are already in construction can be best utilised for these purposes, while in other places where no such scheme is under consideration, primary difficulties will first have to be met.

The present Royal Commission which has

been appointed to consider the main agricultural problems of India will, I believe, consider the points in more detail, and I hope if repeated experiments are performed and some scope is left by the Government, then by the combined energies of the State and the public the scheme will do better, and it will not be very long before a new era will be introduced in Indian agriculture. Everywhere on the Continent as well as in America, Commissions have been appointed from time to time to further the possible developments in the usage of electricity in the fields as well as for farming and poultry.

Besides field work such as ploughing, manuring etc., electricity can well be utilised in the cattle sheds which form such an important part in the Indian village life. Electrical milking of the cows and electrical churning can very well be introduced and are far superior to the older methods. Electrically-lit sheds will moreover do better in many respects and automatic electric milking machines will save most of the farmers' work and time. The milk can be drawn, strained, pasteurised and bottled by the automatic process with the help of electricity in a more hygienic way, and will, of course, save much time and labour.

Electric transport will also give the villagers greater facilities and the products will thus be carried to their destination more quickly and cheaply. In short by introducing electricity in the rural areas, the agricultural condition of India will be revolutionised and it will not be long before the royalties in general will realise the advantages of electrical farming, and by doing so certainly a very bold step will be taken towards in the welfare of India and Indians in general.

Agricultural methods in India are at present very far behind the times, and in some places are most haphazard when compared with those of the world beyond, and the marvellous improvements made elsewhere. India, although an agricultural country has no status in agriculture, and therefore it is up to the authorities concerned to consider improving this side, on which really the welfare of India greatly depends. It has long been overlooked for some reason or other, and if now from the very beginning steps were taken to start in the most efficient way, I am confident that India would very soon rival and surpass the nations of the world. The main wealth of India lies in

engineer, but simply that experiments should be shown to the farmers and that they should be taught the fundamental usages of electricity in farming and its advantages, especially that of amount of work done in less time and with less effort at minimum cost. But in so doing a large number of experienced engineers are required who must be patient and hard-working men, especially the people who are prepared to argue with the illiterate farmer and lastly to convince him in the best possible way. In doing so too many difficulties will have to be overcome and in the beginning it will be practically impossible to push the scheme forward, but if the work is taken in hand seriously and sincere men employed, it will then, as I believe, not be long before the obstinate Indian farmer will be made to work accordingly. Several experimental farms fitted with generating plant and other general equipment such as electric ploughs, manuring plant, electric threshers etc. must be opened.

By introducing electricity in the Indian ploughing, not only the time and labour of the farmer will be saved but most of the barren country which is now lying waste round every village in India—mainly due to the inadequate methods of ploughing now employed—will be then utilised. Besides ploughing, threshing and manuring facilities etc., the farmer can be made to utilise electric power for domestic and poultry-rearing purposes; electric generating plants can also be used for irrigation purposes, and this will be cheaper and more economical in the long run.

The next difficulty to be faced in India under the present conditions will be the generation and distribution of electrical power in the villages.

As for generation, the Government will have to take the aid of big stations in the cities, without whose help things will be almost impossible; or new companies will have to be formed under adequate State management which will control the main consumption of the rural area.

Places like Bombay, Punjab and Mysore which have great water-resources can do better, and the hydro-electric schemes which are already in construction can be best utilised for these purposes, while in other places where no such scheme is under consideration, primary difficulties will first have to be met.

The present Royal Commission which has

been appointed to consider the main agricultural problems of India will, I believe, consider the points in more detail, and I hope if repeated experiments are performed and some scope is left by the Government, then by the combined energies of the State and the public the scheme will do better, and it will not be very long before a new era will be introduced in Indian agriculture. Everywhere on the Continent as well as in America, Commissions have been appointed from time to time to further the possible developments in the usage of electricity in the fields as well as for farming and poultry.

Besides field work such as ploughing, manuring etc., electricity can well be utilised in the cattle sheds which form such an important part in the Indian village life. Electrical milking of the cows and electrical churning can very well be introduced and are far superior to the older methods. Electrically-lit sheds will moreover do better in many respects and automatic electric milking machines will save most of the farmers' work and time. The milk can be drawn, strained, pasteurised and bottled by the automatic process with the help of electricity in a more hygienic way, and will, of course, save much time and labour.

Electric transport will also give the villagers greater facilities and the products will thus be carried to their destination more quickly and cheaply. In short by introducing electricity in the rural areas, the agricultural condition of India will be revolutionised and it will not be long before the royalties in general will realise the advantages of electrical farming, and by doing so certainly a very bold step will be taken towards in the welfare of India and Indians in general.

Agricultural methods in India are at present very far behind the times, and in some places are most haphazard when compared with those of the world beyond, and the marvellous improvements made elsewhere. India, although an agricultural country has no status in agriculture, and therefore it is up to the authorities concerned to consider improving this side, on which really the welfare of India greatly depends. It has long been overlooked for some reason or other, and if now from the very beginning steps were taken to start in the most efficient way, I am confident that India would very soon rival and surpass the nations of the world. The main wealth of India lies in

agriculture and the welfare of the Indian public depends on its wellbeing. Yet it is surprising that this side has never been regarded seriously so far. Up to the present the modern farmer has to look towards heaven for a good crop and has to content himself with his centuries-old implements which compared with modern ones are absolutely futile.

Most of the blame for this backwardness can safely be attributed to the contented nature of the farmer himself, but he is not

the sole man to bear the onus. Whatever the reasons for this backwardness have been it should now be regarded as a common burden, and a mutual co-operation between the educated man and ignorant farmer will lead to very good results. So far India has a marked line between the two classes of people and this is probably the main reason why Indian agriculture has never progressed and has failed to keep pace with the times, while those of the outer world pushed ahead.

LETTERS FROM THE EDITOR

III

Geneva, Sept. 30, 1926

ARRIVED at Venice station, Prof. Dasgupta tried to ascertain when the train to Paris would arrive. As he can speak a little Italian, he enquired of an Italian railway officer who politely informed him that it was due to arrive at some minutes past 11 A.M.; but he could not say whether there would be room in it for us. For, it was the Internationale des Wagons Lits et des Grands Express (The International Sleeping Car and Express) train running through from Constantinople to Paris, and it would take us in only if there were unoccupied sleeping berths for us. As, however, it was necessary for us to take our chance, we booked our luggage and waited for the train—tickets we had already purchased in India.

Prague, October 11, 1926

As soon as the train arrived at Venice station, Prof. Dasgupta and I were the first to get into it. Subsequently, however, the conductor of the train tried to remove me from it at Milan on the pretext that there would not be room for me in it after Milan as some passengers who had reserved their berths from that station would get in there. This was however, a palpable lie meant to squeeze some heavy "tip" from me; as I know there was at least one passenger who got into the train at Venice some time after me when it was almost in motion and booked

his berth after doing so. The conductor had at first refused to allow him to board the train on the ground that there was no room; but on a substantial "tip" being dangled before his eyes, this passenger was allowed to get in. The conductor and another railway official deceitfully made me pay twice for sleeping accommodation and also cheated me otherwise. So far in my travels in Europe, it was only these Italian railway officials who have cheated me and whom I have found to be corrupt and disposed to squeeze money from strangers who were strangely dressed and could not speak their language. But from this I do not want to draw any general conclusion regarding the character of the Italian people;—that would not be justifiable. This I may, however, say that the specimens of Italian manhood and womanhood whom I have met did not appear to me to be intellectually, morally, and physically superior to Indian men and women. Here I ought to mention that at Venice station I saw an official interpreter who could speak French and English besides Italian. Keeping such a functionary at a big centre of travel like Venice is a very considerate and excellent arrangement. I did not find any such officer at big stations at Paris, Lausanne, London, etc. The example of Venice may well be followed at all such stations. A hint may also be given here to Indian travellers who know only English. They may be able

to make themselves understood to some extent in Italy, France, Germany, etc., if they carry in their pockets and use small pocket English-Italian, English-French, English-German dictionaries respectively.

The through train of the *compagnie Internationale des Wagons Lits et des Grands Express Européens Société Anonyme*, running from Constantinople to Paris, in which we travelled, is reputed to be the best or one of the best trains in the continent. But I found it to be far less comfortable than our second-class and first-class carriages in the E. I. Bengal Nagpur, and G. I. P. Railways. We began our journey at Venice at about 11-30 A. M. From that time till sunset, the heat was very great, reminding us of the temperature in Bengal in the months of May, June and July. There were no fans in the carriages where the passengers sat, nor was there any free supply of water as there is at Indian railway stations by our friends the *pani-pande* and *bhistirala*. In fact, good plain drinking water was difficult to get either for love or money. There was also no free ventilation, as the carriages had been constructed on the false assumption that the climate is cold in Europe throughout the year. Till nearly midnight we suffered from the heat and had our underwear wet with perspiration. A Bengali fellow voyager of ours got down from the train at Bevano station at about 5 p. m. and consequently had not to suffer as much as we. We found two Bengali girls and a Bengali lady, all dressed in *saree*, waiting for him at the platform. I envied him the shortness of his journey.

At night our discomfort was greater if possible. The compartments were small and stuffy. Two passengers—even those who like us had purchased first-class tickets—were packed in each compartment, one on the top of the other. The lavatory arrangements were bad, and seemed unclean and even disgusting to our Hindu instincts. I have found some Europeans who have been in India agree with Indians travelling in Europe that night journey in Indian second and first class carriages is more comfortable and less injurious to health than night journey in first and second-class continental carriages. The superiority of these Indian carriages may be principally due to their having been originally meant and constructed for English and other western passengers at our expense;—possibly they would not have

been so good if they had been meant solely or mainly for us Indians. But I am now only stating the fact;—the cause of the superiority of our 2nd and 1st class carriages I am not at present concerned with.

After passing an almost sleepless night in the train, we arrived at Paris in the morning. Of my experience of customs inspection at the station I have already spoken.

The journey from Venice to Paris took me through parts of Italy, Switzerland and France. The scenery was beautiful throughout. The ordinary dwelling-houses seemed to grow better as I left Italy behind. In all these three countries, the land was well-cultivated. In fact, in all the countries which I have passed through up-to-date—Italy, Switzerland, France, England, Germany, Czecho-Slovakia, I have not seen any such vast stretches of uncultivated or otherwise uncared-for and neglected land as meet the eyes of travellers in all parts of India. Everywhere the people of Europe (as far as I have seen) are bent on and capable of getting as much out of the surface and interior of the earth as it is possible to do. Nor are their efforts entirely or mainly of a utilitarian character. One of their characteristics is love of beauty. Even in the houses of the poorest one finds a desire for tidiness and beauty. Gardens, orchards, cornfields, meadows, lawns, heaths, forest lands, hill sides, lands lying fallow or unfit for cultivation—all bear marks, more or less, of man's desire to make his surroundings beautiful. Orderliness and method seem also to be manifestations of the European spirit. Swiss mountain scenery I had read of as beautiful and sublime. What I actually saw did not disappoint me. The combination of mountain and lake scenery in many places produced a unique effect.

We in India are apt to think of France as Paris magnified. But that is not a correct conception of France. It is mainly an agricultural country. There are also of course manufacturing industries, but not to the extent that there are in England. Nor is our prevailing idea of Paris correct. Paris is gay and fashionable, no doubt; and as the evening advances into midnight, and midnight makes room for the small hours of the morning, pleasure-seekers crowd the streets, cafes, etc., in increasing numbers. And the women are dressed more according to modern fashion than elsewhere. But there is another side to Paris life. There are

numbers of earnest workers there, scientists, scholars, and other intellectual workers abound. The fact that the Institute for International Intellectual Co-operation has found a local habitation and a home in Paris is a proof of France's earnest desire for knowledge and her love of new ideas.

On account of the trouble I had to undergo in my journey from Venice to Paris, and owing to the fact that there was much delay in the customs office at Paris station and that I had at first to go to the private residence of an Indian gentleman and then to a hotel and then to take rooms in another hotel before I could even wash my hands and face I felt somewhat indisposed on the 19th of August, the date of my arrival at Paris. However, I was able during the next two or three days to see some institutions and parts of Paris. What could not fail to strike me was the energetic movements of French men and women in the streets. It may be a mere wrong impression or a baseless fancy, but, after I had seen pedestrians in London, it seemed to me that French pedestrians of both sexes were either more energetic or restless or quicker in their gait than London pedestrians. But whatever the truth of this distinction may be, about the correctness of one impression I have not the least doubt. Everywhere in Europe, boys and girls and men and women appeared to be far better fed and nourished and generally more cheerful than our boys and girls and men and women. Nowhere in Europe have I seen such emaciated, thin, lean, woe-begone and sad faces as are to be found in plenty in all parts of India. The reasons for this difference we all know, and need not be described or discussed here. But we should be careful to bear our own proper share of the blame for this state of things and to make sustained efforts to make it a thing of the past.

Two of our students in Paris helped me much to have some idea of that city. I need not recount and describe what I saw, nor copy out portions of guide books. I will make only a few passing remarks.

It is not the size of the rivers, lakes, mountains, and other physical features of a country that mainly make them noteworthy and give them human interest, but rather their historical, romantic, literary and other associations. A very notable illustration of this truth was presented to me later at Cambridge by the river Cam, but when I saw the Seine and crossed it over bridges in

Paris, I thought what a small river it was. But it is remarkable on account of its historical and other associations. The Bengali poet asks with pride, "কোন অহি দিয়াছি সমান ?" "Kon adri Himadri saman?" What mountain is equal to the Himalayas? Such a question would not have been asked if the Himalayas were only the highest range of mountains in the world. It is because the Himalayas occupy so large and important a place in the religious, spiritual and poetical traditions of India that they are thought and spoken of with pride.

Prague, Oct. 13, 1926.

The statues which I saw in the open air in the various public places of Paris impressed me with the thought that the French people attach great importance to power and energy and their manifestation by gestures and movement and to victory over others in struggles. That, in fact, is the impression produced by many of the works of sculpture in public places in the other European countries. Self-conquest and the bliss of meditation, such as one finds expressed in the innumerable Buddhist and Jaina sculptures in India and greater India one does not usually find in European sculptures. Of course, one would not look for them in Europe or America.

The greatest repository of works of art in Paris is the Louvre. Here there are sculptures and paintings collected from many countries in the world. This has not been always done by honest means. As for individuals, so for nations, cheating and robbing are among the well-known means of acquiring wealth. Napoleon Bonaparte plundered many countries to enrich Paris. The Louvre contains many an invaluable work of art brought by force from other countries. This museum contains many large paintings. But what sticks in the memory is the comparatively small painting of Mona Lisa by Leonardo da Vinci. My impression is that it is perhaps only about 3 feet long by 2 feet wide. Some years ago it was stolen by some kleptomaniac, and then restored. It is really as admirable as I had been led to expect from its reputation and reproductions. I found an artist preparing a copy of it.

Among the sculptures, I saw here the original of the Venus of Milo, (or I may have seen it in some other Museum). Wherever

I may have seen it, I must confess that it did not answer my expectations.

In the Louvre, the most impressive group of sculptures as regards size and power that lingers in my memory is the Tiber group, being a personification of the river Tiber.

Near the Luxemburg palace is another museum of paintings and sculptures, some of which are good. I am not against the nude in art because of mere nudity. But there must be some noteworthy idea, ideal, sentiment, the expression of some noble or pure emotion in a work of art which presents to us the naked human figure, to make it acceptable. Mere refined and chaste plupical beauty and loveliness may also justify the nude in art. But in the Lauxemburg Museum I found some naked sculptures which seemed to me repulsive in their unnatural pose. They do not embody any idea, ideal or sentiment or express any emotion; nor are they even merely physically beautiful. They do not deserve to be preserved in any private collection, and certainly are not worthy of being publicly exhibited.

The museum in which Rodin's works are kept amply repays a visit. He was really a great artist. Almost all his sculptures are 'unfinished' in the popular sense. He took blocks of marble and cut and chiselled only such part or parts of it as he considered necessary for expressing his idea or giving the spectator the *rasa* he was enjoying. The remaining parts he left in the rough uncut condition. The nudity of his sculptures was not offensive to me.

I paid a visit also to the Bibliotheque Nationale, the National Library of France. Here Professor S. N. Dasgupta found a Sanskrit manuscript known but not to be found in India. A few other manuscripts he has found which are not known in India. He has ordered complete photographic copies of some of these to be made for him. In the reading room of this library I found many earnest students pursuing their studies and researches in profound silence. They belong to a world entirely different from gay and fashionable Paris. I do not think there is any library in India in which at any one time so many earnest students can be found.

I did not forget to go to that part of Paris in which the university, with all its buildings, is situated. Of course, I could see only the outside. I saw also the house at 17

Rue du Sommerard where some Indian students reside and have their Association, and where Professors Sunitikumar Chatterjee and Kalidas Nag stayed when they were students at Paris. I think more students ought to go from India to continental universities than are to be found there at present. They provide excellent facilities for education. The expense is generally less than in Great Britain. But more boys ought not to be sent abroad for education. It is desirable to send abroad only those Indian students who possess strength of character and some maturity of judgment.

I was informed at Paris that it is in contemplation to found there an Indian Institute, with residential quarters for students and a library, a gymnasium, and a hall for meetings. Such an institution would remove a long-felt want.

At Paris there are some 150 Indian traders whose business is to sell pearls and precious stones. They are mostly Jains from Surat. Formerly this business was entirely in their hands. But after the war, Arabs have been trying in increasing numbers to deal directly with the French pearl-buying public. The Jaina merchants in Paris do not change their diet, and so have to import their cooks and some articles of food from India at great expense. The cooks remain in Paris for a year or two and then return to India, and have to be replaced by others. They have free board and lodging and a monthly salary of Rs. 100 to Rs. 150 per head, which is paid to their families at home. The Jaina merchants, I was told, sometimes bring their wives to Paris. But as these ladies do not dress as they ought to in a cold climate and do not conform to the needs of the climate in other ways, they sometimes die untimely deaths. Marriage in childhood and premature motherhood are often contributory causes of their early death.

Two Indian students, from the Maharashtra came to interview me at Paris, one for *Le Matin* and another for an Indian daily. But as I had not yet been to Geneva, I could not accede to their request. One of them was engaged in Ayurvedic studies. He was, he told me, pursuing his researches in the Cordier collection, made by one Dr. Cordier, now dead, who left his collection of Sanskrit manuscripts to the French nation.

In this connection, I should mention my visit to the shop of the oriental booksellers Paul Greathner. It is in an upper storey of an unpretentious building. It contains a

remarkable collection of books relating to India, Egypt, Arabia, etc., and their languages, ethnography, etc. Books relating to the antiquities, archaeology, anthropology, etc., of Mexico and other American countries, are

also to be found there. Probably this is not the only, or the principal oriental bookshop in Paris. I am not aware that in India there is any such bookshop which keeps in stock oriental books of all description.

THE MYSTICS OF ISLAM

By PROFESSOR 'ALI AMEER, M. A.

Queen's College Benares

EVERY prophet is a mystery, says an old Persian adage. For he is a class *per se*—Self-schooled, self-scanned, self-honoured self-secure. And, obviously, there is no mental frame-work into which he would fit. Coming at the exact psychological moment when *Adharma* holds undisputed possession of the people, he puts an apt finger on the genesis of their internal malaise, and lifts the incubus weighing on their hearts.....

"Making the heaven of heavens his dwelling place
Spare but the border, often of his base
To the foiled searching of mortality."

Better so! For reason (the sceptic and the dupe) is held in abeyance, and faith (blind and pure) is the rule rather than the exception with the Votary, the *Blakta*, or the devotee. He lives in the prophet's eye (mild and magnificent)—catches his clear accents—and makes him his pattern to live and to die after.

But this ecstasy, this mad faith, or harmonious madness, is too personal, and the day, that fateful day dawns, when the prophet's labours having drawn him towards apotheosis, he crosses the bar, and joins the Choir Invisible. Then follows the full pageant—the whole paraphernalia, as De Quincy would have it, of Reason or Conscientiousness Doubt, hesitation, etc., seize the faithful. And the *Mullah* green as the sea, exclaims—

"One more devil's triumph, and sorrow for angels,
One wrong more to man, one more insult to God."

But he need not be afraid of it. Doubt is something heavenly—the very spring and source of human life. Says Browning

Rather I prize the doubt
Low kinds exist without
Finished and finite clods, undisturbed by a spark,

Poor vaunt of life indeed
Were we men but formed to feed
On joy, to solely seek and find and feast:
Such feasting ended, then
As sure an end to men
Irks care the crop-full bird? Frets doubt the
maw-crammed beast?

Rejoice we are allied
To that which doth provide
And not partake, effect and not receive
A spark disturbs our clod:
Nearer we hold of God
Who gives, than of His tribes that take, I must
believe.

Then, welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit nor stand but go!

In short, barring the *Mullah* and the Clientele whose minds run far too much in one groove, and who would neither feign nor interpret, each *Talib* is disturbed by a spark. And if success (*viz.*, peace) does not fall to his lot, he is apt to become another unit in that discontented number who look for it beyond the narrow circle of orthodox ways hallowed by tradition. The hum-drum round of forms—the insensate and almost inhuman worship of them they are sick of these to death! And, while the besetting temptation of the less resourceful (the true fog-children of Ruskin) is to cling to the past after it has ceased to be effective—to patch and supplement what is beyond repair..... they, pure souls tempered with fire, fervent, heroic and good, snatch something from dull oblivion—"nor all glut the devouring grave". They eschew the path of

tradition, break new and fresh ground, and revive the spirit (as opposed to the form) of the prophet's or the Messiah's teachings.--

"They who have chosen their path--
Path to a clear--purposed goal
Path of advance!—but it leads
A long, steep journey, through sunk
Gorges, O'er mountains in snow"

This, in brief, is the post-heroic history of every faith, and Islam was no exception. After the death of the prophet (peace be on him!), notably in the second century A. H., a vast reaction set in. Some of the faithful, dissatisfied with the orthodox interpretation of the *Koran*, broke away from the fetish of *Taglid*, and were dubbed heretics or *Mutazzalites*. Others, equally dissatisfied, but less ardent, dove-tailed the one into the other (orthodoxy into heresy) and were branded *Ashairas*. Others, again, pinning their faith to the esoteric aspect of Islam, roused

'Those who with half-open eyes
Trode the border-land dim
'Twixt vice and virtue.'

and were christened *Sufis*. The rest (I am referring to the intelligentsia) refusing to taste the forbidden fruit, were tabooed *Mullas*, and have always been among the favourite butts of 'comedy', and sometimes of a savage and vindictive satire like the *Mutazzalites*.

Sufism, then, is a revolt against the "formalism" of the fanatic, and the dogmatism of the *Ashaira* and the *Mutazzalite*. It starts from the conception that every atom, or, since we live in a scientific age, every electron pulsates with life eternal, and the Phenomenal World (the mirage of Berkeley) is only a manifestation of its beauty and goodness—nay, True Being, according to it, belongs to God only, and everything else exists in so far as His Being is infused into it, or mirrored in it. Surely as *Shams Tabriz* says

"Poor copies out of heaven's original,
Fale earthly pictures mouldering to decay.
What care, although your beauties break
And fall,
When that which gave them life endures
for aye *Nicholson*?

The *Sufi*, therefore, is a *Muslim**—a latitudinarian. He does not, like the sectarians and the controversialists, divide humanity into water-tight compartments into

Christians and non-Christians, Jews and non-Jews. Nor does he, like the Pundits and the Moulvis, hold *Jannat* (heaven) and *Dorakh* (hell) in fee. His *Dharma* is Universal Love. For according to him,

"There is a true church wherever one hand meets another helpfully, and that is the only holy or Mother church which ever was, or ever shall be."

The chief end—the end of human life—according to the *Sufi*, is *Fana* or "Annihilation in God." Every soul is a "broken light" of the eternal, passing through a prism as it were, and thus, weakened, and somewhat 'coloured'. But the mystic, never oblivious of its origin, beholds the light, and whence it flows. He sees it in his joy. Nay, having filled the circle of his life, he returns to the imperial palace whence he came—to the glories he has known, the glories of *Alame-be-rangi* or the "World of Colourlessness." And he realises that the first condition of this Return-Home (*riz*, his union with God) is *behhadi* or utter selflessness. Here Love, which makes brutes men, and men divine, comes to his aid. He loves and loves . . . till he is lost in his beloved, and finally,

"Stricken by an angel's hand,
His weight and size, his heart and eyes
Are touched, are turned to finest air,"

Says *Jami*

Though in this world a hundred task thou try'st,
'Tis love alone which from thyself will save thee.
Even from earthly love thy face avert not.
Since to the Real it may serve to raise thee
. If thy steps be strangers to love's
pathway,
Depart, learn, love, and then return before me!
For, shouldst thou fear to drink wine from
Form's flagon,
Thou canst not drain the draughts of Ideal.
But yet beware! Be not by Form beloved!
Strive rather with all speed the bridge to traverse,
If to the bourne thou fain wouldst bear thy baggage
Upon the bridge let not thy footsteps linger—

Again :

Thou Absolute Being : all else is naught but
a Phantasm,
For in thy Universe all things are one.
Thy world captivates beauty, to display
its perfections,
Appears in thousands of mirrors, but is one.
Although thy beauty accompanies the beautiful,
In truth the unique and incomparable Heart-
enslaver is one :
All this turmoil and strife in the world is from
love of Him
It hath now become known that the ultimate
source of the mischief is one
Brounne.

* The word literally means 'One at peace with oneself and with God.'

I feel I have given (in brief outline though) the main principles of *Sufism*—psychological as well as ethical. And now it will not be impertinent if we assumed the role of critics, and demolished the imposture of its origin Maulanas Browne and Nicholson (who by reason of their resourcefulness, enterprise, and originality will have a niche in that literary Pantheon of ours, the Dictionary of National Biography) father it on the Neo-Platonists, Gnostics and the Buddhists. And, although the origin of *Sufism*, like the origin of Troy, is simply a myth, a fiction of the poets, I think it behoves us to examine it as fully as we can. Let us take the *Guru* first.

"The views," says Brown, "which have been advanced as to the nature, origin, and source of the *Sufi* doctrine are as divergent as the etymologies by which it is proposed to explain its nature." Briefly they may be described as follows:—

1. The theory that it must be regarded as the reaction of the Aryan mind against a semitic religion imposed upon it by force. This theory taking note of certain obvious resemblances which exist between the *Sufi* doctrines in their more advanced forms, and some of the Indian systems notably the *Vedānta Sāra*, assumes that their similarity which in my opinion has been exaggerated and is rather superficial than fundamental shows that these systems have a common origin which must be sought in India. The strongest objection to this view is the historical fact that though in *Sasanian* times, notably in the sixth century of our era, during the reign of Naushervan a certain exchange of ideas took place between Persia and India, no influence seems to have been exerted by the latter country on the former (still less on other lands of Islam) during Mohammedan times till after the full development of the *Sufi* system, which was practically completed when Al-Beruni, one of the first Mohammedans who studied the Sanskrit language and the geography, history, literature and thoughts of India, wrote his first memoir on the subjects.

2. Then there is the theory of the Neo-Platonist influence—the theory that the immediate source of the *Sufi* theosophy must be sought in Greek and Syrian speculation.

"Considering the time, place, and circumstance," says Nicholson, "and having regard to the character of the man who bore the chief part in its development, we cannot hesitate, I think, to assert that it is plainly a product of Greek speculation."

"Marufi Karkhi, Sulayman and Zunnoon—all lived and died in the period (786-861 A. D.) which begins with the accession of Haroon and ends with the death of Mutawakkil. During these seventy five years the stream of Hellenic culture flowed unceasingly into the Muslim world. Innumerable works of Greek Philosophers Physicians, and

Scientists were translated and eagerly studied. Thus the Greeks became the teachers of the Arabs.

....."But" as Browne observes, "even admitting the connection between Neo-Platonism and *Sufism*, there remain several subsidiary questions to which it is not possible, in the present state of our knowledge to give a definite answer—such as:

(1) What elements of their Philosophy did the Neo-Platonists originally borrow from the East, and specially from Persia which country Plotinus visited, as we learn from his biographer, Porphyry, expressly to study the systems of Philosophy there taught?

(2) To what extent did the seven Neo-Platonist Philosophers who, driven from their homes by the intolerance of Justinian, took refuge at the Persian Court in the reign of Naushervan (about A. D. 532), found a school, or propagate their ideas in that country? In the ninth century of our era, in the Golden age of Islam, the Neo-Platonist Philosophy was certainly pretty well known to thinking Muslims, but till the two questions posed above have received a definite answer, we cannot exclude the possibility that its main doctrines have been familiar to, if not derived from, the East at a very much earlier date."

Good heavens! This fulmination of the *Sishya* and the *Guru* (the two protagonists of the Neo-Platonist origin) is an article of faith with scholars who are not congenitally blind. But consult the *Sufi*—

"That eye among the blind,
Who, deaf and silent, read'st the eternal deep,
Haunted for ever by the eternal mind,—
Mighty Prophet! seer blest;
On whom those truths do rest,
Which we are toiling all our lives to find,

And you will be disillusioned. For his mysticism, unlike Emerson's house, is original. It has its roots in the human heart—the heart that feels, and—

Made quiet by the power
Of harmony, and the deep power of joy
Sees into the life of things.

Nay, its essence being unity—unity of thought and sentiment—there can be no patent of it as of Perrin's Sauce or Little's Balm. Take any mystic you choose—take Eckart or Saunta Teresa, take Jami, take Hafiz—and you will find the same truth illustrated, the same lesson enforced. And to hold (mark the degradation) that the one is indebted to the other is to hold that God, who bleseeth whomsoever He listeth, can be a plagiarist, or that truth can be multifarious and inconsistent. Compare the *Hamah-Ost* doctrine of the *Sufi* with Coleridge's—

And what if all animated nature
Be but organic harps diversely framed,
That tremble into thought as o'er them sweeps
Plastic and vast, one intellectual breeze,
At once the soul of each and God of all,

or Wordsworth's—

And I have felt
A pleasure that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling place is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and the mind of man :
A motion and a spirit, that impels
All thinking things, all objects of all thought
And rolls through all things.

And you will concede that similarity is a proof rather than a disproof of originality—that Plato, poor Plato, cannot invent any Sufi-formula. "His Major Premise weeps and his Minor Premise laughs at his Syllogism". *Ki Sughra Khandad'o Kubra faro giryed be burhanash.*

I fear I have enthused over the theme, but not without excuse. For *Sufism*, abstruse and recondite, cannot be analysed in the 'Lab', and research (alas! no word is so lightly thrown about these days) in its holy domain is a blasphemy, if not a positive fraud. Says Maghrabi—

O drop, talk not of the ocean !
O atom, talk not of the sun !
Since thou knowest naught of "I" and "we",
Cease and prate not of "I" and "we",
Until God has taught the like Adam,
Hold, hold thy tongue and talk not of the Names.

Enough more than enough, has been said of the genesis or origin of *Sufism*. Now we should pass on to the *Sufis*—the Ascetics, the Theosophists, and the Pantheists of Islam.

THE ASCETICS

The Ascetics, as Nicholson observes, are the harbingers of the movement. But they are not full-blown *Sufis*. Their *Zuhd* is practical rather than speculative. It is a revolt against the foppishness of the age, a change of emphasis—from luxury to poverty, from formalism to quietism. For, they read the text, "O God, let me live a pauper, and let me die a pauper", quite honestly and, by the strictness of their regimen, sterilise their power of enjoyment (I mean earthly enjoyment) altogether, so that the most rare and refreshing fruit would be to their palate but Dead-sea apples.

This is much, you will say—but not very much! For they may sow mortification of the flesh only to reap vexation of the spirit.

Purgation itself is a negative thing. It must lead to illumination (the *via illuminative* of western mysticism) or it ends in a 'puffing up' a cutaneous eruption of conceit'. Says Hafiz—

The ascetic was proud, and deflected from the path
The *Sufi*, humble and hopeful, reached the goal.

The thing is that *Sufism*, the fruit of a more delicate psychology (*viz.*, Persian or Aryan), has but little in common with the *Zuhd* of the Arabs. The latter bearing the stamp of Semitic genius, is too rigid, too fervid, and perhaps, too 'cold'. The qualities of elementalsweep—of elasticity and generous enthusiasm, which characterise the mysticism of Rumi and Hafiz—it lacks, and to a degree! Its keynote is disinterested and personal love—love of God which imposes the strictest discipline of renunciation and mortification upon the lover or the *Zahid*. Sarraj says:

"The objective of the *Sufi* is God: He is contented, peaceful and happy, loves poverty and humbleness; trusts in God and sunders relations with non-God."

Allama Hajveri says .

"The *Sufi* surrenders himself to God; follows the *Summa* and the traditions, and models himself on the Caliphs."

Al-Qunahairi says :

"Tassawwuf (mysticism) is the result of hunger, renunciation and love; its sources are the Koran and the traditions."

Pirane-Pir says .

Tassawwuf is intense faith in God. It is based on the magnanimity of Abraham, the resignation of Issacthe piety of Moses, the devotion of Christ, and the *Faqr* of Mohammad".

Now I could multiply witness upon witness of this kind, if I would. But this (I am sure I am not exaggerating).. this is the united sentence of the Judges and councils of the past—the oldest and the greatest exponents of *Zuhd-Sufism*. Nay, hear the *Zahids* themselves—the testimony they have left respecting their faith and its essence Bin Adham, whom Leigh Hunt has immortalised, refused ten thousand *Dirhams*, saying, "wouldst thou for such a sum of money erase my name from the register of *Derrishes*?" Rabea-Basari (a name to conjure with in Islam) often prayed: "O God! give to thine enemies whatever thou hast assigned to me of this world's goods and to thy friends whatever thou hast assigned to me in the life of the Hereafter, for thou thyself art sufficient for me". "O God! if I worship thee for fear of Hell send me to Hell; and if I worship

thee in hope of Paradise, withhold Paradise from me; but if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."

THE THEOSOPHISTS

"Tassawwuf", says Shibli, "was more congenial to the Persians than to the Arabs. And although, as Nicholson observes, Marufi-Karkhi stands at the head of the theosophical as opposed to the Ascetic School of *Sufis*, we have reasons to believe that he was of Persian extraction. In him, as in Shaikh-ul-Kabir * and Sulaiman, love and luminous imagination are combined in perfect fusion. Gnosis or *Marefat* (knowledge) of God by spiritual ecstasy and direct intuition) is the very essence of their *Sufism*. Shaikh-ul-Kabir says---

"Do not let doubt enter into the mysteries of Theosophy: its place is only in the speculative Sciences.

I know the greatest name of God, and I know the philosopher's stone"
Sulaiman Says---

"When the gnostic's spiritual eye is opened, his bodily eye is shut. He sees nothing but Him.

"If Gnosis were to take visible form, all that looked thereon would die at the sight of its beauty and loveliness and goodness and grace, and every brightness would become dark beside the splendour thereof.

Gnosis is nearer to silence than to speech".

—R. A. Nicholson.

But when we pass on to Sanai, Attar and Rumi (that magnificent trio of *Sufis*) we feel that the vein of imagination is richer, deeper and more dignified in utterance. The personal emotion of the poets, hallowed by *Marefat* finds vent in larger harmonies, and more impassioned bursts of eloquence.

Verily---

The Masnavi of Maulana Rumi
Is the holy Quran in Persian.

Even so, if less resonant and brilliant,
is the poetry of Hafiz---the wine-seller

* Allama Ibn-e-Arabi, the great mystic of Arabia.

of Shiraz whose * Rhum-Philosophy and † Jam-ethics have done more to elevate humanity than the wisest sermons of the wisest divines. And even now (much to the chagrin of the *Mullah*) people take refuge in his hospitable tavern---that vast vatican of the world's congeries of human beings---although the host is silent in the silence of Eternity and the cup-bearers have departed.

THE PANTHEISTS

From Theosophy to Pantheism is not a far cry. And some of the advanced *Sufis* (Ba-yazid of Bastam, Junaid of Baghdad, and Mansoor-al-Hallaj) openly preached the union of will as well as of essence. Ba-yazid said:

"I am God---"there is no God except me, so worship me. "I went from God to God until they cried from me in me 'O thou I'!

"Glory to me ' how great is my majesty".

Junaid said

"For thirty years God spoke with mankind by the tongue of Junaid though Junaid was no longer there and men knew it not.

"The supreme degree of the doctrine of Divine unity is the denial of the Divine unity"

And so on.

This rapturous faith, I believe, is *Sufism* carried to its logical conclusion. But men nursed on the dogma that even Mohammad (peace be on him;) remained at two bow-length's distance from God could hardly relish it. And Mansoor, who claimed to be an Incarnation of God, was charged with the heresies of "Return" or Re-incarnation, and ended his life on the gallows. For, as a thinker, he was out of harmony with them---he made his best points in a region which was alien to their sympathy.

But---

God forbid! that the enemy had the honour of being killed with thy sword.

Ready be the heads of the friends to test thy dagger on.

* A big vessel containing wine.

† Cup from which wine is drunk.

THE REVEALER OF VOICELESS REALM OF PLANTS

THE profound impression made upon the assembled scientists of Europe and America, by Sir Jagadis Chandra Bose, the great Indian plant-physiologist, was one of the most notable events of the Meeting of Intellectual Co-operation held recently under the auspices of the League of Nations at Geneva. This is what the Editor of London Spectator writes in an article contributed to one of the most widely circulated magazines. He continues "At British Association, Oxford, Sir Jagadis gave a lecture on the sensibility of plants which created a great sensation. Thousands crowded to hear him, and the Press of the world reported him. He has had a hard fight to win acceptance for his theories, but he won and to-day he is accepted as the author of a discovery as important as Harvey's researches into the circulation of the blood. Bose has proved that animals are walking plants, and plants nothing less than anchored animals."

OPPOSITION TO NEW ADVANCES IN SCIENCE

Advance in science can only be made by demolition of antiquated and unfounded theories which had obscured clearer vision. The new knowledge cannot be welcomed by authors of text-books and professors of old school who find their occupation gone. It is very rare that an innovator succeeds in breaking through the solid phalanx in opposition and become accepted during his lifetime. By his dominant personality and persistence Prof. Bose has succeeded in accomplishing what was at one time regarded as impossible, for it had been held as an axiom that pursuit of positive knowledge was characteristic only of Western nations. The pioneer work of Sir J. C. Bose completely removed the hypnotic influence that had paralysed intellectual activity. How important his work has been in revival of pursuit of knowledge in India is thus testified by Sir J. J. Thomson, the great Cambridge physicist.

"The study of properties of electric waves was facilitated by the method introduced by Bose of generating electric waves of shorter wave-length than those in general use. By this method he obtained important results on coherence, polarization, double refraction, and rotation of plane of polarization. He next applied physical methods to the study of living matter to which most of his work in recent years has been devoted. Another aspect of his work is that they mark the dawn of the revival of interest in India, of researches in Physical Science; this which has been so marked a feature of the last thirty years, is very largely due to the work and influence of Sir Jagadis Bose."

The most recent German Encyclopaedia *Monatsschrift und Vorträge* writes:

"Prof. Bose's first researches were on the production of shortest electric waves and of the determination of the indices of refraction of various substances for the electric ray. In pursuing these studies Bose discovered the polarization and selective absorption of the electric ray, by various crystals.

At that time too (1894) he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments, attempted also by many scientists in recent times, at using electric waves as transmitters of energy. At the Scientific Congress of Paris in 1900, he announced the discovery of the response of inorganic matter to stimulus, and the effects of fatigue, of stimulant and of poisons on the response. Advancing further along this path Sir J. C. Bose established the identity of physiological reactions in plants and animals. In this great Indian savant, the pure passion for truth is allied to the most rare gift of cosmic vision."

Sir J. C. Bose's intrusion into the field of plant-physiology was greatly resented, since his results completely upset the old accepted theories. For suppression of his results, various misrepresentations were circulated a sample of which is quoted from the leading American Journal, *The New York Times*:

"Sir J. C. Bose's announcement that plants have a nervous system has been received by the plant physiologists with scepticism. They point out that India itself from ancient days has reeked with magic, that Bose is possessed of a speculative type of mind and that in all likelihood he is swayed more or less by the intangible mysticism common to his country."

But all these obstructive tactics were completely swept aside by the marvellous demonstrations given by the Indian savant before the most critical audience of Europe, as also by his recent work on "Nervous Mechanism in Plants".

Van Buren Thorne in reviewing this work, says, "It is impossible to ignore the logic of his conclusions, which are based upon the most modern methods of scientific laboratory proceedings. There is not a trace of mysticism in the volume; it does contain miracles aplenty—modern laboratory miracles. It lacks speculative digressions. Theories of other eminent scientists regarding the method of plant-functioning are analyzed, dissected and confuted in the most concise and practical manner".

OXFORD MEETING OF BRITISH ASSOCIATION.

How profound was the impression produced by Sir J. C. Bose's marvellous demonstration, will be realised from the fact that his address was quoted all over the world and published in all the European and American Journals by next morning. The following cabled account is taken from New York Times of 7th August.

Rarely in all its history of nearly a hundred years of scientific achievement has the British Association for the Advancement of Science witnessed a more remarkable scene than this afternoon's when Sir Jagadis Chandra Bose the Hindu savant, demonstrated to an audience listening with absorbed interest, the experiments by which he has proved that plants live, live akin to human beings. His audience were on their

thee in hope of Paradise, withhold Paradise from me; but if I worship Thee for Thine own sake, then withhold not from me the Eternal Beauty."

THE THEOSOPHISTS

"Tassawwuf", says Shibli, "was more congenial to the Persians than to the Arabs. And although, as Nicholson observes, Marufi-Karkhi stands at the head of the theosophical as opposed to the Ascetic School of *Sufis*, we have reasons to believe that he was of Persian extraction. In him, as in Shaikhul-Kabir * and Sulaiman, love and luminous imagination are combined in perfect fusion. Gnosis or *Marefat* (knowledge) of God by spiritual ecstasy and direct intuition is the very essence of their *Sufism*. Shaikhul-Kabir says---

"Do not let doubt enter into the mysteries of Theosophy: its place is only in the speculative Sciences.

I know the greatest name of God, and I know the philosopher's stone"

Sulaiman Says---

"When the gnostic's spiritual eye is opened, his bodily eye is shut. He sees nothing but Him.

"If Gnosis were to take visible form, all that looked thereon would die at the sight of its beauty and loveliness and goodness and grace, and every brightness would become dark beside the splendour thereof.

Gnosis is nearer to silence than to speech".

—R. A. Nicholson

But when we pass on to Savai, Attar and Rumi (that magnificent trio of *Sufis*) we feel that the vein of imagination is richer, deeper and more dignified in utterance. The personal emotion of the poets, hallowed by *Marefat* finds vent in larger harmonies, and more impassioned bursts of eloquence.

Verily---

The Masnavi of Maulana Rumi
Is the holy Quran in Persian

Even so, if less resonant and brilliant,
is the poetry of Hafiz--the wine-seller

* Allama Ibn-e-Arabi, the great mystic of Arabia.

of Shiraz whose * Rhum-Philosophy and † Jam-ethics have done more to elevate humanity than the wisest sermons of the wisest divines. And even now (much to the chagrin of the *Mullah*) people take refuge in his hospitable tavern---that vast vatican of the world's congeries of human beings---although the host is silent in the silence of Eternity and the cup-bearers have departed.

THE PANTHEISTS

From Theosophy to Pantheism is not a far cry. And some of the advanced *Sufis* (Ba-yazid of Bastam, Junaid of Baghdad, and Mansoor-al-Hallaj) openly preached the union of will as well as of essence. Ba-yazid said:

"I am God---there is no God except me, so worship me, "I went from God to God until they cried from me in me 'O thou I'!

"Glory to me' how great is my majesty".

Junaid said

"For thirty years God spoke with mankind by the tongue of Junaid though Junaid was no longer there and men knew it not.

The supreme degree of the doctrine of Divine unity is the denial of the Divine unity"

And so on.

This rapturous faith, I believe, is *Sufism* carried to its logical conclusion. But men nursed on the dogma that even Mohammad (peace be on him;) remained at two bow-length's distance from God could hardly relish it. And Mansoor, who claimed to be an Incarnation of God, was charged with the heresies of "Return" or Re-incarnation, and ended his life on the gallows. For, as a thinker, he was out of harmony with them---he made his best points in a region which was alien to their sympathy.

But---

God forbid! that the enemy had the honour of being killed with thy sword.

Ready be the heads of the friends to test thy dagger on.

* A big vessel containing wine.

† Cup from which wine is drunk.

THE REVEALER OF VOICELESS REALM OF PLANTS

THE profound impression made upon the assembled scientists of Europe and America by Sir Jagadis Chandra Bose, the great Indian plant-physiologist, was one of the most notable events of the Meeting of Intellectual Co-operation held recently under the auspices of the League of Nations at Geneva. This is what the Editor of London Spectator writes in an article contributed to one of the most widely circulated magazines. He continues "At British Association, Oxford, Sir Jagadis gave a lecture on the sensibility of plants which created a great sensation. Thousands crowded to hear him, and the Press of the world reported him. He has had a hard fight to win acceptance for his theories, but he won and to-day he is accepted as the author of a discovery as important as Harvey's researches into the circulation of the blood. Bose has proved that animals are walking plants, and plants nothing less than anchored animals."

OPPOSITION TO NEW ADVANCES IN SCIENCE

Advance in science can only be made by demolition of antiquated and unfounded theories which had obscured clearer vision. The new knowledge cannot be welcomed by authors of text-books and professors of old school who find their occupation gone. It is very rare that an innovator succeeds in breaking through the solid phalanx in opposition and become accepted during his lifetime. By his dominant personality and persistence Prof. Bose has succeeded in accomplishing what was at one time regarded as impossible; for it had been held as an axiom that pursuit of positive knowledge was characteristic only of Western nations. The pioneer work of Sir J. C. Bose completely removed the hypnotic influence that had paralysed intellectual activity. How important his work has been in revival of pursuit of knowledge in India is thus testified by Sir J. J. Thomson, the great Cambridge physicist.

"The study of properties of electric waves was facilitated by the method introduced by Bose of generating electric waves of shorter wave-length than those in general use. By this method he obtained important results on coherence, polarization, double refraction, and rotation of plane of polarization. He next applied physical methods to his study of living matter to which most of his work in recent years has been devoted. Another aspect of his work is that they mark the dawn of the revival of interest in India, of researches in Physical Science; this which has been so marked a feature of the last thirty years is very largely due to the work and influence of Sir Jagadis Bose."

The most recent German Encyclopaedia *Menschen und Vögel* writes:

"Prof. Bose's first researches were on the production of shortest electric waves and of the determination of the indices of refraction of various substances for the electric ray. In pursuing these studies Bose discovered the polarization and selective absorption of the electric ray, by various crystals.

At that time too (1894) he was occupied on the technical problem of firing weapons and explosives at a distance by means of wireless waves. This was one of the first experiments, attempted also by many scientists in recent times, at using the electric waves as transmitters of energy. At the Scientific Congress of Paris in 1900, he announced the discovery of the response of inorganic matter to stimulus, and the effects of fatigue, of stimulant and of poisons on the response. Advancing further along this path Sir J. C. Bose established the identity of physiological reactions in plants and animals. In this great Indian savant, the pure passion for truth is allied to the most rare gift of cosmic vision."

Sir J. C. Bose's intrusion into the field of plant-physiology was greatly resented, since his results completely upset the old accepted theories. For suppression of his results, various misrepresentations were circulated, a sample of which is quoted from the leading American Journal, *The New York Times*:

"Sir J. C. Bose's announcement that plants have a nervous system has been received by the plant physiologists with scepticism. They point out that India itself from ancient days has reeked with magic that Bose is possessed of a speculative type of mind and that in all likelihood he is swayed more or less by the intangible mysticism common to his country."

But all these obstructive tactics were completely swept aside by the marvellous demonstrations given by the Indian savant before the most critical audience of Europe, as also by his recent work on "Nervous Mechanism in Plants".

Van Buren Thorne in reviewing this work, says, "It is impossible to ignore the logic of his conclusions, which are based upon the most modern methods of scientific laboratory proceedings. There is not a trace of mysticism in the volume; it does contain miracles—plenty—modern laboratory miracles. It lacks speculative digressions. Theories of other eminent scientists regarding the method of plant-functioning are analyzed, dissected and confuted in the most concise and practical manner".

OXFORD MEETING OF BRITISH ASSOCIATION.

How profound was the impression produced by Sir J. C. Bose's marvellous demonstration, will be realised from the fact that his address was cabled all over the world and published in all the European and American Journals by next morning. The following cabled account is taken from New York Times of 7th August.

"Rarely in all its history of nearly a hundred years of scientific achievement has the British Association for the Advancement of Science witnessed a more remarkable scene than this afternoon's when Sir Jagadis Chandra Bose, the Hindu savant, demonstrated to an audience listening with absorbed interest the experiments by which he has proved that plants live lives akin to human beings. His audience were on tiptoe

with eager anticipation when the world-renowned Hindu scientist appeared in the lecture hall. He had plucked at random a snapdragon and with this he made his experiment. Savants watching him felt like pinching themselves to see if they were dreaming as Sir Jagadis in a matter-of-fact way began to reveal his wonders.

"He placed the plant in a tray containing bromide. The plant immediately drooped and the 'writing' changed perceptibly. Then he moved it into a tray containing musk, which immediately revived it. He made further experiments with cobra poison and strychnine, obtaining even more startling results. When the circulation of the sap is stimulated by a drug, his recorder showed an up-curve, and when a depressant was used the struggle between the forces of life and death was clearly visible to the absorbed spectators.

"Under the influence of one drug the record fell over even more rapidly. Then suddenly, under the influence of a stimulant, there was a curve upwards. The plant seemed to be winning and every spectator leaned forward in breathless excitement watching the plant's fight for life just as watchers around a bedside would take heart at the rally of a human patient. At last the stimulant won and the plant recovered to the delight of watchers. So extremely delicate are the instruments used by the Hindu Savant in his experiments that he allowed no porter to touch them, on his long trip from India, and on the train journey from London to Oxford he carried them on his knee."

PLANT, AN ANCHORED ANIMAL.

After seeing Sir J C Bose's experiences the editor of the Spectator has become a confirmed believer in the value of India's contribution in science. He says,

"There is a system of thought, a mental discipline in India, which we in the West should learn if we are to hope for progress. But it remained for Bose to prove to us that this ancient tradition is still a vital force today.

"Where are the great Eastern thinkers, we may ask? We understand the doer but not the dreamer. And it is just for this reason that Sir Jagadis Bose has been at last accepted and acclaimed by the Western world. He has beaten us at our own games of measurement, classification, analysis, inference. He has married the deathless and virile beauty of the Arvan tradition to the still adolescent debutante of Western science.

"In plain words the reader will ask, what exactly has Bose done? The answer to this question involves condensing thirty years of work into a couple of paragraphs but it is not difficult to do this for as Bose says, 'All science is really simple, for truth is simple', and the results of his life-work may be stated so that a child can understand them, although the reasoning that led to these results is as abstruse as anything that Einstein has ever predicted.

"To begin with, Bose has proved that all life is one. This is not theory. Bose will commit himself to no theories, or philosophies or religions but merely give out his researches for moralists to do what they will with them. He has shown, then, that there is a basic Unity in composition, and in response to outer stimulus

that runs through all matter, however, apparently inert or however palpitantly alive.

"The next great truth that Bose has demonstrated is that adversity is necessary, throughout the order of Nature, for the development of the powers of an organism. As an ethical point, this has long been known, but to prove it on a blackboard was another matter. This is how Bose does it: he takes, say, a *Mimosa* as his subject, and allows it to grow up in his Institute carefully shielded from any harmful contact with the outer world. Just so much air and food and light are allowed to reach it—no more and no less than the absolute theoretical ideal for its health and happiness. The *Mimosa* apparently flourishes under this regime and grows into a prosperous plant. But appearances are deceptive: there is a rottenness in the being of that *Mimosa*. It degenerates in its nervous fibre, just as a person that has never been tempered at the fire of sorrow, or borne adversity cannot be a full man or woman. The pampered plant cannot react as a *Mimosa* should to *Stimuli* from without. Its nervous reflex-arc has contracted. There is a slowing down of that mysterious vital force, concerning which Sir Jagadis, just because he has come closer to it than any other living man, does not presume to theorise.

"The Bose Institute in Calcutta was dedicated to science and was built by funds supplied by Sir Jagadis and his charming wife. Sixteen students are at work there, devoting themselves wholly to science, not as a means of livelihood nor to gratify personal ambition, but, in the words of their founder, 'in order to win knowledge for its own sake and see truth face to face.'

"The instruments by which Sir Jagadis measures the unvoiced emotions of the plant world are of such a miraculous sensibility that they can magnify a plant motion one hundred million times, in order to make it visible to our mortal eyes. He can drive an electric needle in to the stem of a plant, and register its reaction so that you may see its agony. He can show you the heart-beat of a tree, or the flux and reflux of its sap. He can make you a witness of the death-throes of creatures which we hitherto believed to belong to another order of life than ourselves. He will show you how a shrub goes to sleep, how a carrot will behave under the whip of alcohol, or how a mangold will nod away under a narcotic. Plants feel, even as you and I. It is mere illusion, due to their static appearance, which leads us to believe that they are not sensitive. "There are no orders of life," says Sir Jagadis, but only one Life, under varying names, forms, time and space appearances and causalities.

"The dominant impression made by him, is of an amazingly flexible mind, tempered by meditation, yet untrammelled in its range. In Sir Jagadis the culture of thirty centuries has blossomed in to scientific brain which we can quite duplicate in the West. We have the courage, the quickness perhaps the intuitive faculty, but we find in him a spiritual sense difficult to define, intangible yet evident, preeminently of the East, the quality out of which all great faiths have grown.

"The result of his work on the thought of our time cannot yet be estimated, but it is not too early to say that once again a man from the East has taught us the ancient lesson of the mystics, that the world invisible may be seen and the

voiceless world be heard, and that there are powers at the borderlands of consciousness which the mind of man has yet to explore.

"May his Institute go from strength to strength, giving freely of the subtlety of the Indian spirit to blend with the coarser but no less valuable mind-texture of the West, in man's onward march towards divinity."

THE WEB OF LIFE

The *Manchester Guardian* draws attention to the significance of the new discoveries.

"Sir Jagadis Bose has been called the 'Darwin of botany,' but the phrase is not a happy one. The Darwinian theory of natural selection laid its emphasis on the conflict underlying existence while the researches for which Sir Jagadis has been most renowned have thrown new light upon the unity nature. This is due to the extraordinary discoveries about the similarities of animal and vegetable life of which the Bose Institute has been so important a centre. There is no essential contradiction between the nineteenth century's science which studied Nature's red tooth and claw and the twentieth century's investigation of the web of life in which so many harmonies and alliances have been revealed. Twentieth century knowledge has not rejected the earlier wisdom, but it has redressed the balance by giving to evolution a greater aspect of creative purpose and by removing the taint of wanton blood-guiltiness and cruelty. Sir Jagadis Bose has viewed the life of the forest as a kind of unity in which the flora are closely related to the fauna, and his investigations into the nervous system of plants have led to a new knowledge which overthrows our conception of the lilies of the field as remote and unfeeling adjuncts of life. From the new position, utilitarian results may follow, and we can confidently look to such science as that for which the Bose Institute is famous to make further strides towards that comprehensive knowledge whose formal completeness carries with it an equal power of practical human service."

THE DYING PLANT

Mr Aldous Huxley gives a vivid description of what he witnessed at the Bose Institute.

"The experimenter's is a curious and special talent. Armed with a tea caustic and some wire with silk, and a little sealing wax, and two or three jam pots, Faraday marched forth against the mysterious powers of electricity. He returned in triumph with their captured secrets. It was just a question of suitably juxtaposing the wax, the glass jars, the wires. The mysterious powers could not help surrendering. So simple—if you happen to be Faraday.

"And if you happened to be Sir J. C. Bose, it would be so simple, with a little clock work, some needles and filaments to devise machines that would make visible the growth of plants, the pulse of their vegetable hearts, the twitching of their nerves, the processes of their direction. It would be so simple—though it cost even Bose long years of labour to perfect his instruments.

"At the Bose Institute in Calcutta the great experimenter himself was our guide. Through all an afternoon we followed him from marvel to marvel. We watched the growth

of a plant being traced out automatically by a needle on a sheet of smoked glass; we saw its sudden, shuddering reaction to an electric shock. We watched a plant feeding; in the process it was exhaling minute quantities of oxygen. Each time the accumulation of exhaled oxygen reached a certain amount, a little bell, like the bell that warns you when you are nearly at the end of your line of type writing, automatically rang. When the sun shone on the plant, the bell rang often and regularly. Shaded, the plant stopped feeding; the bell rang only at long intervals, or not at all. A drop of stimulant added to the water in which the plant was standing set the bell widely tinkling, as though some record-breaking typist were at the machine.

"An overdose of chloroform is as fatal to a plant as to a man. In one of the laboratories we were shown the instrument which records the beating of a plant's heart. By a system of levers similar in principle to that with which the self-recording barometer has made us familiar, but enormously more delicate and sensitive, the minute pulsations which occur in the layer of tissue immediately beneath the outer rind of the stem are magnified—literally millions of times—and record automatically in a dotted graph on a moving sheet of smoked glass. Bose's instruments have made visible things that it has been hitherto impossible to see, even with the aid of the most powerful microscope. The normal vegetable "heart beat," as we saw it recording itself, point by point, on the moving plate, is very slow. It must take the best part of a minute for the pulsating tissue to pass from maximum contraction to maximum expansion. But a grain of caffeine or of camphor affects the plant's heart in exactly the same way as it affects the heart of an animal. The stimulant was added to the plant's water, and almost immediately the undulations of the graph lengthened out under our eyes and, at the same time, came closer together; the pulse of the plant's heart had become more violent and more rapid. After the pick-me-up we administered poison. A mortal dose of chloroform was dropped in to the water. The graph became the record of death agony. As the poison paralysed the "heart," the ups and downs of the graph flattened out in to a horizontal line half-way between the extremes of undulation. But so long as any life remained in the plant, this medial line did not run level, but was jagged with sharp irregular ups and downs that represented in a visible symbol the spasms of a murdered creature desperately struggling for life. After a little while, there were no more ups and downs. The line of dots was quite straight. The plant was dead.

"The spectacle of a dying animal affects us painfully; we can see its struggles and, sympathetically, feel something of its pain. The unseen agony of a plant leaves us indifferent. To a being with eyes a million times more sensitive than ours, the struggles of a dying plant would be visible and therefore distressing. Bose's instrument endows us with this more than microscopical acuteness of vision. The poisoned flower manifestly writhes before us. Its last moments are so distressingly like those of a man, that we are shocked by the newly revealed spectacle of them into a hitherto unfelt sympathy.

"Sensitive souls, whom a visit to the slaughter house has converted to vegetarianism, will be well advised," if they do not want to have their menu still further reduced, to keep clear of Bosc Institute."

INTELLECTUAL CO-OPERATION, LEAGUE OF NATIONS

In welcoming Sir J. C. Bose as a member, the President of the Committee, Professor Lorentz, the famous physicist said that the founder of the Bosc Institute was known all over the world as a rare example of one who had combined in himself the physicist, the botanist and the physiologist. They saluted him as the representative of the great ancient civilisation that had commanded their highest respect and admiration. M. Luchair, the Director of Intellectual Co-operation, Institute said that the presence of the great Indian scientist among them personified the link between the Orient and the Occident. The scientific contributions of Sir Jagadis proved that there was a unity of intellectual life, and that for the human mind there were no boundaries, no separations. India for them had been a land of dreams, they now realised that these dreams had led to great discoveries. The intellectual co-operation now inaugurated would open out for the world the enormous reserves of thought of Asia, the cradle of human civilisation.

The University of Geneva organised a special lecture, and the vast Hall was filled with intellectual giants of different nations who had assembled at Geneva. The vast audience were astonished by the perfection and sensitiveness of the instruments seen in operation by which the hidden secrets of life became revealed. They were spell-bound and watched with deep emotion the great drama of struggle of the smallest living particle, hovering between life and death, its exaltation, depression and agony of death, so pathetic and so human. The Rector of the University of Geneva conveyed to the Secretary of State for India "the deep impression Sir Jagadis Bose made on all his hearers by the striking presentation of the synthetic results of over thirty years of original research, which has increased not only our admiration for his successful efforts, but also our desire that the East and the West be brought in to more immediate touch in the realm of disinterested science."

THE BOSCH INSTITUTE

The leading scientific journal *Nature* publishes the following article on the work and ideals of the Bosc Institute

"Progress in the study of the physiology of plants had been hindered by the too mechanical conception of it that had prevailed. Sir Jagadis proceeded to investigate the irritability and movements of plants, and devised apparatus of special sensitiveness for the detection and automatic record of their less vigorous response. His results and conclusions have been published in a series of books, in a number of papers in the *Proceedings* and the *Transactions of the Royal Society*, of which he was elected a fellow in 1920; and in the *Transactions of the Bosc Research Institute*, of which four volumes have appeared (1918-21).

Without going into too much detail, a few of Sir

Jagadis' most striking researches and discoveries may be mentioned. For example, his book "The Physiology of Photosynthesis" (1924) gives the most satisfactory extant account of a process which is of cosmic importance. In his "Physiology of the Ascent of Sap" (1923), he brings forward convincing experimental evidence that the sap is raised in the tree-trunk by the active contraction of special propulsive cells, the position of which he was able to localise by the electric probe. His most recent book, "The Nervous Mechanism of Plants" (1926), brings together all the evidence scattered throughout his previous works that the conduction or transmission of excitatory impulse in plants is a physiological process and is limited to a particular tissue, certain elongated tubular cells of the last in the vascular bundle, which may justly be termed 'nerve,' in opposition to the current view that the process is purely mechanical and that the tissue concerned is the wood. The conducting tissue in the stem and leaf was located by the electric probe, which again did good service, and the physiological nature of conduction is established by the observation that, in the plant as in the animal nerve, conduction is affected by changes of temperature, by blocking and by stimulating agents, which could not have any such effect upon it were it merely mechanical. A special account is given of the nervous arrangements in the motile leaf of the sensitive *Mimosa pudica*, in which reflex action is demonstrated.

"Taking together this book and that on the ascent of sap, it may be generally stated that Sir J. C. Bose's researches have established the existence in the vascular plants, of a circulatory and of a nervous system, using the terms in a general way.

"The Research Institute at Calcutta, was founded and built by Sir J. C. Bose as a place where he and his students and their successors might continue to carry on the researches of which some account has been given above. It was publicly inaugurated on November 30, 1917, and has been in active operation ever since. It is a beautiful and commodious building, standing in its own spacious grounds, with all the details of its construction and arrangements carefully thought out to ensure its perfect adaptation to its purpose. There is a large auditorium capable of accommodating 1500 persons a library, and rooms and laboratories for work of various kinds. No elementary teaching is undertaken, the only object in view is post-graduate research. The carefully selected scholars, of whom there are at present about sixteen are admitted on the condition that they devote themselves wholly to the prosecution of research, not as a means of livelihood or for the satisfaction of personal ambition, but, in the words of the founder, 'in order to realise an inner call to devote one's whole life to the infinite struggle to win knowledge for its own sake and to see Truth face to face.' They receive a modest allowance for their maintenance so that they may be free from distracting cares. The line of research pursued is essentially physiological in its direction, and includes both animal and plant in its scope though so far the plant has received more attention than the animal. But it is physiological in the widest sense encroaching, as occasion arises, on physics, on bio-chemistry, on botany and zoology, and on histology.

The foundation of the Research Institute in

Calcutta, as well as of the branch, Mayapuri, situated at Darjiling at 7000 ft. elevation, in an altogether different climate, was due, in the first instance, to the munificence of Sir J. C. Bose. The Imperial Government of India has recognised the value of the services rendered by the Institute to the advancement of science by making an annual grant.

"The Institute has continued from the beginning to expand both materially and intellectually. It has shown what important results can be obtained

by the combination of the logic and the scientific methods of the West with the imagination and the idealism of the East. Even now it is still only at the beginning of its career, a career, let us hope, of ever-increasing usefulness and brilliance, which ought to be assured by the principles of self-abnegation upon which its constitution is based, more than fulfilling the most sanguine expectations of its founder and reviving the ancient reputation of India as a home of learning."

ENGLISH VERSE FROM INDIAN SOURCES *

By R. C. BONERJEE, B.A. (Oxon)

RECENT discussions about English verse written in India by Indians and others caused the reviewer to turn to his bookshelf where he was horrified to discover that the above-mentioned books—sent to him long ago for review, reclined, not un-read, but alas unreviewed. Though late, the time is not unsuitable for noticing these volumes, because some of them contain really good matter, and others show just those faults which Indian writers of English verse must avoid before they have the hardihood to put their scribbles into print. It is a pleasure to read James Cousins. His verse is verse of distinction rising at times almost to poetry. His ideas are poetic, and he is versed in the mysteries of metre and form. He is well-worthy to take his place amongst the Irish group of poets. This little volume, wherein he sings "The spirit mixed in mortal things" is delightful. In it there are many haunting lines such as

"Grey birds whose resting grey grows virgin white
In ecstacy of flight." (The Secret)
"She shall smooth out with healing hand

* (a) FOREST MEDITATION : By James H. Cousins.
Theosophical Publishing House Adyar.

(b) HIMALAYAN WISERS : By A. Christina Albers. Thacker Spink & Co.

(c) VANISHED HOURS : By P. Seshadri. The Indian Press Ltd., Allahabad.

(d) SONNETS AND OTHER POEMS : By S. M. Michael. The Modern Literature Company, Madras.

(e) TUKARAM : By Harindranath Chattopadhyaya. The Shamana Publishing House, Madras.

(f) GOD, WOMAN AND CHILD : By Namonarayana. Published by the Author, 73, Pycrofts Road, Triplicane, Madras.

(g) THE LONGING LUTE : By M. F. Mallani and T. H. Advani. Kohinoor Printing Works, Karachi.

(h) THE NEW PSALM OF LIFE : By Bussesar Mukherjee. London. Arthur H. Stockwell.

(i) NEW FLOWERS : By Somanath Tellatore. Masulipatam, Andhra Desa.

(j) ARIAS : By N. H. Katesin. Thomas Adams and Sons.

The twisted purpose of offence
No sword her sentence will demand
Where love awakens penitence?" (For the Installation of the first Woman Magistrate in India.)
and "So through Gods paradox creations goes,
Death flowers to life, and loss is root of gain,
The Captive Titan, laggard in repose,
Is driven towards freedom by his clanking chain. (The Paradox)

This last is perhaps more of a tour de force than a piece of poetry but the imagery is attractive. Some of Mr. Cousins' rhymes are a little troublesome—for example 'Calm' and 'I am' 'Sabre' and 'labour' 'drawn' and 'shone', 'vision tell' and 'unutterable', but his work is of a high quality full of thought and charm. This little book of his will be welcomed by all lovers of poetry.

Christina Albers shows care, thought and some poetic feeling in her booklet. She has evidently lifted up her eyes unto the hills and the result is some pleasing lines. She is one of those of whom it may be said that they 'lisped in numbers for the numbers came,' but, as she would no doubt be the first to admit, she has far to climb on the steep of Helicon. To show the difference between the efforts of a beginner and real finished work, one may suitably compare Cousins' lines in "Hidden Peaks" with Christina Albers' "Sunrise on the Kunchinjanga."

Cousins writes thus:—

'Dim path, sheer precipice,
Breath sorely drawn
End there alas in this
Chill dripping dawn.
Mist on our gazing fire
Blown thick and pressed
Hiding the heart's desire
White Everest?
What then? Was upward gaze
All vainly spent
Quenched by a drifting haze
Impermanent?
Nay, though our climbing prayer
Gain not its price,
We know the peaks are there
Let that suffice.'—J. H. Cousins

said, however, that the songs scattered through the piece are much better and show a little promise. The *Longing Lute* is an unequal book. Some of it is very immature but some parts are promising. The authors have talent but they are not very well versed in idiomatic English (as for example their choice of a title for the first piece "The Unresponded Call" which presumably is meant to express the call to which there was no response) nor are they masters of metre or rhythm.

"The stars too to-night are all waiting
For their mistress, the moon, yet behind
And she'll rise though a bit she be late in
But her answer will ne'er be unkind".

or again

The breeze that softly comes
And woos with sweet caress
An eager tune she hums
And whispers 'We are loving chums
With clinging, keen embrace'.

Still the authors have talent as is proved by pieces such as 'The Rural Nymph' 'The Hullahs Song' 'The Swallow on the Lake' and 'The Simplest Things.' 'Music Waits' is perhaps the best. These young verse writers should take a little more care over their metre and English. Mr. Bissessar Makerjee would be well-advised not to attempt verse if he wishes to deal with philosophy. His knowledge of metre is scanty, and his song is much out of tune. The New Psalm of Life is not a successful effort from the point of view of verse.

To quote:—

'But the curse of Satan is on it
Who in dark anger scowls ;
And lets slip his dogs of savagery
With angry hideous howls'.

"This world is thy heaven or hell
As thy own deeds deserve

This—the happy home of the have
That—the craven's preserve.

Do the dogs howl or does Satan? Very unsatisfactory versification. The war sonnets are slightly better, but the author should know that Horatius was assisted by *Hermippus* and *Spurius Lartius* when he braved a 'lion'. He did not do so single-handed. Mr A. B. Johnston is kind to Somanath Vellatore in his foreword. Certainly Vellatore has to 'learn to fly' and he has a long way to go before he learns. He must acquire English and English idioms and must avoid lines like

'It leads to him the Baby God
It leads to Her the aged Sod'

OF

'Filled with the beauty of my Sod'

and know that sweet cannot be written for sweeter. Akbar by M. IL Kalim is a play written in no definite metre taken from 'History of the Mughals'. He too is not well versed in English. He uses phrases such as 'gaze me not' and 'I pale it not'. 'The foe hath a nerve', 'His Valour is slack in start'. Why will not writers perfect themselves in English before they attempt English verse?

Amongst other matters certain opinions as to the value of some volumes taken at random have been set down herein in the hope of showing that Indians can write good as well as bad English verse, but that many rush into print totally unequipped for their self-appointed task. The desire to express oneself in literary or metrical form is a very common one and must lead to much that is worthless being produced alongside of something that is valuable. One greets with pleasure that which is valuable and hopes that the volume of it may grow more and more. The outlook is hopeful, and there seems no reason why some of the earlier well-known Indian writers of Indian verse should not be equalled or even surpassed by members of a younger generation.

BOONS

Life's gifts do not descend from heaven
 unsought,
 Like gentle drops of rain; they do not fall
 Themselves on earth like leaves, man
 makes them all—

By ceaseless toil and vigil are they wrought
And shaped by human hands. But were they got
Without such pains, should man servilely call

And beg for them and undeserved forestall
Success which must with honest work be
bought!

No easy ways of winning things in life
Do I invoke, content to work for them
And toiling wait their fruition in time;
And let me strive for wisdom in its prime.
For glimpse of truth's resplendent diadem.
And cloudless vision in a world of strife.

P. SELLARDI

GLEANINGS

The Rodeo

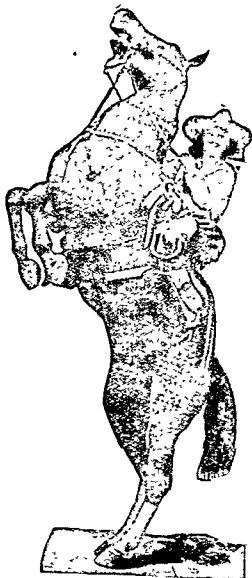
Out of the west, the land of cattle expert horsemen and bucking bronchos, there has come in recent years a new kind of sport to thrill red-blooded Americans who admire athletic skill, courage and daring. This is the rodeo, the great annual event of cowboy sports which is the Olympic of western life and tradition and decides championship titles in bronk riding, steer wrestling, trick and fancy riding, calf and trick roping and bareback riding.



Standing on His Head, the Trick Roper, above Throws His Lariat over Two Galloping Horses and Brings Them to a Stop, the Feats Performed with a Length of Rope are a Constant Surprise to City-Bred Spectators at the Rodeo

When the hard-riding cowboys who risk their necks atop wild horses first appeared in the middle west and east, the public had a faint idea that the rodeo was a kind of a wild-west show. Tex Austin has lifted the rodeo from the little towns of the west where rival ropers and riders from different ranches used to compete for supremacy to an international sensation. He started to work as a cowhand when he was just fourteen. A couple of years ago, Tex took 167 cowboys and cowgirls, a herd of 236 horses and 160 steers to England to compete for international championships

at Wembley. On the opening day more than 100,000 spectators saw the finest riders and ropers that the west ever produced do their "stuff". Overnight the cowboy contests became a sensation, and in nineteen days, more than a million excited



Tony, the Mount Is Equally at Home on Two Feet or Four.

enthusiastic Englishmen stormed the stadium gates to see the Americans compete against one another.

—Popular Mechanics

Railway Trains to Rival Airplanes in Speed

Frank H. Alfred president of the Pere Marquette railroad, believes that by building a thick concrete roadbed and equipping locomotives and cars with roller bearings, a train may compete in speed with airplanes. A section of this new track is to be built near Detroit. The new-style roadbed is to be a slab of concrete, eighteen inches thick by ten feet wide. The rails are to be carried on steel trusses which will be imbedded in the concrete and, in addition to forming a place to which the rails will be attached, the truss will distribute the weight of passing trains evenly throughout the heavy concrete roadbed.

—Popular Mechanics

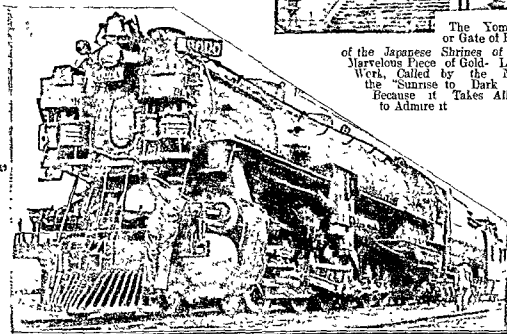
That, says Burton Holmes, the great travel lecturer, is the greatest sight on earth today, and so he puts it at the head of his list of the seven most marvelous things he has seen.

Out of his thirty-four years' experience he compiled a list of the seven greatest sights he has ever seen. One of the seven is in the United States—the Grand Canyon of the Colorado—and he puts it fourth on this catalog of wonders.

First of all come the ruins of Angkor—a vast city of magnificent stone buildings that have stood empty and alone in the midst of the jungles since



The Yomemon, or Gate of Beauty, of the Japanese Shrines of Nikko, Marvelous Piece of Gold-Lacquer Work, Called by the Natives the "Sunrise to Dark Gate" Because it Takes All Day to Admire it



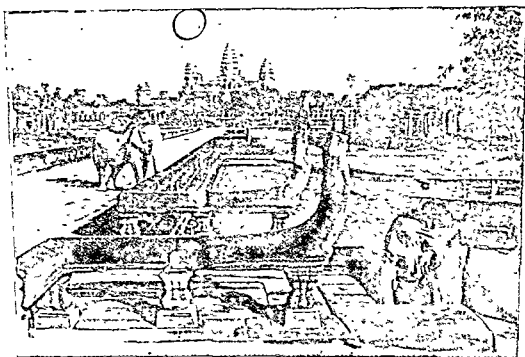
High-Speed, Three-Cylinder Freight Locomotive Developed by Union Pacific Railway to Haul Mile-Long Freight Trains at Fifty Miles an Hour, it is More Than 102 Feet in Length

Interesting Places in the World—

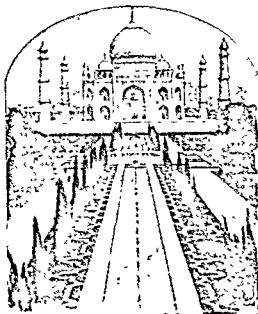
At Angkor, in Cambodia, a province of French Indo-China, are the ruins of the Khmers—a vast, lost city which once held more than a million people, who disappeared, where and when no man knows, and left not the slightest trace of their destination behind.

their inhabitants, for some unknown reason, went away some eight centuries ago, never to return.

Second he puts the pyramids of Egypt, probably the most familiar man-made monuments in the world, and follows them with the Taj Mahal, acclaimed by artists and architects as the most perfect building ever erected.



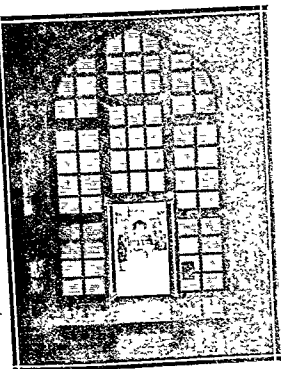
Ruined Palace and Gardens of the Khmers at Angkor, Cambodia. Once populated by a Milhon People who disappeared when and where No Man Knows, Leaving the World's Greatest Sight Behind in the Jungle



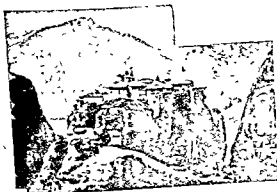
The Taj



America's Contribution to the Seven Greatest Sights the Gand Canyon of the Colorado

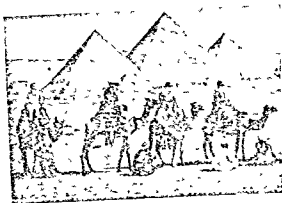


Looking Out through the Marvelous Carved Marble Door Screen of the Taj Mahal, at Agra, India, Famed as the World's Most Beautiful Building



One of the Monasteries on the Rock Islands of Thessaly

Fourth is our own Grand Canyon and fifth the little known Meteora monasteries, perched atop the granite cliffs overlooking some of the deepest gorges in all Thessaly. Sixth he selects the shrines of Nikko, Japan, with their incomparable gateways—architecture well-nigh as perfect as the Taj Mahal, which also is a shrine, built by an Indian prince in memory of his queen.



Only One of the Seven Wonders of the Ancients Still Survive, the Great Pyramid of Cheops, in the Center, Which Holmes Places Second on His List of Wondrous Sights

Last come the gorges of the Yangtze-kiang, China's most famous river. —*Popular Mechanics*

Dog Eight Hands High Weighs as Much as Man

"Cuno Krebs," a Great Dane exhibited at a recent dog show in Chicago, is thirty-three and one-half inches high at the shoulders and weighs 176 pounds, typical of the best specimens of the



One of the Giants of the Chicago Dog Show, "Cuno Krebs," a Great Dane Weighing 176 Pounds

breed which is similar in some respects to the German boarhound. The Great Danes sometimes attain a height of more than three feet and weigh nearly 200 pounds. —*Popular Mechanics*

Quaint Dolls from all Parts of the World



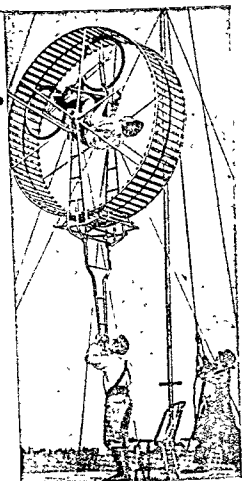
For Centuries Dolls
Have Been the
Favorite Playthings
of Children in Almost
Every Region of the
Globe from Alaska
to the African Jungles
Here Are a Few
Samples of a World-
Wide Collection

Left to Right, Jap-
anese Puppet in
Native Dress, Gay
French Doll from
Nice, France, an
Almond-Faced Doll
from Japan, an Italian
Booby and a Veiled
Mussulman Lady Doll
from Cairo, Egypt



Mrs W. Kendall Evans and part of her Doll
Family Which She Collected during a Round
the-World Cruise Chinese Dolls at Left and
Right Illustrate the Elaborate Care Oriental
Craftsmen Lavish on the Tiny Costumes

Acrobat's Skill



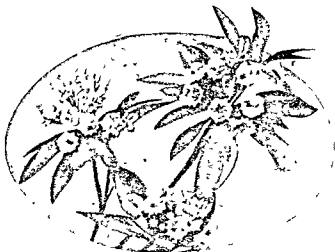
Where Strength and Steady Nerves Defy the Laws of Gravity: a Novel Bicycle Act in Progress

Looping the loop on a bicycle while his companion supported and partly balanced him and his circular track, was the feat performed by one of a team of acrobats. Guy ropes fastened to the runway helped keep it steady, but the bulk of the weight of track and rider rested on a frame supported by the second man. —*Popular Mechanics*

- Glass Flowers

This sprig of mountain laurel is part of the famous glass flower collection at Harvard University—flowers so perfect that microscopes reveal even the fine granules on the filaments of stamens!

—*Popular Science*



This sprig of mountain laurel is part of the famous glass flower collection at Harvard University

Carved Ivory Tusk



Elaborate Carving from Split Ivory Tusk: Figures in Full Relief Emphasize Realistic Appearance

One of the latest additions to the Victoria and Albert museum in London is an intricate carving from a single ivory tusk, split down the middle. It contains scores of tiny figures, grouped in a tableau to represent the "Assumption of the Virgin." The lifelike appearance of the forms is increased by the fact that they are cut in such full relief as to give the impression of almost complete detachment. It is believed probable that the work was executed by a Spanish or Italian craftsman of the eighteenth century.

—Popular Mechanics

The Sun Spots

For ages men have thought of the sun as an unchangeable giver of warmth and light. But is it actually so dependable, or do its radiations vary from day to day? If so, how do these variations affect our weather and our daily life on earth?

Right now the face of the sun is passing through one of its periodic eruptions of sun spots, which began in 1916. Just what are these spots, and how do they influence us?

Men like Dr. Abbot who are making the sun their life study believe that if they can solve the mystery of the sun spots the rest will be easy. Why do these spots vary in numbers? What is the explanation of the eleven-year cycle of their appearance?

If you take a baseball in your hand, twirl it, and watch the stitching travel in a sort of arc toward the center and then away from it, you will have a fair idea of the motion of the spots across the sun's face. They first make their appearance at the upper edge, but have no effect on the earth

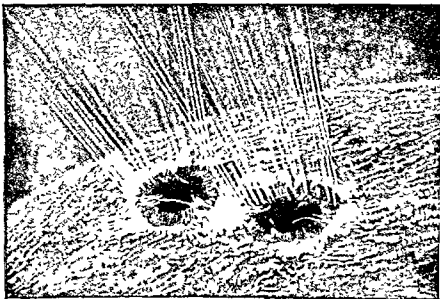
until they reach the central meridian. When they are sixteen degrees north or south of the sun's equator their effect on us is the greatest. Then they pass out on the other side. But if large enough they may appear again when the sun has completed his round, which takes from twenty-five to thirty days.

Many of these spots are large enough to be seen without the aid of a telescope, using, of course, smoked glasses or a piece of densely fogged photographic film as protection for the eyes. The large spot observed in January last had been visible on several previous rotations. When it reached its period of greatest intensity it was found to have a diameter of about 40,000 miles. If five worlds the size of ours had been lined along just one half of that crater they could have all been pushed in at one time without touching one another.

What causes these tremendous volcanoes? Scientists would give much to know the answer. It is now pretty generally believed that the sun is made up of a number of layers of gases—all in motion, but at varying speeds. Dr. J. H. Jeans, the British scientist, believes that these layers rotate faster toward the surface, just the opposite of the action of the earth.

The different speed of these layers has the effect of setting up whirlpools or vortices. If you stand on the rear platform of a train you will notice bits of paper swirling in its wake, the result of the partial vacuum caused by the swift passage of the train. In any body of water where there is a swift current, or currents of varying speeds, such as Niagara Gorge or Hell Gate, New York, whirlpools are set up. The same phenomenon is believed to happen in the sun.

Between each pair of layers an immense vortex is created, extending clear around the circumference.



Huge Pimples on the Face of the Sun

With the increase in friction this whirlpool grows and seeks an outlet. The tremendous energy finally forces openings through the top layer of the sun, in the same way that water whirlpools become waterpouts. Out shoot great volumes of gas which continue to pour forth until the internal pressure has been relieved. It's just as though the sun had occasional stomach-aches caused by the formation of gas. When that pressure has subsided to the extent of being less than the weight of the sun's outside layer, the breach closes up.

These spots seem to travel in pairs, one on each

side of the sun. The motion of the gases in one is always the opposite of the other. Here's the way that is explained.

If you draw an oar blade through the water you set up a tiny whirlpool. Close examination will reveal that the direction of the whirl were the oar leaves the water is opposite to that of the point of entry. It's the same principle exactly in the sun. Follow that great vortex around the circumference from the first break to the other, and you'll see how the direction of the twist changes.

—Popular Science

THE NEGRO RENAISSANCE

By AGNES SMEDLEY

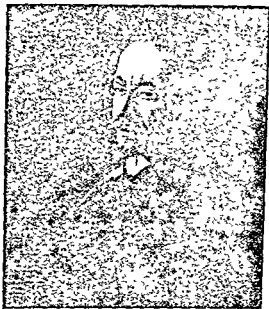
"Listen to the Winds, O God the Reader, that wail across the whip-cords stretched taut on broken human hearts; listen to the Bones, the bare bleached bones of slaves, that line the lanes of Seven Seas and beat eternal tom-toms in the forests of the labouring deep; listen to the Blood, the cold thick blood that anills its filth across the fields and flowers of the Free; listen to the Souls that winge and thrill and weep and scream and sob and sing above it all. What shall these things mean, O God the Reader? You know. You know."

—W. E. B. Du Bois, in "The Gift of Black Folk."

THEY have emerged from shadow,—the black, the outcast, the descendants of men who felt the lash of slavery—they the Negro American. They have ushered in the dawn of the Negro Renaissance and, as expressed in the words of one of their most eminent poets, are the creators of the only things artistic that has yet sprung from American soil and has been universally acknowledged as distinctive American products.

In the past ten years alone they have produced personalities that rank with any living white American—educators, organizers, artists, architects, actors, singers, writers. But even before the advent of this new group, there was an older group of writers, and there was also the rich heritage left by the inarticulate Negro who, despite slavery, war and caste that shamed mankind and him, left his indelible imprint upon American life; not only economically, but culturally, socially, and spiritually—imprints without which America as it is known to-day could never have been. The chief of these imprints is the folk-song and the inspiration the

Negro has given to white literature. It has been a curious phenomenon worthy the study of psychologists, that out of the very slavery that made him despised, out of his tears and blood, he created the Negro folk-song that has become the American folk-song, so intimately woven into the consciousness of Americans that we do not even stop to think about the origin. These folk-songs, with the



Henry Ossawa Tanners the Negro painter, who has been decorated by the French Government

exception of the few scattered range songs of the West, are the only native folk music America possesses, and to-day white school children, whose forefathers never tasted the bitter dregs of slavery, sing songs burdened with the misery and woe of the black slave.

Even in modern days, the Negro has not only inspired and furnished the motives of European composers, such as Dvorak, but in creating jazz he has created the music which is universally known as American music. Jazz took its name from the Negro just as it took its rhythm and originally its words, and yet, despite its Negro origin, it is the one form of expression that synthesises the American mood. The intelligentsia once called it "naked African rhythm, and no more!" Someone else defined jazz as "a number of niggers surrounded by noise," a word taken from Negro jargon. But to-day Europeans and Americans alike refer to it as American. It is indeed amusing that it has been left to the Negro to express in music the spirit of American life,—the swirl and dash of



The most eminent of Negroes, Dr. W. E. B. Du Bois, formerly professor of economics in an American University, one of the founders of the National Association for the Advancement of Coloured People, founder-editor of the Crisis, founder-leader of the Pan-African Congress etc.



Elise Johnson McDougald is a young Negro woman teacher and social worker in New York City

civilisation there, the primitive, thoughtless speed, as well as the gaiety, independence and frankness.

Germany and the Continent have heard an echo of the Negro Renaissance in one of the sweetest of modern singers, the Negro, Roland Hayes. The Fisk Jubilee Singers, from Fisk University, one of the oldest and best-known Negro Universities in America, have also toured the Continent. Charles Gilpin and Paul Robeson, Negro American actors of recognised genius, have appeared in New York, Paris and London, in the leading roles of two of Eugene O'Neill's dramas—"Emperor Jones" and "All God's Chillens Got Wings", and in Drinkwater's "Abraham Lincoln". Henry O. Tanner, a Negro-American, was decorated for his art by the French Government last year, and a number of his paintings hang in French museums, while a Negro architect has recently won

a national contest and achieved the right of designing a number of public and educational buildings in America.

Of Negro educational institutions there are hundreds, and of educators, untold thousands imbued with a faith in the sacredness of their mission such as few white Americans ever dream of. There are 16 important Negro Universities alone, and the private contributions of Negroes for educational purposes mounts into millions of dollars annually, helping to swell the sum spent by the State and Central Governments.

But the most pronounced and significant phase in the Negro awakening is to be found in the literature which is being developed. Through his hundreds of newspapers and magazines there are over 400 in America—through books and articles, the Negro is stating his own case, championing his own cause in no uncertain manner. The statement, often made by white people, that Negro genius is due to white blood is resented by men of colour, who hold that it is the Negro blood in their veins, and not the white, that gives them the ability to create. In that blood flows a spiritual heritage of suffering, pain, an innate emotional sensitiveness to beauty and joy—the elements out of which genius springs. But linked with these qualities is his modern training and education, making it possible for him to express a rich and varied nature.

The Negro as a theme in the works of white writers has been known since the time the first slave ship landed in America with its shameful burden. The Negro thenceforth appears and reappears in American literature, as comic relief, as sentiment, as propaganda, as folk-lore, as the villain, as the faithful, subordinate dog of the white man. In 1924 alone we count 71 outstanding volumes by white writers on or about the Negro. The first significant exploitation of Negro life, it is true, came not from Negroes, but from white writers, who entered the field not so much because they were interested in Negroes, as for the unlimited literary themes they found there.

But now the Negro himself has arisen, and we see the entrance of a new race into the domain of art. Again in the works of these new writers we see a strange paradox; as if guided by the hand of Fate to take a strange revenge on the race that sold their people into slavery, they seem destined to make the only contribution to

America that can be called art, the only force that can perhaps rescue America from the charge of being solely a nation of hard materialism worshipping the dollar and physical power. In 1924 we count more than 30 books by Negro writers, while in 1925 the number has doubled; not only books on science, psychology, education and economics,



Mr. R. R. Moton, President of Tuskegee Institute, one of the most important institutions for the training of Negroes in every line of activity.

but also books of art in which is revealed a rich and varied beauty, a great joy, laughter and a humor that blossoms even in the depths of misery.

During the past year a most significant group of young Negro writers was called to the fore in a literary contest held by "Opportunity," a Negro literary magazine in New York. The judges were twelve of the best known writers in England and America. Nearly 800 young Negroes—short-story writers, dramatists, essayists, poets—entered the contest, and of these 34 of the short-stories were of outstanding quality, a number of the dramas were recognised as of high standard, and the poems and essays were quoted throughout the country.

In these young writers we see the Negro as the true artist, viewing with watchful

detachment the rich field of raw human emotions of his people, and portraying them with sweeping technique and insight. They have taught us that Negro literature can never be written by white writers, but only by the Negro, for it requires a study, both objective and subjective, of those subtle forces that sustain a folk in its hopes and joys, that stiffens them in sorrow and pain. They have likewise taught us that the joy and humour without which there is no art, has been preserved by the Negro in his writings as in his music.

Among the poets who took part in this contest must be mentioned Langston Hughes and Countee Cullen, the latter a student at Columbia University, and both already known as poets of ability. The first poetry prize was awarded to Langston Hughes for a poem that was pronounced to be strikingly new and original in form, in rhythm, in imagery. It was a poem that breathed of everything Negro—the wistfulness,



James Weldon Johnson, one of the most noted of Negro poets, author of two volumes of verse of his people and compiler of "An Anthology of Negro Poetry." Mr. Johnson is National Secretary of the National Association for advancement of Coloured People.



Jean Toomer, one of the New Negro authors, Author of "Invisible Man."

the swaying rhythm, often the primitive thump of the meter beating through the lines.

THE WEARY BLUES (Prize Poem)

Droning a drowsy syncopated tune,
Rocking back and forth to a mellow croon,

I heard a Negro play,

Down on Lenox Avenue the other night
By the pale dull pallor of an old gas light

He did a lazy sway.....

He did a lazy sway.....

To the tune o' those Weary Blues.

With his ebony hands on each ivory key

He made that poor piano moan with melody.

O Blues!

Swaying to and fro on his rickety stool

He played that sad raggy tune like a musical fool.

Sweet Blues!

Coming from a black man's soul.

O Blues!

In a deep song voice with a melancholy tone

I heard that Negro sing that old piano moan—

"Ain't got nobody in all this world,

Ain't got nobody but ma self,

I's gwine to quit ma frownin'

And put ma troubles on the shelf."

Thump, thump, thump, went his foot on the

floor—

He played a few chords then sang some more—

"I got the Weary Blues

And I can't be satisfied.

Got the Weary Blues

And can't be satisfied—

I ain't happy no mo'

While the Weary Blues echoed through his head
He slept like a rock or a man that's dead.
[Reproduced from *Opportunity*]

At the head of all Negro writers, however, stands Dr. W. E. B. Du Bois, who for over 30 years has undoubtedly been the most outstanding figure among the Negroes, and one of the most able, creative Americans. He was formerly Professor of Economics in a well-known American University, but left it to take his place at the head of the National Association for the Advancement of Coloured People, a nation-wide organisation of Negroes of which he was the organiser. He was also the founder and is the head of the Negro Research Bureau; founder and editor of the monthly magazine "*The Crisis*", and one of the originators and founders of the Pan-African movement which has already held two international Congresses. His books, "*Darkwater*", "*The Soul of Black Folk*", and "*The Gift of Black Folk*," as well as many of his

It may be said, as Dr. Du Bois says, that the Negro is primarily an artist, and that from him we can perhaps expect the only creative art that America in its mad chase for the flesh pots of Egypt, has to offer. Because, the white American has never, as a nation, stood on that border where life and death meet, nor endured the spiritual suffering that is worse than death. The Negro has. That is the heritage of the Negro which makes him an artist to-day. Benjamin Brawley also an eminent Negro American writer, has best expressed this heritage of his folk in the following words.

"But there is something deeper than the consciousness of beauty that makes for the possibilities of the Negro in the realm of the arts, and that is the soul of the race. The wail of the old melodies and the plaintive quality that is ever present in the Negro voice are but the reflection of a background of tragedy. No race can rise to the greatest heights of art until it has yearned and suffered. The Russians are a case in point. Such has been their background in oppression and striving that their literature and art are today marked by an unmistakable note of power. The same future beckons to the American Negro. There is something very elemental about the heart of the race, something that finds its origin in the African forest in the sighing of the night wind, and in the falling of the stars. There is something grim and stern about it all, too, something that speaks of the lash, of the child torn from its mother's bosom, of the dead body riddled with bullets and swinging all night from a limb by the roadside".

Books in the following languages will be noticed: Assamese, Bengali, English, French, German, Gujarati, Hindi, Italian, Kanarese, Malayalam, Marathi, Nepali, Oriya, Portuguese, Pungabi, Sindhi, Spanish, Tamil, Telugu and Urdu. Newspapers, periodicals, school and college text-books and their annotations, pamphlets and leaflets, reprints of magazine articles, addresses, etc., will not be noticed. The receipt of books received for review will not be acknowledged, nor any queries relating thereto answered. The review of any book is not guaranteed. Books should be sent to our office, addressed to the Assamese Reviewer, the Hindi Reviewer, the Bengali Reviewer, etc., according to the language of the books. No criticism of book-reviews and notices will be published.—Editor, M. R.]

EXAMPLES OF INDIAN SCULPTURE AT THE BRITISH
MUSEUM: Published by the India Society, London.

Indian and oriental art. The Society, in course of its steady and fruitful activities extending over a quarter of a century have been publishing books, monographs and portfolios with a view to bring home to the English speaking public the importance of this branch of art. Mr. William Rothenstein is

one of the leading spirits of this group of British aesthetes, and being an artist himself who wields the pen and brush with equal facility, has helped greatly in removing the prejudices against and in creating tastes for Indian art. In a thoughtful and sympathetic introduction Mr. Rothenstein recalls how "some thirty years ago two French artists, the painter Degas and Rodin the modeller, first drew attention to a new conception of form and movement" in Hindu Sculpture. Yet accepted authorities on Indian artistic history have denied fine art to India! The present volume would help in preparing the mind of westerners for an appreciation of Indian art.

EXAMPLES OF INDIAN ART AT THE BRITISH EMPIRE EXHIBITION 1924. Published by the India Society, London.

Mr. Lionel Heath, Principal of the Mayo School of Arts, Lahore, has written a critical introduction to the volume which gives some of the finest specimens of the Mediaeval Schools of Indian painting. Incidentally Mr. Heath discusses the nature and the future of the Modern School of Indian painting and strikes the note of caution: "We may speculate as to whether this revival shows only the genius of India or whether, on the other hand, it is to a greater or less extent foreign to the country. One hopes for an advance in boldness, truth and simplicity that the renaissance may progress without undue foreign influence, and that the artists of India may rid themselves of that sentimentality of execution which some of the weaker brethren have adopted and which has no place in truly national art."

THE ARCHITECTURAL ANTIQUITIES OF WESTERN INDIA. By Henry Cousens, M.R.A.S., late of the Archaeological Survey of India. Published by the India Society London (1926).

Mr. Cousens was for several years the collaborator of Mr. Burgess and their joint work has given us splendid monographs like the Architectural Antiquities of Northern Gujarat (1903) and others. In 1906 Mr. Cousens published his Portfolio on the Illustration of Sind Tiles and he is seeing through the press several important volumes on the Antiquities of Sind on the Chalukyan Architecture of the Kanarese Districts on the Somanath and other mediaeval Temples in Kathiawad ruthlessly destroyed by Sultan Mahmud. So the present handy volume would be welcomed by all serious students of Indian art, coming as it does from an author who does not write merely from photographic studies but from personal experiences in the archaeological field-work. Most of the volumes published by the Archaeological Department from 1874 onwards are extremely rare. So Mr. Cousens and the India Society have rendered a real service to the students of Indian archaeology by publishing this book giving a faithful and up-to-date resume of the researches in the Indian architecture. It is strange to observe that the present Archaeological Department of India seems to be so occupied with novelty-hunting (Zoroastrian or Sumnerian as the chance would have it) that it has no time to cater for the public which is paying for the up-keep of the Department. The India Society has shown how archaeological researches may be popularised and made accessible

to the public. Let us hope that this would help the Archaeological Department to wake up periodically from its trance of Indo-Sumerian hypnotism and attend to the pressing needs of the students of Indian art and archaeology.

K. N.

CRIMES OF CALCUTTA: By N. L. Bhattacharya, Advocate, High Court, Calcutta, Published by Chakraverty Chatterjee, & Co., Ltd., 15 College Square, Calcutta. Price not mentioned.

It is a good little book dealing with the different kinds of crime that prevail in Calcutta. It has in the Introduction—Here (in Calcutta) are frequent Motorcar dacoities and other crimes, peculiar to the civilised towns of the West; here are carried on smuggling in cocaine and opium on a scale unknown to the sea-ports of Burma and the Malay Peninsula here are committed offences of cheating, some of which are peculiar to the oldest towns of Persia and others to the largest business centres of the United States; here is conducted regular immoral traffic in girls in a way which would not into shade the corruptest practices of some of the filthiest of the Colonial towns and here, as well, may be noticed social evils which rival those current among some of the most fashionable cities of Europe." Thus the cheating, the goondas and the immoral Calcutta is depicted in the present volume. The description, though brief, is very clear and interesting. To the lay readers it will afford pleasure as well as information necessary from the civic point of view.

VILLAGE SCHOOLS IN INDIA. By Mason Olcott, Ph. D. Association Press, 5 Russell Street, Calcutta. 1926.

This is a clear thoughtful treatise on where our villages stand in regard to education and wherein that education has defects and backwardness, and admits of healthy modification. The chapter suggesting methods of rural educational improvement is extremely useful and interesting. That India is a country having a tremendous civilisation and culture of its own, the author has never missed. Now-a-days there are shouts from nearly every quarter of our political world, from the pandal and from the platform, about the reconstruction of our villages. But the shouts die where they rise, and our political shouters retire after their oral gymnastic. We live well in cities and our food-grower labouring village-brethren suffer and sigh a few miles off the cities. Those who really feel for the uplift of our villages should once read this valuable book. Many fine illustrations add to the perfection of the volume.

P. SEN-GUPTA.

HOLIDAY FICTION. Messrs Hodder and Stoughton Ltd., of Warwick Square, London, are probably the greatest suppliers of good fiction of modern times. With the coming of Holidays, the modern Omar Khayyam dreams above all of a book of Hodder and Stoughton and an armchair to turn any environment into paradise. The ensuing Christmas Holidays will find us well armed with the latest H. & S. fiction to make short work of ennui in any form. We give overleaf the names of some of the books we have received recently from H. & S.

HALF A SOVEREIGN : An improbable novel by Ian Hay. Price 7/6 nett.

THE DANCING FLOOR : A novel which has had three editions in one month, by John Buchan. Price 7/6 nett.

THE VOICE OF DASHY : A Romance of the wilds by 'Ganpat'. Price 7/6 nett.

MCGLESHU THE TRAIL BLAZER : A stirring tale of Adventure, by A. G. Hales. Price 7/6 nett.

THE LAST SHOT : A story that keeps you on the move, by W. M. Raine. Price 3/6 nett.

ANNE OF FLYING GAP : Over 300 pages of good reading, by H. Harterstock Hall. Price 3/6 nett.

MASTER SECRETARY : By James Ireland. Price 7/6 nett.

THE RED HEADS : An adventure story to keep you guessing all the time, by A. M. Chisholm. Price 7/6 nett.

RACHEL : A fine story based on real life, by Beatrice Harraden. Price 7/6 nett.

HASREESH : A romance of the secret service, by C. Woodington. Price 7/6 nett.

THE MOORLAND MAN : Great love and great sacrifice mix in this story. Author R. C. Ashby. Price 7/6 nett.

THE BUSHLAND MAN : This story of a lonely hero will appeal to many. Author James Pollard. Price 7/6 nett.

JIM GOES NORTH : Further adventures of Colorado Jim by George Goodchild. Price 7/6 nett.

THE LURE OF THE SNOW : A winter sports novel by June Boland. Price 3/6 nett.

K. C.

GREATER INDIA SOCIETY BULLETINS No. 1. Greater India : By Dr. Kalidas Nag. To be had from the office of the Society, 71, Upper Circular Road, Calcutta.

We have received the first bulletin of the Greater India Society. It gives a comprehensive survey of the expansion of Indian civilisation in the continent of Asia. The printing and get-up leave nothing to be desired. The bulletin has been priced at annas eight inclusive of postage for non-members.

GHOSE'S DIARIES (1927) : To be had of J. N. Ghosh, 23-4 Ray St. Calcutta and Messrs M. C. Sarkar and Sons 90-2 A Harrison Road, Calcutta.

Ghosh's diaries are diaries useful to people of all professions—lawyers, businessmen, doctors, journalists etc. The directory portion of the diaries is replete with useful information of everyday necessity. Dates in Bengali, Samvat, Fushli, Mahomedan have been given. The printing and get-up of all diaries are excellent and the price is very moderate.

P. S.

A GOAN FIDDLER : By Joseph Furtado. B. K. Furtado and Sons, Kalladevi Road, Bombay, 1926. Price Rs. 1.

A small book of verses. Nothing remarkable.

II. S.

HINDI

VIJAYA : By Rupnarain Pandey, the Editor, "The Madhuri". Published by the Ganga Pustakmala Office, Lucknow. Pp. 259.

Mr Pandey has translated the well-known Bengali novel 'Datta' by Sarat Chandra Chattorjee. His style is laudable the illustrations some of which are in colour are well-executed. All the personal names are retained then what was the necessity of altering that of the heroine?

PRANANATHA : By G. P. Srivastava, B. A., LL. B. Published by the 'Chand' Office, Allahabad. Pp. 250+36.

This is the free Hindi version of the late Mr R. C. Dutt's "The Lake of the Palms." At the end of the book a short sketch of the life of the author and his writings is appended.

SULOCHANA-CHARITRA : By Brahmachari Sital Prasadji. Published by M. K. Kapadia, Surat. Pp. 115.

The tale of Jayakumar and Sulochana is retold from the 'Adipurana'. This story of a pious Jain lady will be welcome to the women of Hindustan.

UDYANA : By Sanjay Rao Joshi. Published by the Ganga Pustakmala Office, Lucknow. Pp. 204.

There being few books on gardening in Hindi this one may be found useful by those who are interested in the subject. All the practical aspects of the topic are discussed. The illustrations are worth- less.

RAMES BAST

GUJARATI

SABITANTU SARITRI BRATA : By Manlal Jethalal Tyas. Printed at the Prayabandhu Printing Works; Ahmedabad Thick Card Board Cover. Pp. 170; Price Rs. 1-4-0 (1926).

The *Smriti Mandir* of Surendra Nath Roy has been more or less translated and adapted to the social conditions of Gujarat by Mr Vyas. The chastity and piety of Indian (Hindu) womanhood is illustrated by this novel, which has kept before it the ideal of *Savitri*.

GRAND-FATHER'S TALES : By Jharor Chand Meghani. Printed at the Saurashtra Printing Press, Ranpur. Paper Cover. Pp. 115. Price as 8 (1926).

This is a companion volume to Grand-Mother's Tales and brings out in great relief the folklore of Kathiawad. The tales are told in print in such a way that for the moment the reader forgets that he is reading the movements of the Characters in the stories in cold print, experiencing as he is the thrills and sensations of hearing their recital. Those who have heard the story-tellers of Kathiawad recite such stories will appreciate the valuable services rendered by Mr. Meghani in thus preserving the original style and communicating its charm to his reader, who becomes transformed into a listener. The descriptions of the characters are vivid and graphic; see for instance that of the *Sadhu* or *Jogi* at p. 9.

SIJHASAN BATRISHI : PARTS 1 AND 2 (CONTAINING STORIES 1-7 7-15) *Printed at the Gujarati Printing Press Bombay and Edited by Ambalal Bulokheram Jani B.A. Cloth Cover : Pp 1-369, 369-772 Price Rs. 3-8-0 each (1926.)*

Kavi Smal has written in verse the Stories of Batrish Putali or thirty two Dolls. The whole work is pretty long and has suffered much at the hands of illiterate and ignorant scribes. It required editing, after collection of the various available texts, and this has now been done by Mr. Ambalal Jani, for the first time, as far as we assume, and so well. The two volumes exhibit the result of his patient work and assiduity, and they do not exhaust the sphere of his labors. He has yet to give us the balance, *viz.*, seventeen more stories. But for the help rendered by the Bhandol Committee of the Gujarati Sahitya Parishad, it would not have been possible to bring out this publication.

ATMODAR : *By Kishorbhaj Babarbhaj Patel. Printed at the Pratinipray Printing Press Baroda. Paper Cover : Pp. 67 Price Re. 0-4-0. 1926.*

This small book is a collection of rhapsodies or spontaneous utterances on such subjects as, why am I attracted? Where is disappointment? Am I living? etc. It is an attempt, an amateurish one, to imitate philosophers.

GADTA NAVNI *By Vishwanath Maganlal Bhatt. Printed partly at Broach and partly at Baroda thick card board, Pp. 628. Price Rs 2-8-0. 1926.*

As its name, the cream of prose, implies, the book is a collection of extracts from the prose writings of several representative Gujarati authors. The selection of the passages is made with discrimination and care and is sufficient to give an idea as to the present state of its subject-matter. The Appendices at the end, containing commentaries on the passages selected and information about their authors, exhibit signs of wide reading, assiduity and an anxiety to place all available information at the disposal of the student.

K M J

MALAYALAM

A BRIEF ACCOUNT OF MALAYALAN PHONETICS *By L. V. Ramaswami Iyer, M.A., B.L. Edited by Sumit Kumar Chatterji, M.A., D. Lit., and published by the Calcutta University*

This is a book of not more than 31 pages in which the author quite briefly, yet scientifically gives us an account of the Malayalam phonetics of the present day. In this subject Mr. Ramaswami Iyer is not without a predecessor in the late Raja Raja Varmah of Travancore whose works, however, being written mostly in the vernacular are not available to students not conversant with Malayalam. But, being a 'brief account' the author could give us in this little book nothing more than a mere classification of Malayalam sounds, whose usefulness we do not deny. We note that Mr. Ramaswami Iyer has also to differ (and we think rightly) in certain respects from the late Raja Raja Varmah. While we welcome this first number of the Calcutta University Phonetic series

published under the able editorship of that veteran linguist, Sumit Kumar Chatterji, we earnestly hope that under the same guidance Mr. Ramaswami Iyer will be able to give us at an early date a more detailed account of the philology of that important branch of the Dravidian language in which there is much yet to be done.

P. ANJAN ACHARYA.

ORIYA

AKSHARA-PARICCHAY : *By Sri Ramchandra Acharya, B. A., and published by Ganjam Students' Store (Price 2 as.)*

The attempt of the author to make the study of Oriya alphabet easy for children is praiseworthy. No book of its kind in Oriya is so profusely and beautifully illustrated as is the speciality of the present book. There are some words and sentences which are in use in Ganjam and which may be altered in later editions if the book finds a demand in political Orissa.

A. B. C.

MARATHI

NIBANDHANALA OR A COLLECTION OF ESSAYS : *By the late Vishnu Shastri Chiplunkar. Third edition. Publisher—Chitrasala Press, Poona. Pages 1205. Price Rs 4-8.*

To the late Vishnu Shastri Chiplunkar belongs the credit of tearing off the mask of the so-called Western civilisation, which had carried over-enthusiastic social reformers off their feet and made them exaggerate beyond measure the importance of everything Western and deprecate everything Indian. Vishnu Shastri with his powerful pen foiled the attempts of these so-called reformers and Christian missionaries in the seventies to undermine Hindu religion and Hindu customs, roused people from their slumber to the feeling of patriotism and infused a new spirit in the rising generation. He was the first of that patriotic band of young men, who preferred poverty and self-reliance to Government patronage and servility, and devoted their lives to the service of their mother land. His influence exerted through writings was not always to the good. But it cannot be denied that he was the pioneer of revivalism in Maharashtra and the fact that his essays *written forty years back still command respect and admiration among aspiring Marathi prose writers* speaks volumes. His logic was at times faulty; his style, though vigorous, full of dash and unimitable, like that of Macaulay is out of fashion in these days. His opinions are held at a discount; yet he is justly counted among the great Maharashtrians and his marble bust erected in the heart of the Poona city testifies to the wonderful hold he still has over the minds of people. He is justly styled the Father of Modern Marathi prose. His literary essays especially are still acknowledged to be worthy of patient study. The bulky volume of over 1200 pages of his writings now appearing in its third edition will therefore be accorded a hearty reception by the Marathi-reading public. A praiseworthy attempt is made by the Editor, Mr. Sathe, to increase the usefulness of the

volume, especially to students, by adding explanatory foot-notes in several places. But there is one serious defect allowed to remain, which has to be pointed out. The editor appears to have studiously avoided to elucidate references and allusions in the text to contemporary persons and events, without proper understanding of which the meaning of the text becomes obscure and it is here that the reader seeks the help of the editor. But it is exactly here that the editor is mum. Perhaps the editor himself is not sufficiently posted in the knowledge of contemporary history of Vishnu Shastri's times, but he could have sought information from persons like Mr. V. G. Joshi, proprietor of the Chitrashala Press and others who were Shastri Bha's intimate friends and who, happily, are still living. A biographical sketch of Vishnu Shastri at the beginning and a decent index of subjects at the end of the volume would have considerably enhanced its value. The get-up of the book leaves nothing to be desired and the book is cheap for its price.

BAL-GITA, PART II: By 'Ananta-Tanaya' or Mr. D. A. Apte, Publisher—The Chitrashala Press, Poona. Pages 216. Price as 10

In spite of the ridicule poured by Swami Satyadev on the praiseworthy attempts made by writers to acquaint children with the contents of the most valuable Hindu religious books, which the Swami wrongly considers to be incapable of simplification so as to be understood by young minds, writers have come forward, and happily their number is growing, to successfully demonstrate how with the necessary tact and skill, one can successfully make even lofty teachings such as those of the Bhagavad-Gita simple and easily comprehensible to children by means of familiar illustrations and entertaining stories. Mr. Apte's attempt at giving children a fair idea of the teaching of the Gita can be cited as an instance. In the first part of Bal-Gita were comprised the first nine chapters of the celestial song and the book became so popular with children that a second edition was early called for. The first part is now followed up with the second which brings the work to the finish. With apt illustrative stories the book is rendered at once instructive and entertaining. The fine pictures in the book add charm to it.

V. G. APTE.

COMMENTS AND CRITICISM

[This section is intended for the correction of inaccuracies, errors of fact, clearly erroneous views, misrepresentations, etc., in the original contributions, and editorials published in this Review or in other papers criticizing it. As various opinions may reasonably be held on the same subject, this section is not meant for the airing of such differences of opinion. As, owing to the kindness of our numerous contributors, we are always hard pressed for space, critics are requested to be good enough always to be brief and to see that whatever they write is strictly to the point. Generally, no criticism of reviews and notices of books is published. Writers are requested not to exceed the limit of five hundred words.—Editor, The Modern Review.]

Was Abolition of Slavery in Nepal Due to League's Influence?

Sir William Vincent, the leader of the Indian delegation on the League of Nations at Geneva, is reported to have concluded his speech on the Slavery Convention with the following remarks on the Abolition of Slavery in Nepal. (vide "The Modern Review" November 1926, p. 563):—"Such has been the moral influence of the work of the League and of the high ideals for which it stands, that I saw in the 'Times' the other day a statement and I have no reason whatever to doubt it, that the State of Nepal, an independent State not in India but on the northern frontier, has recently completed the liberation of 59,000 slaves at a cost of £175,000 paid by the State. That is a result on which the State of Nepal may I think, be congratulated, and is clear evidence of the influence of the League in the East."

Now, Nepal is not a member of the League and one fails to understand how the

League could have influenced her in her decision to abolish slavery. The abolition in Nepal has been entirely due to a spontaneous act of generosity and heroism on the part of Maharaja Chandra Shamshere, Prime Minister and defacto ruler of Nepal and not to any external influence or moral pressure from the League or any other body. This is evident from the report on abolition issued by Anti-slavery Office at Katmandu (August, 1926), a summary of which appeared only two months ago in almost all the leading journals of India. According to this communique, upon which the "Times" report is based, the Maharaja's anti-slavery campaign began as far back as the year 1911 when the first Census was taken of the entire slave-population in Nepal, which was followed by a second Census in 1920 and a third in 1923-24. It also appears that in the year 1920, certain important anti-slavery laws were passed whereby it was enacted that "escaped slaves who had resided for ten years or more in a foreign land would be automatically declared free men and that those who had been away for three years might on their return bring

claim emancipation on payment of the legal amounts to their former masters" ("Pioneer" Aug. 30, 1926)

Thus various measures for manumission of Nepal slaves were adopted by His Highness the Maharaja long before the League appointed its first commission of enquiry on the subject of slavery in the year 1922. At a time when the League could hardly exercise any influence in territories beyond its direct control, the Maharaja of Nepal began seriously tackling the problem and tactfully preparing his country for that great announcement he was to make in November, 1924, of his final determination to eradicate slavery from his land.

Had the Maharaja's action been due to pressure from the League, it would not have evoked so much enthusiasm all over the world. Commenting on the Maharaja's anti-slavery and 'Appeal,' Mr. John Harris Parliamentary Secretary to Anti-slavery and Aborigines Protection Society, says,—"Not within living memory has such a remarkable step been spontaneously taken by any Government with regard to slavery." Or again, "The action of the Maharaja is the more inspiring in view of the fact that the situation disclosed appears to have been entirely unknown to the India Office." Some of the leading London journals such as the *Westminster Gazette* hailed the Maharaja's action "as a noble gesture of freedom" and predicted that his example must inevitably hasten "the abolition of slavery throughout the East and make more untenable than ever the position of those States nearer to Europe which have hitherto resisted the combined moral pressure of all civilized countries." A sincere wish also expressed that the British Foreign Office might find time to study the speech of the Maharaja of Nepal and Lord Buxton soon after moved in the house of Lords, "that all information which was in possession of the Government on the subject of slavery should ere long be laid before the League. At the annual meeting of the Anti-slavery and Aborigines Protection Society held on the 24th of April, 1925 Sir Frederick Lugard Britain's representative on the Temporary Slavery Commission appointed in June 1924, discussing the difficulty of advising States where slavery existed how to deal with their problem said that the document issued by the Maharaja affected the liberty of 51,000 slaves, but it had a greater importance than that. A document of that sort, drawn by a native ruler and made applicable to people in his own country, was an invaluable guide. The commission on slavery at Geneva was trying to formulate some constructive ideas on this question and it would help them. It has one thing to make a suggestion to Abyssinia, for instance, on possible methods of abolishing slavery and quite another to say, Here is a document from another ruler who is in similar position to yourself and this is how he is dealing with it" (*Manchester Guardian*, the 24th April, 1925)

So, far from the Maharaja's action being influenced by the League, we have on the other hand, every reason to believe that it was his campaign

against slavery that "attracted the attention of the League which recently appointed the Slavery Commission to deal with Slavery and conscripted labour in various parts of the globe" (*The Times of India* September 1, 1926) We are not unwilling to give full credit to the League for "the moral influence of its work and the high ideals for which it stands," but we are forced to admit that till very lately it had not been able to make that influence felt, with regard to slavery, even in territories nearer to Europe such as Abyssinia which entered the League on the express condition of abolishing it.

In the face of all evidence to prove the contrary, we wonder how a high-placed official and statesman representing India in the League of Nations could have made a statement which, to say the least, is entirely misleading and apt to create a wrong impression about Nepal in the minds of the Western Nations.

Katmunda, Nepal.

A. C. RAL.

EDITOR'S NOTE

The above statement therefore fully corroborates our editorial remarks in the *Modern Review* for November 1926 (p. 565) where we stated:

"We do not remember to have read or heard before that the state of Nepal has abolished slavery under the influence of the League, of which Nepal is not a member. We should like our readers in Nepal and elsewhere or others who know either to confirm or to contradict what Sir William has said."

—

"Christianity" in Korea

In the *Modern Review* for November we reproduced an extract from the *Young East* of Japan criticising the conduct of Dr. Haysmeir, physician to the Seventh Day Adventist Mission, Japan. The Superintendent, Seventh Day Adventist Mission (Calcutta) desires us to publish the following:

"Let me state emphatically that our Mission Board entirely dissociates itself from and disapproves of Dr. Haysmeir's action, and immediately it came to their notice steps were taken to release him from the Board's employ, the writer being present at the Board's meeting in Washington D. C. U. S. A., when this action was taken. It was found however, that he had already been dismissed under instructions issued by our local mission authority in the Far-East.

Nobody in any wise desires to condone the doctor's act. On the contrary it is deeply deplored by all. Without a doubt he expected that the marks would disappear in a very short time. When it was found that they did not fully disappear the doctor, in the terms of an agreement entered into by the boy's mother and himself before a public officer in Korea, paid cash Yen 6.20 and published an apology in the local press."

THE MECHANISM OF LIFE

BY SIR J. C. BOSE, F.R.S.

AT first sight nothing appears to be so extraordinarily different as the life activity of the plant and the animal. The animal responds to a shock by a twitching movement while ordinary plants are supposed to be insensitive to a succession of blows. Animals possess sense organs, which like so many antennae, pick up messages from without, the tremor of excitation being conducted by means of nervous tissue to the distant organ which it causes to move. The plant is supposed not to possess any such conducting tissue. The animal has a throbbing organ which beats continuously during life for the maintenance of the circulation of the nutrient fluid. No similar organ has been suspected in the plant. Two streams of life are thus supposed to flow side by side with little in common between them. This view is wholly incorrect, and it is the paralysing influence of unfounded speculations that has arrested the advance of knowledge.

The real difficulty that thwarts the investigator of plant life at every step, arises from the fact that the interplay of life-action is taking place in the dark profundities of the interior of the tree, which our eyes cannot fathom. In order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life, the "life atom," and record its throbbing pulsation. When microscopic vision fails, we have still to follow the invisible, by devising supersensitive apparatus, which would magnify and record movements, the extent of which is less than a single wave-length of light. This has been accomplished in my Institute by the invention of automatic recorders which produce the stupendous magnification of ten to fifty million times. Ordinary microscopic magnification had revealed a new world. The new methods of super-magnification are sure to lead to further revelations of whose marvels we have at present no conception.

In opposition to prevailing theories, I was convinced, more than a quarter of a century ago, that the simpler type of plant organisa-

tion offers an unique advantage in investigation, the pursuit of which is sure to lead to the solution of many perplexing problems in animal life. My faith and long persistence have been fully justified. My quest has been the discovery of fundamental laws of life, and I have succeeded in establishing the great generalisation of identical nature of physiological mechanism in all life.

SCIENTIFIC TOUR IN EUROPE

The extraordinary sensitiveness of my instruments and the still more remarkable results which hold out hopes of greater elucidation of the mystery of life, roused considerable interest and I received most cordial invitation to lecture and give demonstration before the important scientific centres in Europe. The safe transport of the extremely delicate instruments presented almost insurmountable difficulties. They could not be entrusted to porters, but had to be carried personally. In England I lectured before the University of London, and the Society of Arts; the Royal Society of Medicine invited me to give a Discourse on the identical action of various alkaloids on plant and animal. At the Summer Meeting of the University of Cambridge the subject of my address was on "Importance of India's Contribution in Advancement of Science."

Very great interest was roused everywhere. My lecture and demonstration before the British Association at Oxford had also the good fortune of evoking the most intense and wide-spread interest, so much so that the account was cabled all over the world and appeared in all the journals of Europe and America by next morning. A popular account of my researches "Plant-autographs and their Revelations" will be shortly published simultaneously in Europe and America.

His Majesty the King of Belgium who during his visit to India was greatly impressed by the experiments he witnessed in my Institute was desirous that I should speak on the new advances made in biological science. A series

claim emancipation on payment of the legal amounts to their former masters" ("Pioneer" Aug. 30, 1926).

Thus various measures for manumission of Nepal slaves were adopted by His Highness the Maharaja long before the League appointed its first commission of enquiry on the subject of slavery in the year 1922. At a time when the League could hardly exercise any influence in territories beyond its direct control, the Maharaja of Nepal began seriously tackling the problem and tactfully preparing his country for that great announcement he was to make in November, 1924, of his final determination to eradicate slavery from his land.

Had the Maharaja's action been due to pressure from the League, it would not have evoked so much enthusiasm all over the world. Commenting on the Maharaja's anti-slavery and 'Appeal,' Mr. John Harris Parliamentary Secretary to Anti-slavery and Aborigines Protection Society, says:—"Not within living memory has such a remarkable step been spontaneously taken by any Government with regard to slavery." Or again, "The action of the Maharaja is the more inspiring in view of the fact that the situation disclosed appears to have been entirely unknown to the India Office." Some of the leading London journals such as the *Westminster Gazette* hailed the Maharaja's action "as a noble gesture of freedom" and predicted that his example must inevitably hasten the abolition of slavery throughout the East and make more untenable than ever the position of those States nearer to Europe which have hitherto resisted the combined moral pressure of all civilized countries". A sincere wish also expressed that the *British Foreign Office might find time to study the speech of the Maharaja of Nepal and Lord Buxton soon after moved in the house of Lords "that all information which was in possession of the Government on the subject of slavery should ere long be laid before the League. At the annual meeting of the Anti slavery and Aborigines Protection Society held on the 24th of April, 1925 Sir Frederick Lugard Britain's representative on the Temporary Slavery Commission appointed in June 1924 discussing the difficulty of advising States where slavery existed how to deal with their problem said that the document issued by the Maharaja affected the liberty of 51,000 slaves, but it had a greater importance than that. A document of that sort, drawn by a native ruler and made applicable to people in his own country, was an invaluable guide. The commission on slavery at Geneva was trying to formulate some constructive ideas on this question and it would help them. It has one thing to make a suggestion to Abyssinia, for instance on possible methods of abolishing slavery and quite another to say, Here is a document from another ruler who is in similar position to yourself and this is how he is dealing with it." (*Manchester Guardian*, the 24th April, 1925)*

So far from the Maharaja's action being influenced by the League, we have on the other hand, every reason to believe that it was his campaign

against slavery that "attracted the attention of the League which recently appointed the Slavery Commission to deal with Slavery and conscripted labour in various parts of the globe" (*The Times of India* September 1, 1926) We are not unwilling to give full credit to the League for "the moral influence of its work and the high ideals for which it stands," but we are forced to admit that till very lately it had not been able to make that influence felt, with regard to slavery, even in territories nearer to Europe such as Abyssinia which entered the League on the express condition of abolishing it.

In the face of all evidence to prove the contrary, we wonder how a high-placed official and statesman representing India in the League of Nations could have made a statement which, to say the least, is entirely misleading and apt to create a wrong impression about Nepal in the minds of the Western Nations.

Katmandu, Nepal.

A. C. RAL

EDITOR'S NOTE

The above statement therefore fully corroborates our editorial remarks in the *Modern Review* for November 1926 (p. 565) where we stated:

"We do not remember to have read or heard before that the state of Nepal has abolished slavery under the influence of the League, of which Nepal is not a member. We should like our readers in Nepal and elsewhere or others who know either to confirm or to contradict what Sir William has said."

"Christianity" in Korea

In the *Modern Review* for November we reproduced an extract from the *Young East* of Japan criticising the conduct of Dr. Haysmeir, physician to the Seventh Day Adventist Mission, Japan. The Superintendent, Seventh Day Adventist Mission (Calcutta) desires us to publish the following:

"Let me state emphatically that our Mission Board entirely dissociates itself from and disapproves of Dr Haysmeir's action, and immediately it came to their notice steps were taken to release him from the Board's employ, the writer being present at the Board's meeting in Washington D. C. U. S. A., when this action was taken. It was found, however that he had already been dismissed under instructions issued by our local mission authority in the Far-East."

"Nobody in any wise desires to condone the doctor's act. On the contrary it is deeply deplored by all. Without a doubt he expected that the marks would disappear in a very short time. When it was found that they did not fully disappear the doctor, in the terms of an agreement entered into by the boy's mother and himself before a public officer in Korea, paid cash Yen 620 and published an apology in the local press."

THE MECHANISM OF LIFE

BY SIR J. C. BOSE, F.R.S.

AT first sight nothing appears to be so extraordinarily different as the life activity of the plant and the animal. The animal responds to a shock by a twitching movement while ordinary plants are supposed to be insensitive to a succession of blows. Animals possess sense organs, which like so many antennae, pick up messages from without, the tremor of excitation being conducted by means of nervous tissue to the distant organ which it causes to move. The plant is supposed not to possess any such conducting tissue. The animal has a throbbing organ which beats continuously during life for the maintenance of the circulation of the nutrient fluid. No similar organ has been suspected in the plant. Two streams of life are thus supposed to flow side by side with little in common between them. This view is wholly incorrect, and it is the paralysing influence of unfounded speculations that has arrested the advance of knowledge.

The real difficulty that thwarts the investigator of plant life at every step, arises from the fact that the interplay of life-action is taking place in the dark profundities of the interior of the tree, which our eyes cannot fathom. In order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life, the "life atom," and record its throbbing pulsation. When microscopic vision fails, we have still to follow the invisible, by devising supersensitive apparatus, which would magnify and record movements, the extent of which is less than a single wave-length of light. This has been accomplished in my Institute by the invention of automatic recorders which produce the stupendous magnification of ten to fifty million times. Ordinary microscopic magnification had revealed a new world. The new methods of supermagnification are sure to lead to further revelations of whose marvels we have at present no conception.

In opposition to prevailing theories, I was convinced, more than a quarter of a century ago, that the simpler type of plant organisa-

tion offers an unique advantage in investigation, the pursuit of which is sure to lead to the solution of many perplexing problems in animal life. My faith and long persistence have been fully justified. My quest has been the discovery of fundamental laws of life, and I have succeeded in establishing the great generalisation of identical nature of physiological mechanism in all life.

SCIENTIFIC TOUR IN EUROPE

The extraordinary sensitiveness of my instruments and the still more remarkable results which hold out hopes of greater elucidation of the mystery of life, roused considerable interest and I received most cordial invitation to lecture and give demonstration before the important scientific centres in Europe. The safe transport of the extremely delicate instruments presented almost insurmountable difficulties. They could not be entrusted to porters, but had to be carried personally. In England I lectured before the University of London, and the Society of Arts; the Royal Society of Medicine invited me to give a Discourse on the identical action of various alkaloids on plant and animal. At the Summer Meeting of the University of Cambridge the subject of my address was on "Importance of India's Contribution in Advancement of Science."

Very great interest was roused everywhere. My lecture and demonstration before the British Association at Oxford had also the good fortune of evoking the most intense and wide-spread interest, so much so that the account was cabled all over the world and appeared in all the journals of Europe and America by next morning. A popular account of my researches "Plant-autographs and their Revelations" will be shortly published simultaneously in Europe and America.

His Majesty the King of Belgium who during his visit to India was greatly impressed by the experiments he witnessed in my Institute was desirous that I should speak on the new advances made in biological science. A series

THE MECHANISM OF LIFE

By SIR J. C. BOSE, F.R.S.

AT first sight nothing appears to be so extraordinarily different as the life activity of the plant and the animal. The animal responds to a shock by a twitching movement while ordinary plants are supposed to be insensitive to a succession of blows. Animals possess sense organs, which like so many antennae, pick up messages from without, the tremor of excitation being conducted by means of nervous tissue to the distant organ which it causes to move. The plant is supposed not to possess any such conducting tissue. The animal has a throbbing organ which beats continuously during life for the maintenance of the circulation of the nutrient fluid. No similar organ has been suspected in the plant. Two streams of life are thus supposed to flow side by side with little in common between them. This view is wholly incorrect, and it is the paralysing influence of unfounded speculations that has arrested the advance of knowledge.

The real difficulty that thwarts the investigator of plant life at every step, arises from the fact that the interplay of life-action is taking place in the dark profundities of the interior of the tree, which our eyes cannot fathom. In order to reveal the intricate mechanism of its life, it is necessary to gain access to the smallest unit of life, the "life atom," and record its throbbing pulsation. When microscopic vision fails, we have still to follow the invisible, by devising supersensitive apparatus, which would magnify and record movements, the extent of which is less than a single wave-length of light. This has been accomplished in my Institute by the invention of automatic recorders which produce the stupendous magnification of ten to fifty million times. Ordinary microscopic magnification had revealed a new world. The new methods of super-magnification are sure to lead to further revelations of whose marvels we have at present no conception.

In opposition to prevailing theories, I was convinced, more than a quarter of a century ago, that the simpler type of plant organisa-

tion offers an unique advantage in investigation, the pursuit of which is sure to lead to the solution of many perplexing problems in animal life. My faith and long persistence have been fully justified. My quest has been the discovery of fundamental laws of life, and I have succeeded in establishing the great generalisation of identical nature of physiological mechanism in all life.

SCIENTIFIC TOUR IN EUROPE

The extraordinary sensitiveness of my instruments and the still more remarkable results which hold out hopes of greater elucidation of the mystery of life, roused considerable interest and I received most cordial invitation to lecture and give demonstration before the important scientific centres in Europe. The safe transport of the extremely delicate instruments presented almost insurmountable difficulties. They could not be entrusted to porters, but had to be carried personally. In England I lectured before the University of London, and the Society of Arts; the Royal Society of Medicine invited me to give a Discourse on the identical action of various alkaloids on plant and animal. At the Summer Meeting of the University of Cambridge the subject of my address was on "Importance of India's Contribution in Advancement of Science."

Very great interest was roused everywhere. My lecture and demonstration before the British Association at Oxford had also the good fortune of evoking the most intense and wide-spread interest, so much so that the account was cabled all over the world and appeared in all the journals of Europe and America by next morning. A popular account of my researches "Plant-autographs and their Revelations" will be shortly published simultaneously in Europe and America.

His Majesty the King of Belgium who during his visit to India was greatly impressed by the experiments he witnessed in my Institute was desirous that I should speak on the new advances made in biological science. A series

of lectures was, therefore, organised at the *Fondation Universitaire* at which the Court and the members of the different universities were present. The success of the experiments was to a great extent due to the special care that had been taken to grow suitable plants at the Palace Gardens. My lectures in Paris were given at the Sorbonne and at the Natural History Museum. The Medical faculty and the leading physiologists showed keen appreciation of the new methods and results. In answer to the demand that has arisen in Latin countries, Gauthier Villars, the eminent scientific publishers are bringing out French editions of my works.

I next attended the Meeting of Intellectual Co-operation, League of Nations, at Geneva. Special series of lectures were organised by the University and among my audience were some of the greatest scientific men of the age, including Professors Lorentz and Einstein. The work in advancement of science in my Institute was regarded as so important that the Rector of the University addressed the Secretary of State for India informing him that the striking presentation of the synthetic results of thirty years of original research made by me has "not only increased their admiration for the highly important results achieved but had also roused in them a desire that the East and the West be brought into more intimate touch in the realm of disinterested science."

M Luchair, on behalf of the International Institute, League of Nations, in extending welcome to the Indian representative, said that the scientific demonstration of the unity of all life had stirred them profoundly they now fully realised that there was a unity of intellectual life, and that for the human mind there are no boundaries, no separations. India to them had been a land of dreams; they now recognised that these dreams had led to great discoveries. The intellectual co-operation now inaugurated would open out for the world, the enormous reserves of thought of Asia, the cradle of human civilisation.

Such warm appreciation from the most critical audience must be a matter of special gratification, for the prevailing tendency on the West has been to regard India as a "land reeking with magic and esoteric practices." It took many years to remove views so extravagant and so distorted. Now the great value of India's introspective method, and her pursuit of wide synthesis in advancement of knowledge has become fully appreciated, as also the high skill in experimentation which

had characterised the new discoveries. The thing which also produced a great impression was the great inventive power displayed in India for construction of super-sensitive instruments by which alone the invisible realm of life can be successfully explored.

In studying the characteristic reactions of life it is necessary to distinguish movements of life from physical disturbances. All life-movements cease at death and by this test the physiological can be discriminated from the physical. Now what are the symptoms of death and is it possible to detect the critical moment when life passes into non-life?

CURVE OF LIFE AND DEATH

I have succeeded in discovering several exact methods by which the dying organism records its own curve of death. The plant is placed in a thermal bath the temperature of which is gradually raised. At the definite fatal temperature about 60°C, a violent spasm occurs, which corresponds to the death-throe of the animal. An intense electric discharge also takes place at this crisis.

I have recently succeeded in devising a new method which reminds one of the alleged weighing of the human soul. A dying patient was placed on a delicate balance; a loss of weight was said to have been noticed at the critical moment, the inference being that this represented the weight of the soul which had then left the body. The average weight of the soul was said to be only six grains! So many extravagant claims are now made in the name of science that one must be sceptical about it.

The recent results obtained with plants are very startling; they show that a plant immersed in a beating bath suddenly loses its buoyancy and sinks at the fatal temperature. This can, however, be explained without postulating a soul in the plant.

THE NERVOUS FUNCTION OF PLANTS

The possession of a nervous system has been denied in the case of plants; my investigations prove, however, that not only has a nervous system been developed, but that it had attained a high degree of complexity as marked by the reflex arc in which the sensory becomes transformed into a motor impulse. The absence of methods of quanti-



SIR J. C. BOSE, F. R. S.

tative measurements has, in the past, led to various unfounded speculations. One of the most grotesque theories recently advanced is that the transmission of excitation in *Mimosa pudica* is due to the excretion of a stimulant by a knife-wound, the stimulant being then carried by the movement of sap caused by the transpiration current. This is a misapplication of the theory of hormone as enunciated by Starling and Bayliss. There are two different modes of communication between distant organs by *transfer of matter* and by *transmission of motion*. The first is exemplified by the slow movement of liquids carrying chemical stimulants in solution, such as occurs in the ascent of sap in the plant; the second is the *rapid* conduction of molecular tremor from point to point associated with the propagation of nervous impulse. These two different modes have been aptly likened to communications by post or by telegraph. The difference between the two speeds is so great that it would be an unpardonable mistake to confuse one with the other. The nervous impulse in the plant is sometimes as high as 400 mm. per second and is, therefore, several hundred times quicker than the slow rate of ascent of sap. The transpiration current theory presupposes that a wound-stimulus is essential for secretion of a stimulant and that the impulse should always move upwards in the direction of the ascent of sap. I have shown, however, that stimulation can be produced in complete absence of wound and by an electric-shock one-tenth the intensity that evokes human sensation. No demonstration of the totally unfounded character of the transpiration current theory could be more simple and convincing than the observation of the effect of the application of a drop of hydrochloric acid to the tip of the uppermost leaf of *Mimosa*. The ascent of sap is here impossible; yet an impulse was generated which travelled to a considerable distance downwards against the direction of the normal ascent of sap. Subsequent chemical examination proved that the stimulant had not been transported, but had remained localised at the point of application.

WATER-PIPE OR NERVE

It is obvious that the mechanical movement of water through a pipe will in no way be affected by heat or cold; the pipe will not lose consciousness and stop the flow

of water if it be chloroformed, nor will its power of conduction be abolished by applying round it a bandage soaked in poison. These physiological blocks produce a temporary or permanent arrest of the impulse. My further discovery of the excitatory polar action of an electric current and its transmission to a distance, proves conclusively that the conduction of excitation in the plant is fundamentally the same as that in the nerve of the animal.

THE ANCHORED MOTH

The leaf, like an anchored moth, turns towards the light, by up or down movement, or by twists to the left or to the right. The movements take place when the leaflets carried by the four sub-petioles alone are exposed to the light, the distant motor organ, the pulvinus, being shielded from it. The attitude of the leaf perpendicular to the light is therefore due to the co-ordinated reflexes produced at the distant pulvinus by nervous impulses sent by the leaflets which perceive the light. When a stronger stimulus is applied, a different class of phenomenon makes its appearance; the afferent or sensory impulse reaching the central end of the pulvinus becomes reflected along a new path as an efferent or motor impulse which travels outwards. The outlying organs are thus quickly adjusted to meet any crisis; there is always a ceaseless alertness and immediate executive action to meet emergencies. For any disharmony means the destruction of the plant common-wealth.

PROTECTION OF BLOOD AND OF SAP

The question of propulsion of sap in the plant has for a long time been an insoluble problem. Is it a physical or a physiological phenomenon? Strasburger wrongly imagined that the movement of sap was unaffected by the action of poison; hence various physical theories have been proposed which failed to offer any satisfactory explanation of the phenomenon. My experiments on the action of stimulants which revive a dying plant and of poisons which abolish the ascent and kill a vigorous plant, prove, on the other hand, that the movement of sap is brought about by a throbbing propulsive tissue which functions both as the pumping heart and artery.

In lower animals such as *Amphioxus* the propulsive mechanism is an elongated organ in which a series of peristaltic waves propel the nutrient fluid. Even in higher animals, the embryo has an elongated tubular heart. I have been able to demonstrate that the propulsion of sap is not wholly a physical but fundamentally a physiological process, not essentially different from the mechanism of propulsion of blood in the animal. The cardiac activity of the animal has among others the following characteristics (1) A certain amount of internal hydrostatic pressure is required for starting the pulsation. (2) The mechanical pulsation is attended by electric pulsation which accompanies it (3) There are different alkaloids and chemical agents which produce characteristic modification of cardiac activity. For example, (a) a stimulant like camphor enhances the activity; (b) a depressant like bromide of potassium depresses it, (c) a stimulant-depressant like strychnine, in small doses acts as a stimulant while in larger dose it is a depressant, (d) poisonous solutions permanently abolish the cardiac activity and abolish the transport of fluid.

The propulsive tissue in the plant has been localised by my Electric Probe. The electric pulsations of the pulsating tissue are found to be enhanced or depressed by agents which increase or depress the propulsion of sap.

I will now apply the other tests which prove the identical reaction of propulsive tissue of the plant and of cardiac tissue of the animal.

ELECTRO-MAGNETIC PHYTOGRAPH

There had hitherto been no means available for detection of the flow of sap and for measurement of its rate. I discovered that a horizontally spread leaf may be regarded as an outstretched arm which by its movement up or down signals the pumping activity of sap. Under drought the pumping is arrested, and the leaf begins to droop. A stimulating agent increases the pumping

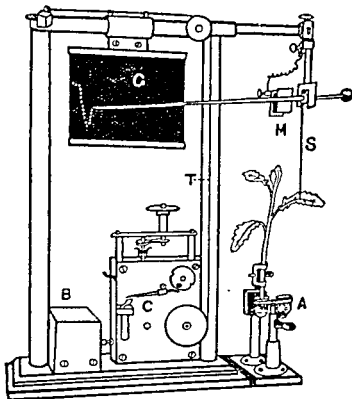


Fig. 1 The Electromagnetic Phytograph for record of pumping activity under Alkaloids

action, and the leaf begins to be erected. These imperceptible movements become highly magnified by the new electric writer which has just been perfected. (Fig 1.) Observe how the writer is puncturing marks of movement seen on the screen as brilliant dots of light. I give the plant a dose of bromide of potassium; note how the plant-arm is falling, automatically tracing in line of light, the increasing depression. A stimulating dose of coffee is next applied; the growing depression now becomes arrested and the exuberance produced by the stimulating drug is seen in the rising curve of light. (Fig 2) The dumb life has now become the most eloquent witness.

CARDIOGRAM AND SPHYGMOGRAM

The normal activity of the animal heart and the change induced under drugs can be found directly from the records given by the Cardiograph, which is essentially a magnifying lever. I find, however, that the instruments in use for this purpose are



Fig. 2. Depression under Potassium Bromide (down-curve) and exaltation under stimulant (up-curve).

faulty, in as much as the accuracy of the records is greatly vitiated by the friction between the writer and the recording surface. The exact periods of systole and diastole moreover, cannot be accurately made out. The Resonant Recorder I have devised completely removes all error, and the time relations of every phase of cardiac pulsation become recorded to hundredth part of a second.

The change of cardiac activity can also be indirectly obtained by the pressure-variation on the artery, recorded by the Sphygmograph. When the activity of heart pump is increased, the blood pressure is increased, a depressant producing the opposite result. The radial artery on the wrist is on the surface and it is not difficult to record its pulsation. But no record is possible when the artery is buried under other tissues.

THE OPTICAL SPHYGMOGRAPH

Turning next to the plant, any attempt to feel its pulse would, by the very nature of the case, appear to be hopeless. If the plant propelled the sap by periodic pulsation of the active layer, the amount of expansion and contraction of each pulse would be beyond even the highest powers of the microscope to detect. The active cells are moreover, buried in the interior of the plant; how could the invisible and the hidden be rendered visible?

I nevertheless ventured on what at first appeared as impossible, and attempted to record the pulse-throb during the passage of the sap-stream as it is pumped up along the stem. The passage of each pulse is attended by an infinitesimal expansion. After the brief passage of the pulse-wave, the stem would revert to its original diameter. In case of identical mechanism in plant and animal, a cardiac stimulant would make the heart-pump of the plant act more energetically, driving the sap faster, causing a greater inflation of the stem. Under depressants the change would be of an opposite character. For recording these infinitesimal dilation or contraction, it was necessary to construct artificial organs of perception of surpassing delicacy and sensitiveness. The Plant-Feeler or the

Optical Sphygmograph, which I have devised, consists of two rods, one of which is fixed and the other movable, the stem of the plant being placed between the two. The movement of the end of the free rod is further magnified by an optical device, the total magnification being about 5 million times. When a dead plant is placed in the apparatus, the indicating line of light remains quiescent, its pulse-beat having been stilled in death. But the imperceptible pulse-beat in the living plant is outwardly manifested by the alternate swings of the beam of light. The frequency of the beat is about once in five seconds. A depressing agent causes diminished pressure shown by the rush of light to the left, whereas increased pressure caused by a stimulant produces a rush of light-beam to the right. The waxings and wanings of life are thus for the first time revealed by the moving trail of light.

ACTION OF ALKALOIDS ON PULSE-BEAT

Drugs and alkaloids produce modifications of pulse-beat of animal and plant which are extraordinarily similar. Those which stimulate the cardiac activity also stimulate the propulsive activity in the plant; depressants, on the other hand, induce opposite effects in both.

EFFECT OF COBRA-VENOM

Cobra-venom acts on the animal as a deadly poison even in minute quantities.

I found the effect on the plant was identical. I was greatly interested to find that a preparation of cobra-venom known as *Suchikararan*, the principal constituent of which is a minute quantity of cobra-poison, has been employed as a cardiac stimulant in the Hindu System of Medicine for nearly a thousand years. I found that minute doses of cobra-venom caused a great stimulation of the pulsating activity of the plant. Again injection of *Shuchikararan* in the blood stream of the animal in a state of depression, was found to produce a marked improvement in the frequency and amplitude of pulsation of its heart-beat.

THE STRUGGLE OF LIFE AND DEATH

Nothing could have appeared so incredible as the possibility of probing into the inner realm of life, to prove that the world invisible may be seen, and the voiceless world may be heard. Here before us is the

bright line of light which reveals by its rush to the left the grip of death, and by its swing to the right the exuberance of life. I inject a little poison, and the electric metronome strikes the bell once every second. In less than five seconds the poison is taking effect, the rush towards death increasing with accelerating speed. Can anything be more poignant than to watch the great drama of struggle between life and death, the death-agony so pathetic and so human. Let us see whether it is possible to arrest the march of death by administering an antidote. Watch the miracle! The rush towards death is now slowed down and there is displayed before us every phase of the conflict. Long and persistent is the struggle; at last the death-stupor is shaken off, and the force of life asserts its mastery.

It is thus through unwavering pursuit of knowledge that man wins that power by which he can control life itself, depressing or exalting it at his will.

INDIAN PERIODICALS

Education in India

In the *Mysore Economic Journal*, Sir Brajendranath Seal criticises the existing scheme of education in India and recommends at least a partial reversion to the ancient ideals. Regarding education in ancient and Pre-British India Sir Brajendranath says:

The essential stamp of the Genius of India is seen in many features of this indigenous education—in the outdoor or open-air study, in intimate touch with nature, in a corporate life or residence which weans the young from the home for initiation into the greater family of the academic corporation, in long and leisurely years of scholastic study, and above all, in the rule of Brahmacharya, the rule of the student life, comprising three great vows, the vow of chastity, the vow of poverty, and the vow of labour. The educational ideal was twofold in character, in an individual reference it was *Atma-vidya*, or *Brahma-vidya*, the knowledge of the Self, or the vision of the Absolute as the Self, the ultimate goal to which every soul must press forward in the cycle of births and rebirths; in a communal reference it was the conservation and transmission of the tradition of culture and learning of the arts and sciences, from generation

to generation, a debt which the individual owes and must repay to the Fishes, the Rathers of the Race.

Our characteristic mark of the educational organization was this. Education was organized as an integral element in a man's social status. The social and communal (village) systems on which the educational organization was based ordained a practically free and compulsory higher education for the Brahman Kshatriya and Vaisya classes, and a well-nigh universal primary education for the village communities. This social and communal status not only socialized education, it ensured that the theoretical instruction, whether elementary or higher, was supplemented by vocational training in and through the *Upavedas*, and later on, through the *Vidyas* and *Kalas* (sciences and arts)—though there was a retrogression in the latter-day *Chatuspathis* and *toils*.

In the mediæval toils, the curriculum was narrowed down, and there grew up special schools for literature, grammar, law, *Nyaya*, Vedanta, medicine, mythology, Tantric rituals, etc. *Lexicology*, grammar and the elements of Belles Letters and Rhetoric were common to all the schools, and would be studied for a period varying from five to seven years or more. The specialization would then begin. Advanced literature (including grammar, lexicology, rhetoric, poetry and the drama) would take about five years, Logic, Metaphysics and Theology from ten to fifteen years,

Law (the Smritis, the Sangrahas and the commentaries with elements of Mimamsa) ten years. Mythology (the Puranas) and Tantric rituals four years." The course of study often lasted, as Dr. Thomas noted, for twenty years, from the tenth to the thirtieth year.

Sir Brajendranath Seal thinks that the present system is not very intelligent in view of its detachment from Indian tradition, ideals and outlook on life. He says :

The Indian educational ideal to-day must be a living expression of this Indian mentality, a new construction of the Indian genius in response to the moving forces of the Time Spirit and Universal Humanity. For historic continuity cannot be broken with impunity; our statistics of illiteracy and village decadence and destitution bear witness to the results of violently upsetting our old historic organization without heeding the principles of organic growth and adaptation to environment, a fatal blunder which Sir Henry Maine and Sir Alfred Lyall have alike deplored. At the same time, we must march abreast with Universal Humanity and fall in line with its serried ranks.

All-India Women's Educational Conference

Educational Review says :

It is significant of the present awakening of women in India that arrangements should be in progress for the holding of an All-India Women's Educational Conference in Poona at the beginning of the New Year. We understand that the aim is to co-ordinate effort in the matter and evoke the sympathies of all concerned and to deliberate on the most suitable education for Indian women. It is appropriate that Poona should have been chosen as the centre for this purpose, in view of the fact that the Indian Women's University is functioning there and it is a very interesting experiment in that direction. We are however, of opinion that the main consideration, at present, is not so much the appropriate form of education suitable for girls, but the question of its extension over the country. We trust the Conference will concentrate attention on the subject and do something towards the spread of education among women. The annual Public Instruction Reports of the Provinces have a melancholy tale to tell of social difficulties which prevent the spread of literacy and the Women's Conference can do no better than do some propaganda to make the work of Government and the local bodies lighter. Those interested in the movement should put themselves in communication with Mrs. Margaret Cousins, in Adyar, Madras, who is also arranging to hold preliminary meetings in the various provinces.

The Telugu Language

C. Narayana Rao, M. A. L. T. writes in the *Quarterly Journal of the Andhra Historical Research Society*.

Telugu is a mixed language and has incorpora-

ted into itself words from various sources—Sanskrit, the Prakrits, Canarese, Tamil, Hindu-tani, English, Arabic, Afghan, Persian, Malay, Oriya, Dikkhani, Bengali, Chinese, Turkish, Tartar, Marathi, French, Latin, Portuguese, Italian, Greek and Mexican. It is a natural process with all languages which come into contact with others. The substratum of course, remains Telugu and consists of a majority of Telugu words. These again are connected with words of kindred languages viz., Tamil, Canarese, Malavalam and other Dravidian idioms to which Telugu in the main belongs by grammatical and glossarial affinity.

Apart from the Dravidian words, Sanskrit and the Prakrits have contributed the greatest number of words to the Telugu Vocabulary. Native grammarians have in fact declared Telugu to be derived from Sanskrit. They were right in their opinion so long as vocabulary alone decided the affinity of languages. But comparative philologists have discarded this test and established the principle that no matter how great the glossarial affinity may be, it is the grammatical relationship alone that counts in the affiliation of languages. Since Caldwell wrote his Comparative Grammar of the Dravidian languages, Telugu was affiliated to the Dravidian group beyond dispute. People are not wanting who are attempting to restore Telugu to the Indo-European group, but their attempts have so long proved futile.

However, it will be an interesting point for investigations how far Telugu words owe their origin to Sanskrit and Prakrit words. Telugu Dictionaries that are now extant do not aim at any etymological explanation of words and where they do, they do so in a cursory and haphazard fashion. They regard words which are evidently derived, from Sanskrit or the Prakrits as native and vice versa. They do not indicate from what Prakrit, and how the words are derived. There is a vast field for work in this direction and scholars will do well to take it up.

The dictionaries by Brown and Subbaratnakara are the biggest now available for use. The latter swells the vocabulary by the inclusion of large numbers of pure Sanskrit words, while the former adheres to words used in books, while at the same time recording as far as possible words in common usage. Subbaratnakara records 3,000 words of which 15,814 words are pure tatsamas i. e. Sanskrit which adopted into Telugu with a simple case or tense sign attached to them. These have not undergone any change since coming into the language. About 2,000 Sanskrit words, however, have been affected by Telugu phonetic laws and are adapted to the needs of the Telugu organs of speech. Subbaratnakara again classifies words into *ubhaya* (i. e. words which are pure Telugu in certain meanings and Sanskrit in others), *dravya* (i. e. words composed of *tadbhava* and *desya* components), *mishra* (i. e. words composed of Sanskrit and *desya* words), and *yugala*, (i. e. those which are *prakrita* in certain meanings and *desya* in other). This cross classification is on the face of it unscientific. A better method would have been to group them as *Samskrita-vama*, *Samskrita-bhava*, *Prakrita-vama*, *Prakrita-bhava*, *desya* and *anyadesya* indicating at the same time from what Prakrit or anyadesya they are respectively derived. Vaikunta words, both Sanskrit and Prakrit derived, are 3891 as given in

this dictionary, ubhayas 302, dvayas 3,227, misras 170, and vugalas, 252. The pure desyas recorded are 12, 337 in number. If we add the ubhayas and vugalas to the tatsama and desya words respectively, each class will gain 554 words to itself.

Labour in Legislatures

Mr. M. A. Ghani writes in the *Indian Review* on the inadequacy of labour representation in the Indian Legislatures. His views may be considered by those who believe in the reform of the Reforms. He says:

In view of the recent announcement made by the Secretary of State for India in the House of Commons on the subject of representation of labour in the central and provincial legislatures of India, it will not be out of place to examine its present position, its inadequacy and the demands of labour in this respect. Prior to the Reforms labour was never represented in either the Imperial or local Legislatures. The representation of labour in the Legislatures is co-eval with the Reforms promulgated with the Government of India Act 1919. Even under this Act, representation is made by nomination and not by election, for, the Act does not create labour constituencies in the country. It is only in the Legislative Councils of Bombay, Bengal, Assam and Bihar and Orissa and now in Burma as well that labour is represented by nomination under the rules made under the Government of India Act. It is absolutely discretionary with the Government of India to nominate or not a labour member for the Legislative Assembly, although it has been so kindly nominating one ever since the Assembly has been brought into existence. The present position of labour representation in the Indian Legislatures therefore is that there is one labour member in the Legislative Assembly, two labour members in the Central Legislative Council and one in each of the Legislative Councils of Bombay, Assam, and Bihar and Orissa and now also in that of Burma.

In comparison with the above, capitalists have their statutory representation by election in both the Central and Provincial Legislatures to its full extent. They have as many as 20 seats in the Legislative Assembly and as many as 85 in the different Legislative Councils. The 20 seats in the Legislative Assembly are distributed thus in the Assembly, Bengal has 4 seats, Bombay and Madras have each 3, United Provinces 2 and there is one seat for each of the provinces of the Punjab, Bihar and Orissa Central Provinces, Assam and Burma. Apart from this, landholders in Sind and Bombay, mill-owners of Bombay and Ahmedabad and the 3 big commercial concerns of Bengal have one seat each in the Assembly by rotation. In the Legislative Councils, the capitalists have the following special seats—23 for Bengal, 13 for Madras, 12 for Bombay, 10 for U. P., 9 each for Bihar, Orissa and Assam, and 6 for Punjab, and 4 for C. P.

From the above summary, it is absolutely clear that capitalists have their full special representation in the Legislatures while labour is most hopelessly inadequately represented in them. It is therefore that I always call these Legislatures as Bourgeois

bodies established by law to exploit the poor labourer and keep him under an eternal bondage of the spell of capitalism.

Rushbrook Williams on Indian States and Swaraj

We find the following in the *Feudatory and Zemindari India*,

We should like to draw attention to the article contributed by Dr. Rushbrook Williams to a Bombay contemporary on the position of Indian States in references to the agitation in British India for self-government. As the Director of Publicity under the Government of India, Dr. Rushbrook Williams has had special opportunities of studying at first hand the trend of the agitation in British India for self-government of which the Montague reforms may be regarded as the immediate result. And now as the Finance Minister of Patiala, Dr. Rushbrook Williams can speak with a degree of authority on the attitude of the Indian States towards self-government. It is not necessary for our present purpose to discuss whether the Montague reforms have worked satisfactorily and whether their working for the past six years will justify a further extension of the reforms. But what we are concerned with here is to see how the States are likely to fare under a swarajist India. Dr. Rushbrook Williams refers to the apprehensions of the States and says "that these apprehensions are not unreasonable under present conditions must be obvious to any one who studies the pronouncements of Indian political leaders upon the future of the Indian States. Those whose words carry most weight alike in the national press or from the national platform seem to contemplate nothing save the virtual disappearance of all those distinctive political characteristics which make the Indian States what they are to-day." Dr. Williams is putting it somewhat mildly. As a matter of fact, the Indian political leaders the more blatant section of them, will wipe off the States clean if they came into power. They make no secret of their opinion that the Ruling Chiefs are the main obstacle to the attainment of a swaraj and only their complete disappearance will hasten its advent. And the Montague reforms, judging from their tendency, are likely to bring these fire-eating politicians to prominence and power. Under them the States will have no chance of surviving as distinct entities. That will be the logical outcome of the present political tendencies in British India, and no good is done by camouflaging it. The Ruling Chiefs must be made to realise what their fate is sure to be under Mahatmas and Nehrus, even without the Ali brothers coming in to complete the catastrophe. Some of the Chiefs speak approvingly of the Montague reforms without pausing to reflect what their ultimate outcome would be, at any rate, so far as their States are concerned. There is hardly any attempt to analyse the political situation in British India and understand its true drift. Dr. Rushbrook Williams writes, "At the present moment, British India tends to assume the offensive, while the States stand on the defensive. But if the political aspirations of British India

ever display a marked reversion, of which the signs are even now not wanting. Towards the traditional forms of Indian self government and turn their back upon the political trappings, hitherto so fashionable, borrowed from the western world, it may well be that the British Indian politician will come to realise a fact at present largely hidden from his eyes. This fact is the political as well as the historic importance of the Indian States as living examples of the characteristically Indian forms of polity." But we are unable to share the hope of Dr. Rushbrook Williams that the British Indian politician will come to realise that fact. He has been deliberately ignoring it, and it will be vain to depend upon his ever realising the importance of the Indian States as living examples of the characteristically Indian forms of polity. He has an unreasoning aversion to them and if he is left to him, he will give the States no quarter.

We don't know if Swaraj will mean the disappearance of the Indian States; but it will certainly mean the disappearance of British domination of India. Any attempts by lovers of Britain and British Imperialism to create bad-blood between Indian princes and Indian politicians must be considered as propaganda to make the politicians cause weak and unpopular.

Social Evil in Calcutta

Principal J. R. Bannerjee, M. A., B. L., writes in the *Calcutta Municipal Gazette* anniversary number.

The greatest social evil of Calcutta is undoubtedly prostitution. In March, 1925, the Corporation of Calcutta appointed a Special Committee to consider what roads, streets and lanes or portions thereof should be declared as "main thoroughfares" for the purpose of removing brothels and houses of ill-fame therefrom.

The dangers are great. Young men flock in large numbers to Calcutta to read in one or other of the colleges here or in the University. There are others also who have to face this dire temptation. If the streets, roads and lanes where the prostitutes live are declared thoroughfares by Government and consequently they are removed therefrom, the question arises—where should they live. It has been held by some that this declaration of streets, etc., is not the best policy to adopt. Such a declaration, they say, would mean a virtual recognition of the necessity of the evil and would further mean approval of its permanent segregation in such main thoroughfares of the city as are not declared "main thoroughfares" and, consequently, the people who live in them would be decent. However, decent lives there would be opened and there the eyes of many have been opened and they are trying to do something practical. The nuisance is growing more and more and in the interests of Calcutta, moral and physical, of the citizens of Calcutta, something should be done. It is true that this is not a new problem which the Councilors

have to face. But surely at least something should be done. Facts have been collected by some Councilors and a Rev. Herbert Anderson (who are on the Special Committee) about the places where the vice exists in a virulent form. Several meetings have been held. It goes, however, without saying that the Committee which has not met for some time should wake up and bring before the Corporation some definite and concrete proposals for declaring streets, roads, etc., as main thoroughfares. At first let those places where the vice exists in a virulent form be considered and steps taken to remove brothels and houses of ill-fame therefrom. Gradually all the places where the vice exists may be dealt with. A policy of gradual suppression of commercialized vice throughout the city by the employment of the legal enactments which are at present in force, e.g., Bengal Act No. 11 of 1922 and more specially Bengal Act XIII of 1923, is what several persons who have bestowed much attention on the matter advocate.

The question about segregation has to be faced. To the mind of the present writer one thing is clear, viz., that these women should be removed to a place distant from that where schools and colleges exist and where the population is not dense. The chances of mischief would be less then. The Corporation, however, should gradually aim at stamping out the vice wholly from Calcutta. It is the custodian of the health of the citizens, and health includes physical and moral health. It is really a matter of regret that the Committee, which was appointed so many months ago, has not yet finished its labours. No doubt there are difficulties which the Committee has to face, and after all the Corporation can only recommend and it is for the Local Government to notify main thoroughfares.

Nothing would prove more worthy of the efforts of the City Fathers than the work sketched above. Let them spread the holy contagion of their thought and wish to free the great city from impurity so that the people at least will rise-up as one man and demand the extirpation of the evil which has been eating into the vitals of society.

Why Newspapers do not flourish in India

In the following lines reproduced from the *Scholar*, we find something which deserves the attention of "daily" journalists in India.

It is impossible to deny that the reader is very much influenced by the very look of the paper, and just as clothes make the man, the external appearance of the paper makes and unmakes its fortunes. Many an interesting, well-edited and weighty newspaper has been beaten in the race for success by for less substantial competitors, whose only merit was a very inviting physical appearance and an attractive way of presenting news—qualities the former sort were sadly lacking in. There are specimens in India of both kinds—papers which thrive by their "kifal" and alluring make up and papers of real merit just pulling on a hand-to-mouth existence, although as powerful exponents of public opinion and popular aspirations, they certainly deserve more decided encouragement.

As in other matters, so in this respect also, the Yankee daily press has marked a considerable advance and already evolved some definite (though irksome) and standardised practices, which are more or less followed by most of the newspapers. Thus for instance, under the stress for increasing street sales, the *front page* has developed from an unimportant cover and advertisement page to the exalted position of the most important page in the newspaper and the back page is slowly but surely aspiring to the same eminence. In India, however, the front page is still the exclusive domain of the advertisers, barring a few exceptions here and there, like the *Indian Daily Mail* of Bombay, which seeks to follow the footsteps of our American contemporaries. There are other minor improvements innumerable, like the streamer headlines, which have been adopted and brought into use in the West to catch the eye and pique the curiosity of the sensation-mongering section of the Yankee, about which we will not tire the reader now.

As we observed before, the task of making up the newspaper is usually done by an experienced printer (generally the foreman) under the personal guidance of a member of the editorial staff told off for the specific purpose. A considerable portion of the work is planned long before the first matter is imposed, and for a good portion of the matter, there are fixed places assigned as for instance, the editorial articles, city and mesial news, commercial intelligence and the telegrams. But this fixity cannot in the very nature of things be kept up always, because the rush of telegrams in a day or the publication of an important committee's report might disturb the usual arrangement and render the shifting of the places of news and at times lead to the withholding of some features for less important and urgent news. The latter is avoided as far as possible by increasing the number of pages in order to accommodate the unusual quantity of telegrams without in any way disturbing the usual arrangement. The work of making up the early pages is easy enough because there is plenty of time to think out the arrangement and the time element, so important in the making up of the last pages, is not so insistent in the case of the early forms. But the position is quite the opposite in the making up of the last two sheets. Here everybody is working against time and so too the make-up man, whose work is the last step in the editorial department's work. He has to literally work with one eye on the clock and another on the matter being imposed. If the forms were to be delayed even by five minutes, he will be called upon to render an explanation for the delay to the Manager. Should he leave out an important item of news or should he even solve a baffling problem of adjusting a column by shoving an important piece of news in a comparatively obscure place, he will be promptly called to account, this time by the Editor. Over and above these, it is the duty of the make-up man to provide space for any urgent news that may come in just as the forms are about to go to the press. Many newspapers in the West publish more than one edition, a few enterprising ones publishing as many as one per hour. In these cases, the making up has to be repeated as many times as there are editions published. Each edition caters to a particular set of people, and so with the exception of

the editorials and some other usual features, the pages have to be re-arranged to suit the needs of the people to whom it caters.

Communal Representation and Christians

The National Christian Council Review says,

No subject is more widely discussed to-day than that of 'communalism.' This word has acquired a new meaning in India. It stands for the special rights and privileges which followers of different religions claim for themselves: and we have to remember that in India religious differences have always followed communal alignments. Even religions which embody the highest principles of universal brotherhood organise, or are forced by the peculiar conditions prevailing in India to organise, their followers as self-contained independent communities. In social life one community has very little to do with another community. The different communities run their course as it were, on parallel lines which never meet. Whatever co-operation there is between the followers of different religions in the civic and public life of the country has been made possible not on account of, but in spite of, their religious beliefs. The tendency of the Hindus has been to look upon the non-Hindus as *mlechas*, of the Muslims to consider the non-Muslims as infidels, and of the Christians to consider all other religions except their own as of the devil. While this may not be true of the educated sections of the followers of the different religions, we should admit that this is the mentality that prevails among the large majority of people who profess these religions. Liberal education and modern conditions of life which throw together men of all religions and castes in common pursuits and occupations have done a great deal in breaking down these walls of mutual suspicion and contempt. But this mutual prejudice is still there only to break out on the slightest provocation. The introduction of a measure of responsible government in India, throwing open to Indians as never before, positions of authority and influence, has recently been made the occasion for stirring up communal rivalries, and the followers of the different religions, organised into as many communities, have been demanding a proportionate number of places in the Legislatures and in the services, all in the fond hope that by doing so they are doing something to safeguard the interests of their respective religions.

The N. C. C. Review does not believe in communally splitting up the nation. In the opinion of the editor of that paper, all Indians should devote themselves to the service of the motherland irrespective of religious differences. This spirit of service should be inspired by a feeling of common nationhood, not from a narrow and exclusive sense of communal rights. *The N. C. C. Review* says,

In this connection the question is being raised. Why should the disciples of Jesus Christ organise themselves into a separate community in India?

There has been perhaps justification for it in the past; but now that Hindus are recognising the liberty of individuals to change their religion if they are so led, will it not be increasingly possible for those who decide to become disciples of Jesus Christ to remain in spiritual fellowship with other Christians and at the same time retain their place in the Hindu family and community? Such questions cannot any longer be brushed aside as the dreams of impractical idealists. They will have to be faced seriously by the Christian Church. It may be the Hindu society, in many cases, still makes it difficult, if not impossible, for one of its number to remain in it and at the same time live a Christian life. Without compromising seriously his Christian convictions it may not be possible for a Hindu who becomes a *bhakta* of Jesus Christ to remain a member of his family. We recognise that in this and other matters Hindus have yet to make much progress. But Hindus attracted by Jesus Christ and deciding to live the Christian life are also known to get the liberty they want when they refuse to be alienated from their own people and continue to love them and serve them: even in the face of difficulties and misunderstandings. The problem is not easy of solution. It can be solved only in the spirit of Christian love and humility. The relationship between Christian converts and the people from among whom they are drawn will have to be made the subject of more careful study and earnest prayer. We have also to dispel the idea, fairly widespread among Christians, that as Christians we are entitled to certain rights and privileges. We cannot as Christians lay claim to any privileges to which we are not entitled as Indians; as Christians and as followers of the One who came "not to be ministered unto but to minister" our only claim should be one of serving our country in the spirit of our Master.

Influence of Alcohol on the Moderate Drinker

The *Young Men of India* gives as the following.

The scientific study of the action of alcohol is the basis of our fight against alcoholism: the progress made in science has brought about modification of our ideas on several points relating to alcohol.

On the other hand, the development of the educative, social, moral and economic work has provided us with other arguments. In our days it is no longer the destructive action of the immoderate use of alcohol, of drunkenness, which is given the first place, but rather the evil resulting from so-called moderate doses. We can prove that the moderate use of alcoholic beverages entails a higher morbidity and mortality; and it is a fact likewise, which ought to command special attention today, that the *psychic functions* are influenced by small doses of alcohol. Now in this size of the machine, when great calls are made upon the faculty of rapid decision, upon the reliability of the impressions of the senses, this fact is of enormous importance. Modern traffic and

industry require an extremely exact activity of the nervous muscular system and of the organs of the senses. It is precisely these qualities, become so important that are affected by alcohol which, taken even in very small doses, exercises a deteriorating influence on the rapidity, the sureness and the accuracy of the functions of the senses, the nerves and the muscles. These facts are proved beyond all doubt by a series of precise experiments and observations. We shall speak of the most recent of these works.

Uno Tottermann of Helmsingsborg published in 1915, a work on alcohol and work of precision. The threading of sewing needles was the task set. The experiment extended over 43 days, the quantity of alcohol given was 25 cm³; very marked decrease in the work on the alcohol days; trembling of the hands and slight eye fatigue was moreover remarked.

Gyllensward's experiments on the action of small doses of alcohol on the power of co-ordination of the arm and the hand, which date from 1917, are interesting because they were carried out with very small doses of alcohol, up to 5 cm³, and because the subjects did not know if and when they received alcohol; even with a 5 cm³ dose, a notable decrease of work could be observed.

Klaus Hansen has examined the action of alcohol on the activity of the senses and has measured the perception of sound waves with and without alcohol.

Some fine experiments were undertaken in 1913 and 1914 by the *Medical Research Council*, and published much later, on the action of alcohol in normal circumstances and in a state of fatigue. In normal circumstances the number of errors increased proportionately with the dose of alcohol (between 10 and 25 cm³) by 21, 42, 59, and 113 per cent. In a state of fatigue, the alcohol acted differently, to begin with, its action and that of the fatigue were added to one another, later the alcohol seemed to help in overcoming the fatigue. Opium, in normal circumstances decreases the number of errors, a meal preceding the experiment greatly diminishes the action of the alcohol.

Another work from England is that of the *Medical Research Committee* on the influence of alcohol on manual work and muscular co-ordination, dating from 1919. The speed and the frequency of mistakes in the manipulation of the typewriter and the adding machine were measured. The deteriorating action was very marked, but it greatly diminished when the alcohol was taken after a meal and was less when the alcohol was more diluted. No record could ever be obtained of better work being done at the outset, immediately after the ingestion of alcohol.

One of the most recent works is that of A. H. Court on the influence of small doses of alcohol on the psychic functions. The experiments were carried out with 17 persons and had for object the following operation: addition of figures; association of ideas; letters to cross out. The result was: falling of attention after absorption of alcohol, a greater number of errors in the crossing out of letters; on the alcohol days the associations were inferior and the loss due to fatigue less. Ley's work also deals with the problem of alcohol and of fatigue; it dates from 1923. Ley shows that alcohol and fatigue have a parallel action. A complicated psychological phenomenon (illumination of weight) which is never to be observed

Mogul was as regards the relation of the sexes not only outwardly more decent but intrinsically more moral than the courts of France or England Nowhere in Mogul history can I find a parallel to the joyful alacrity with which the noblemen of France and England sacrificed the honour of their daughters to the king's pleasure... at an age when in our opinion they should still have been at school, young girls were sent to Versailles or Whitehall to make their fortunes at court; and Saint Simon tells us that in numerous cases the avowed hope of their parents was that their girl might win the big prize and become the King's mistress. Nor was the moral standard of England one whit more severe. When Arabella Churchill became the mistress of James, Duke of York, Macaulay says that the only feeling of her parents "seems to have been joyful surprise that so homely a girl should have attained such high preferment." Public opinion in Europe was hardly less complaisant when the king's fancy fell upon a married woman. When the father of the Marquis de Montespin heard of the love of Louis XIV for his daughter-in-law, he is said to have exclaimed "God be praised: now fortune is beginning to enter our house."

In the April and August issues of the *Journal of Indian History*, Mr. V R Dikshitar M. A., of the History department of the Madras University published the English translation of the French Thesis of Dr Kalidas Nag M. A. D. Litt. (Paris) It is entitled as "The Diplomatic theories of Ancient India and the Arthasastra." The data of the diplomatic life of the Indians as found in the Samhita and the Brahmana literature formed the first chapter of the Book and it was printed in the April issue. Now Mr Dikshitar presents the translation of the Second and

the Third chapters. The former discusses the *Itihasa Puranas* as sources of Hindu diplomatic theories.

"As sociological documents the Epics are too substantial and too life-like to be completely altered by the schematic brain of the Brahmins. We obtain here for the first time a glimpse of real life with all the anomalies natural to a period of assimilation—anomalies which defy all efforts of didactic reconciliation or of religious justification... the Epics furnish us with an occasion to observe for the first time *secular* life, side by side with the sacerdotal life."

In the fourth chapter of Dr. Nag's book the Arthasastra is placed on the historical background with reference to the general evolution of Hindu Scholasticism.

"The Artha is mentioned with Dharma, Kama and Moksha as one of the four pillars of the scholastic science of ancient India. The more ancient schools of the Upanishads classify the study in two principal branches: *Pra* and *Anara* according to the two objects of existence, namely *Sreyas* (emancipation) and *Preyas* (enjoyment). But as the order of life advanced and became more complicated a new classification, less narrow and more liberal was necessitated. The old group of the *Sreyas* became *Moksha*, whilst that of the *Preyas* became divided into three branches: Dharma, Artha and Kama... It is very probable that the science of *Artha* in the epoch of Kautilya had suffered from dispersion just like the science of *Kama* which *Vat-sayana* had rescued as we see in his Introduction. Thus the scientific treatise (*Kamasashtra*) reduced to fragments by several scholars, was nearly lost." Kautilya at the end of his Arthasastra shows a singular solicitude. He is entitled to our lasting gratitude for having delivered the science from oblivion and for having infused into it a new life."

FOREIGN PERIODICALS

Mr. C. P' Scott of the Manchester Guardian

Mr. C. P. Scott, the octogenarian editor of the *Manchester Guardian* had recently been to the unveiling ceremony of a bust of himself by Epstein which was subscribed for by his friends and admirers. The famous editor deeply impressed his audience by a speech which he made in reply to speeches made by his admirers. Referring to the difficult task of editing a newspaper, he said, (as reported in *Public Opinion*)

"A great city is a diverse thing made up of all sorts and conditions of men, and, needless to say, it is not possible for even the most amiable of editors to please everybody. How, then, is the poor man to avoid offence? Is he to conceal his views, or to compromise with them? He can only do that at the cost of sacrificing every useful purpose for which he exists."

"What he can do is to spare no pains and no cost in the collection of the facts, to present them as fairly as he knows how, and to judge them to the best of his ability on such principles of right and humanity as heaven may have enabled him to lay hold of."

"The rest he must leave to his readers and to the great public that he seeks to serve. If my

As an illustration of the great loss that British trade has suffered in S. America, we are given the following :

Brazil is larger than Australia and has nearly six times her population :—she teems with natural wealth. Four-fifths of the world's coffee is supplied by Brazil and thence comes the best rubber in the world. Sugar, tobacco, cocoa, cotton, hides and meat are produced in large quantities. The land is quite undeveloped : greatly superior to Brazil is to Australia in population, her sea-borne trade is less than half as great. In 1907 we had 30 per cent. of Brazil's import trade, while the United States had to be content with about 12%. In 1922 we had 22½ per cent. and the United States 18%.

"Chile is a flourishing country—the home of the nitrate industry in which we were the pioneers. Here our falling off is worst of all. In 1907 we sent 37 per cent. of the imports, while the United States accounted for only 10, in 1923 we contributed a percentage of 22, while the United States were actually ahead of us with nearly 25.

"Peru is a country where we have every reason to expect favorable results. We always maintain a brisk demand for her sugar, cotton and minerals and, further, ever since the financial collapse, due to the war of 1879-83, the Peruvian Corporation, an English concern, has administered a considerable part of the resources of the country. In 1906 we sent Peru nearly 26 per cent. of her total imports, while the United States contributed about 22 per cent. In 1923 the United States sent double the quantity which we exported—their percentage was 38, ours 19."

Shifting the Capital of China

The war in China has developed along new lines since October. The *Literary Digest* sums up the situation in the following way :

No event in the past two Months has been so startling in China as the steady and irresistible advance of Gen. Chiang Kai-shek and his Cantonese army northward to the Yangtze River through Hunan province, and eastward toward Shanghai. The capitulation of Wuchang, on October 10, gave the Cantonese army virtually complete control of the upper Yangtze, and enabled the successor of Sun Yat Sen to turn his attention to his next goal, the great port of Shanghai. "With the lower Yangtze and Shanghai in his grip, General Chiang will be master of the bulk of Central China, as he is now master of the South," points out the *Detroit Free Press*. From the North the theater of civil war in China has suddenly shifted to the Yangtze Valley.

It appears that Chiang Kai-shek has intentions which, if realised, will have far reaching effects. We are told.

The purpose of Chiang Kai-shek, declares Thomas Steep, Shanghai correspondent of the New York *Herald Tribune*, "is to abandon Peking as the capital of China, and establish a new seat of Government at Wuchang or Nanjing." With

Hankow and HanYang, Wuchang forms the commercial center of Middle China, and the Yangtze is the principal highway of international trade to the interior. The capitulation of the latter city, following a five weeks' siege, says Mr. Steep, was the most dramatic incident in China's Civil war. With the exception of Nanking, the Cantonese appear to be in control of every important city along the Yangtze. "Gen. Wu Pei-fu upon whom the defense of Peking depends, appears to be demoralized, as is indicated by his retreat northward whenever he is aggressively attacked," adds the *Herald Tribune* correspondent, who believes Gen. Chiang Kai-shek will soon be in a position to inform the foreign Powers that he is the actual ruler of China.

The Dawes Plan, a Failure

We take the following from the *Literary Digest*.

Despite Rosy Statements about German prosperity, which appear in the correspondence of some foreign journalists in Germany, not a few German editors lament the increasing number of the unemployed, who are receiving a dole from the State, the increasing number applying for work the considerable falling-off in the issue of stocks and the diminishing output of the steel and iron industry. It was confidently predicted, these editors tell us, that after a short period of recovery under the Dawes plan, the economic and financial situation of Germany would become normal. But these predictions have not been realized, says the *Hamburger Nachrichten*, which remarks sarcastically that the improvement in Germany's coal industry is "due entirely to the strike of the British coal-miners," and it adds :

"We have asserted more than once that these improvements will inevitably go up in smoke after the settlement of that strike. In any case, we have full reason to declare now, as the second year of the application of the Dawes plan has elapsed, that the rosy expectations of Germany's quick economic recovery have proved to be utterly groundless and fantastic. One of the main principles of the Dawes system is that Germany will be able to cover her yearly payments only out of the surplus of her exports, over her imports, that is to say, out of the revenue she derives from her foreign trade. Soon German payments provided in the Dawes plan will rise to their maximum figure, to 2,500,000,000 gold marks a year. This means that in order to meet them Germany's yearly exports must exceed her yearly imports by at least 2,500,000,000 gold marks. . . . But it is more than improbable that this figure can be attained in the course of the coming years."

According to the *Deutsche Allgemeine Zeitung* German exports have been steadily declining in recent months and have given great concern to observers of business conditions. At the beginning of the year, this newspaper informs us, Germany's trade balance was active. But since May it has been passive, so that "the total trade balance for the past eleven months shows a surplus of 350,000,000 gold marks in imports over exports." The only way Germany has been able to meet the

payments required by the Dawes plan, it is asserted, has been through foreign credits and "in the coming year it will be the same way," which "proves that it is not under the Dawes system that the Reich has been and is living, but under a pseudo-Dawes system."

Indian Labour in Malaya

We find in *Chambers's Journal* an article on British Malaya. After going through a description of all sorts of things concerning that country, the writer comes to immigrant labour in Malaya. India provides a large number of labourers to B. Malaya. We are told,

Of the Indian Tamil coolies who work upon the rubber plantations much might be written. Properly handled, they provide as good labour as can be found anywhere, and it may be definitely stated that the cheapest worked and best conducted rubber estates have Tamils either wholly or in part as their working force. The Indian Government undoubtedly see it that these emigrants from the great Carnatic plain are properly looked after, and Malayan Government officials and planters alike are frequently much concerned as to what the 'Raj' is going to purpose next for the presumed betterment of the Tamil coolie 'overseas'? The general conditions of their existence are certainly vastly better in Malaya than in India itself, and they are able to save money there and remit home to their relations considerably more than they could put aside in their own country, while they live in hygienic buildings, with free medical attendance when required and they have an eight-hours working day. Furthermore, they are free in every respect, and can obtain release from their employment at any time by giving one month's notice. The natives of India who come to Malaya are generally recruited from their villages and districts by their own kith and kin—especially sent back to India for the purpose. They are transported from Negapatam and Madras by the British India Company's steamers, and there is thus a constant going and coming of these coolies, with their women folk and children, goods and chattels, across the Indian Ocean.

It is refreshing to learn that the "Raj" takes care of the poor Indian coolies at least in one part of the globe.

Athletics and Sports of Japan

A short account of the above appears in the *Japan Magazine*. We reproduce it below:

In Japan today, athletics and sports are so much in vogue that everybody regardless of social class takes the greatest interest in them, and various athletic games are played throughout the country all the year round.

They are in two categories: those native to the country, and those introduced from abroad.

The former, handed down from olden times, including judo or jujitsu, fencing, spear and halberd exercises, are generally called bujutsu, or military arts. Swimming and riding also have been in favor from of old.

Much importance used to be attached to the military arts, and samurai considered them the means by which to enter the government service. The encouragement of military arts, however, did not necessarily aim at war. Mental, rather than physical culture was the chief object. Open contests in military arts were seldom seen until to-day, when they are held in public after the manner of western sports.

Judo is an art of self-defence, as are also fencing and spear and halberd exercises.

Sumo (wrestling) is an old Japanese sport. The wrestlers contend by jostling each other in a small arena, called dohyo. It was in vogue among the samurai as a grappling exercise. In still earlier times the Emperor invited professional wrestlers to combat in his presence, on festival occasions. Sometimes foreign envoys were entertained in this way. In later days the sumo contest was made a court ceremony, called sumo-sechie, wrestling fete. Bushido was considered the fundamental spirit of sumo.

The old Japanese military arts and sumo have grown in popularity simultaneously with sports from the west. All schools to-day have athletic sports departments, later-school and inter-collegiate judo and fencing matches are held every year.

The Dai Nippon Butoku-kai, (Japan Martial Exercises Association) was organized in 1896 at the close of the war with China. Members number now 220,000. The principal exercise is fencing.

The Kido-kwan is the best known judo training institution founded by Dr. Jigoro Kano, formerly director of the Tokyo Higher Normal School. Dr. Kano has been the foremost judo exponent in the Meiji and Taisho-eras.

An inter-collegiate sumo contest is held annually between students of east and west Japan. The Tokyo and Osaka Wrestlers' associations of professional wrestlers are famous and hold tournaments in January and May, in Tokyo and Osaka. They decide the promotion in rank of the participants, so they contest in great earnest. The sumo fans are wildly enthusiastic.

Mountaineering and riding also are highly popular.

Athletic games and sports from the west now prevail everywhere in Japan, with the various schools as centers. Lawn-tennis, baseball, football and all the rest are in vogue. The most popular is baseball, so much so that every school, business corporation or store has its own baseball team. Since the autumn of 1917, four universities, Keio, Waseda, Meiji, and Hosei have had teams. Since 1921 Rikkyo (St. Paul's) University has taken part in the games which are held in spring and autumn. There was no contest between the Keio and Waseda teams, giants in Japanese baseball circles, since 1906, when they had a disagreement. As they revived it in the autumn of 1925, baseball popularity has been redoubled. In 1915 the Imperial University of Tokyo team joined the league. These universities' games, and those

between business houses, other schools etc., arouse the greatest enthusiasm, and baseball may be said to have reached its climax in Japan.

N-xt in favor to baseball comes law tennis. Besides various universities' teams, the tournaments held by the West Japan Lawn Tennis League, the all-Japan championship contest under the auspices of the Japan Lawn Tennis Association the East and West Japan Tennis contest and the ladies' tennis matches all attract wide interest.

Japanese tennis champions have taken part in the Davis Cup matches since 1921 and participated in the World Tennis League in March, 1924.

In Japan the game also is played by children with soft balls, and this peculiar development has kept pace with the regulation ball game.

Football, billiards, and golf also have flourished remarkably among the Japanese people.

Skating and skating are now popular. Skiing, which is of comparatively recent introduction, has made astounding development. Many ski clubs have been organized, and well-attended meetings are held.

A large stadium has recently been opened in the outer gardens of the Meiji Shrine, Tokyo. It is completely equipped. In the autumn, 1925, the first Meiji Shrine Athletic Meeting, or Japan Olympic, was held, representatives of Youngmen's Associations, students, soldiers and sailors, and women from all over the country participating. All kinds of athletic sports were held. It is probable that Japanese athletics will be concentrated in this annual Japan Olympic at the Meiji Shrine.

During the past two or three years motorcycle racing has become extremely popular, and race meets flourish in all parts of Japan throughout the year.

A New Malaria Cure

Current History gives the following

One of the most important announcements made at the Duesseeldorf meeting of the Association of German Natural Scientists and Physicians was that a synthetic drug similar to quinine had been produced. It was declared to be a fit running mate to Bayer 205, the remedy for African sleeping sickness which converts vast areas of hitherto plague-stricken into potential homes for men. Quinine, for centuries the only known specific for malaria and still the standard remedy does not wholly conquer the disease, especially some tropical forms of it. It is quickly fatal to certain of the malarial parasites, but other strains of the microbes resist it. The new remedy, which has been christened "plasmochin," wipes them all out impartially. It is thus regarded as a complete cure in contrast to the merely partial effectiveness of the extract of natural cinchona bark. Physicians say that there is no hope of killing off malaria germs until they are as extinct as the dinosaur and the dodo, simply by clearing up the blood of malaria patients until there are no more of the dreaded microbes for the Anopheles mosquito to carry. Exactly the same sort of thing has been done with yellow fever, they point out, and that without a specific curative drug with which the physician might help the sanitarium. With plas-

much the conquest of malaria should be easier than that of yellow fever, in spite of the wider incidence of the former malady. The new remedy is said to be easier to take than quinine, because it has no bitter taste. Heavy doses are sometimes followed by cyanosis or blueness of the skin, but this is of brief duration. Stomach disorder rarely occurs, and the patient's blood cells are not attacked.

The discovery of plasmochin was not a matter of lucky chance, but the result of a deliberately planned campaign of chemical and biological research. Not one preparation, but several, in a series of increasing potency, were sought. The first malaria cure worked out was one for a mild form of the disease that afflicts birds and sometimes makes life miserable for pet canaries. Then a second compound was elaborated which would cure the type of malaria with which physicians sometimes inoculate men to cure them of progressive paralysis. Finally, the attack was made on severe cases of malaria, naturally acquired. The exact chemical structure of plasmochin has not been revealed. It was frankly stated at the Dusseldorf meeting that the discoverers feared that their work might be pirated and exploited by outsiders.

Maharaja of Burdwan attends Opening
of Mosque in London . .

At the opening ceremony of the first Mosque in London, the Maharaja of Bardwan said

It is, a matter of sincere pleasure to me to come here to-day to assist at the opening ceremony of the Mosque in London, and I take this opportunity of thanking the Imam of the Mosque and my other brother Moslems assembled here for the opportunity afforded me.

opportunity afforded me.

A great deal is made in the papers in England of the differences between Hindus and Moslems in India. But one thing they do forget, either in their desire to make mischief or to confuse the British mind, that when there is a difference it is over religion, and nothing of a mundane nature. Even then, it should not be forgotten that the better class of Moslems and Hindus know their duty to each other, and that what is now taking place in India is only a passing phase. For the hearts of true Hindus and true Moslems are sound, (Cheers.) In the same way as my friend Khan Bahadur from the Punjab has said—that, belonging as he does to another sect of the religion of Islam he thought it his duty to come and open this mosque, which is the crowning success of the Ahmadiyya movement in this country—with the same spirit I have got up as a non-Moslem to congratulate the Ahmadiyyas on the success of their enterprise in founding this mosque in London, and to thank the Khan Bahadur for the catholicity he has shown by coming and opening the mosque. (Cheers.)

We would that the better class Mahomedans and Hindus understood their true interests '.

Youth in India

Sir Arthur Yapp, K. B. E., gives the following interesting account of Young India in the *Daily Telegraph*, London. He says:

All educationalists I met in India were agreed as to the advisability of selected Indian students coming to England for post-graduate courses at one of our great universities. From the British point of view, it is obviously better that they should do this than go elsewhere in Europe. There are fifteen universities in India. Until recently the aim of the average educated young Indian was to get a 'cushy' job under Government, with a pension at the end of it; and, for this reason, the majority desired to study law. Now Young India is going in more and more for technical education. This is all to the good. English education among the youth of India is a great unifying force. The English language carries one everywhere, and, in that sense, it is the only universal language in a country where more than two hundred languages are in daily use.

It is in the realm of politics that the greatest change has taken place since my last visit to India, in 1920. I attended one of the sessions of the Bengal Legislative Council and talked with many of the members. It was interesting to see the harmonious personal relations that existed between members of the various Parties. Since I have been in India the Swarajists have made their much-advertised demonstration of walking out of the Legislative Councils, but that was not taken too seriously, even by themselves. Another striking sign of the times is the tendency, instead of being anti-British—"agin the Government"—in everything—to manoeuvre for position as against other native groups. In Bengal, for instance, between Hindus and Mahomedans; in the Madras Presidency, between Brahmans and non-Brahmans.

Young India is taking ever-increasing interest in our great national games. Tennis is played everywhere, and cricket, hockey, and Association football are becoming more and more popular each year. Football and hockey are usually played with bare feet, and exceedingly well. During my last visit to India I saw a friendly game contested between a team representing a section of the Royal Air Force and an Indian eleven. The air-men wore boots but the Indians playing in bare feet, won 5-0! The spirit of the team game—everyone playing for the side or for the community—is the spirit needed in India and in every other country, to-day. The Y. M. C. A. in India has found an interesting opportunity on the public playgrounds of Bombay, Madras and other cities, where I have seen many hundreds of Indian children of different castes, and people of all ages, joining in games and working on gymnastic apparatus under the skilled leadership of a professional playground director.

The youth of India are interested in religion and not ashamed of the fact. Out of every hundred Indians sixty-eight are Hindus, twenty-two Mohomedans three Buddhists, and one Christian. I had several long talks with Tilak, a son of the great Indian mystic and a poet, who is doing remarkable work, through the Y.M.C.A., among the people of the depressed classes in the industrial districts

of Bombay. He is in close touch with a number of *Sadhus*, or 'Holy Men,' and is training them for social service among their own people. For the moment, at any rate, they remain Hindus, for as they put it themselves, they don't want to become *Sahibs*!

The tendency of Hinduism has been to absorb other religions, and many Hindus are actually asking if it is not possible to practise their own faith—at any rate in certain of its aspects—and combine with it the service of Christ. Be that as it may, Hinduism is very tolerant in its attitude toward Christianity, and there is widespread reverence for the work, character, and person of Jesus Christ. This is attributable, I think, largely to the influence of Gandhi. Cinema films illustrating the life of Christ have drawn crowded audiences; and, largely through the agents of the British and Foreign Bible Society, copies of the Bible and of the New Testament are being circulated in large numbers. Occasionally Hindu papers publish long selections from the Scriptures.

A Franko German Entente?

The Literary Digest provides the following information.

The profound change which has come over the attitude of both France and Germany toward each other is attributed by some journals to the wise statesmanship of either country, and perhaps even more to the League of Nations. The growth of the League in moral authority and in actual power is said to have made a real reconciliation possible between these two former enemies. According to the *Manchester Guardian*, without the League France would never have felt secure, and Germany would never have felt that wrongs could be redressed without war. The League provided the only platform on which they could meet "without one hand on the sword-hilt." These thoughts are suggested to *The Guardian* by the famous "way-side inn" meeting at Thoiry between the French and German Foreign Ministers, at which, we are told, the discussions included plans for the early and complete evacuation of the Rhineland, the return of the Saar region to German sovereignty, and of its mines to German ownership, and the withdrawal of Allied military control.

The Awakening of Africa

In the course of an article on the *Breaking Dawn in Africa*, Richard St. Barbe Baker says in the *Review of Reviews*:

Judged from our point of view the Africans of whom I write present a very curious mingling of qualities both good and bad. But, unhappily, it must be admitted that, hitherto, contact with the white man has too often tended more to develop the weak points than to strengthen the good points of the native character. Physically brave, yet mentally fearful, these Africans are easy to lead but hard to drive, as they dread the unknown

unless placed under the immediate guidance of one whom they trust. Self-indulgent by custom, by habit, and by the nature of their surroundings, they are liable to hanker after the flesh pots rather than the higher things of civilisation. Moral through fear of tribal customs and uses, they are prone to be anything but moral when brought under the comparatively mild jurisdiction of Western law. Physically well-built and powerful, they—in common with most tropical and semi-tropical races—have little stamina and succumb easily to epidemics which we might consider slight. Superstitious and credulous but eager to learn and quick to understand, they are readily imbued with the wish to advance, though their instability of temperament often causes them to lose interest before the goal is reached. With vivid imagination as regards things supernatural, they are slow to visualise the possibilities of material change, and reforms can only come about by ocular demonstrations of improved results. By nature slovenly and idle, they can only be made to improve their condition if the superior

effects of steady and systematised labour are brought before them.

Withal a lovable and trustful people for whose welfare we have assumed responsibility, and to whom we therefore owe all the understanding, care and guidance which it is in our power to give. Whether we like it or not, Africa is awakening. We can, if we will mould the future of her Equatorial peoples and use their own traditions and beliefs to lead them onwards and upwards. If we neglect our opportunity they will not, indeed, slumber again, but the awakening may be good neither for them nor for us.

So that, although in the writer's opinion Western influence has yielded evil rather than good in Africa, he still believes that his fellow "whites" are in Africa for the Africans' good and should continue to remain there on that ground. Is this hypocrisy or cocksureness?

MY BEST FRIEND—SHAKESPEARE

By ROMAIN ROLLAND

FEW friends, few books stand the test of the days that we are passing through. The dearest of them betray us and we seem not to know them at all! They were but companions of lighter days. They rush upon us riding on a sudden storm, they are but roadside flowers which another storm uproots and scatters. Only great souls send deep roots; most of them were of humble appearance which probably were not even noticed in normal life. A small number of such high spirits soar up like towers in the midst of the plain and seem grand above all the ruins. I rediscover such a soul who garnered all the dreams of my life ever since my childhood—the grand old oak of England—Shakespeare. Not a simple branch broken, not a single twig dried up and the tempest which sweeps past the world, makes only that grand living lyre, sonorous with strength and music.

His music does not make us forget the preoccupations of the present. We lend our ear, we are surprised to listen how from that roaring sea, there emerge gradually the voices of our day, the thoughts which seem to be the direct expression of our present judgments on the events that oppress our

mind. War and peace, the political procedure of the sixteenth and the twentieth centuries, the spirit of ambition and the ruse of the states, the exploitation of the noblest instincts of heroism and of sacrifice, by hidden interests the sacrilegious mixture of hatred with the words of the Holy Book, the participation of the churches and gods in the massacre of peoples, the solemn treaties which are but "scraps of paper", the character of nationhood, the army in mutiny—on many such topics I collected the thoughts of Shakespeare which in case of their being published without his name, ran the risk of upsetting the censors of our liberal epoch, more easily provoked than those of the reign of Elizabeth. It is so true that in spite of the world getting upside down, everything seems to be the same and that if man had found new means of domination and killing, there seems not to be any change of the soul.

But the unique benefit of the study of Shakespeare is that we may taste therein the rare virtues which seem to be unnecessary to us to-day—the gift of universal sympathy, of profound humanity, which makes one live the life of others like one's own life. Certainly the

faith, the grandeur, the exaltation of life and of all its passions, are not lacking in our age which from this point of view resembles to some extent the Italian or the English Renaissance, although by way of difference or of advantage, we do not find in our age, any of those personalities, fathomless in good or in evil, who dominated the crowd. To-day the grandeur is diffused so to speak—more collective than individual; and in the ocean of mankind surging in a mass, a wave seldom rises above the others. But the principal difference is not there; it is in the fact that this epic spectacle lacks a spectator. Not a single eye surveys the tempest as a whole. Not a single heart embraces the agony, the terror and the conflicting passions of those waves which buffet against one another, of those boats which smash one another, of those shipwrecks on which the oceanic abyss open to cover again! Each remains walled up in one's-self and with own one's own things. That is why we feel in re-opening a volume of Shakespeare, a relief and a deliverance. It seems as if in the midst of a heavy night, in a closed room, the storm bursts open the window and makes the breath of the Earth enter therein.

What a great fraternal soul surcharged with all the joys and the sorrows of the universe! Not only does Shakespeare give himself up passionately to youth, to love, to the burning sweetness of spring intoxications,—Juliet and Miranda, Perdita and Imogen... Not only is he like the friends who efface themselves in the hours of suffering, professing the opinion of the old Lord Lafau that "excessive grief is the enemy of those who live" (All's Well, I. i) But Shakespeare remains moreover faithful and affectionate to them in order to share the burden of their errors, miseries and crimes. Having wept over the death of Desdemona, Shakespeare has tears also for her murderer who is more pitiable. Shakespeare feels intimate with the most miserable and he never turns away from even the vilest of beings, they are human like us, they have eyes, the senses, the affections, the passions, like us, they bleed like us (Merchant of Venice III. 1), they laugh and weep and die like us. And Frere Laurence says: "Amidst all those who are on this earth, there is none so vile as not to have something of the good; there is none so good, as not to become bad if diverted from normal life" (Romeo and Juliet. II. 3)

The intelligence and the heart of Shakespeare unite in the common desire of penetrating the human souls. His sense of justice completes itself with a sense of love. In the *Merchant of Venice*, Shylock and Antonio discuss, by turn, the reason of the Christian merchant for, hating the Jew. Each speaks sincerely, but each gives different reasons. That is how both of them see and make us see the same thing from different angles. The creative spirit of Shakespeare, works in this manner; without effort he places himself in the heart of each personality, he vests himself with his thought, his form and his petty universe; thus Shakespeare rarely examines his personalities from outside. And if he chooses nevertheless, to lavish the wealth of his sympathy on some of his heroes, on the strongest or the fairest children of his dreams, he is like a good father: in the hour of trial, the less loved children become equally dear to him. The ambitious, hypocritical Wolsey, as soon as he is disgraced, assumed an antique grandeur; he discovered suddenly the misery of his desires, and in that eclipse of his glory, he felt that he was never so happy as at that period. (Henry VIII, iii, 2). His eyes opened spontaneously; the misfortune cures him and that hardened egoist consoles his weeping friend and confides to him the last reflections on his proud life, the solemn words "Love the hearts that hate you." The tyrant Leontes, on the collapse of his fortune which he himself had ruined by his criminal and terrific folly, becomes suddenly quite solemn even towards Pauline who castigates him with the cruelest of truths. (Winters Tales III, 2) Death, which brings before the corpse of Brutus and Cassius, Antony and Coriolanus their irreconcilable enemies, transfigures Cleopatra in her last hours, and lends some nobility even to the vile Edmond of King Lear. It is marvellous to watch how, before misery and death, the large heart of the Poet, divests itself of all pride, rancour and egoistic passions, in order to embrace in his immense compassion, all those who suffer—enemies rivals—no matter who it was—brothers in suffering. One of the most touching examples of this humanity is the noble act of Romeo, who, having come to die after Juliet, and been provoked by his rival Paris to kill him, places Paris in the tomb of Juliet by her side. "Give me thy hand, Oh thou whose name like mine, has been written on the sad book of Adversity!"

And when Hamlet tortures his criminal

mother with his cruel words, Shakespeare, unable to resist his heroes, lends to Hamlet a compassion which the latter does not refuse, and inspires that feeling even in the Ghost of the murdered King who comes forward to the aid of the mortified Queen, with words of moving charity: "But look, amazement on thy mother sits; O, step between her and her fighting soul,—conceit in weakest bodies strongest works,—speak to her—" (Hamlet III. 4).

This common compassion is like a bridge flung over the chasm that separates the individual from the class. This compassion brings together the hands of the rich and the poor, of the master and the servant. Shakespeare classes himself politically rather with the aristocrats detesting the mob. No satire of popular revolution is more cutting than the *Jacquerie* of Cade; (Henry VI, 2nd Part, IV) and *Coriolanus* is a prototype of the superman of Nietzsche. Yet the heart of Shakespeare have feelings of delicate tenderness for the humble, and he often lends to them this refinement of sensibility. Amidst all the eloquent discourses of great personalities of Rome in the Capitol, who was single soul to weep over the corpse of a murdered Caesar? An unknown slave, a servant of Octavius, who brings a message for Antony and who having seen the hero assassinated, stops suffocated as it were in the midst of his narration... "Oh! Caesar!..." and bursts into tears. (Julius Caesar III. 1) Who dared to defend Gloucester tortured by Regan? A servant who drew his sword against his own master; and other servants helped the old blind man and dressed his bleeding face (King Lear III, 7). Hamlet was protected from the cowardly hatred of the king by the love of the common people whose idol he was. (Hamlet, IV. 3). This people, more clear-sighted than the weak Henry VI, remained faithful to the loyal Duke of Humphreys, even after his disgrace, and at the news of his assassination, rose in rebellion, broke open the palace gates and enforced exile upon the murderer Suffolk. (Henry VI., 2nd Part, III. 2) The old Adam voluntarily became the companion in misery of his young master Orlando, who in his turn, carried the old servant on his shoulders, sought food for him and refused to eat without him. He would be glad to serve the old man in his turn just as he had been served. The proconsul Antony, on the eve of his decisive combat, called and spoke to his servants

as a brother; and the sweetness of his words drew tears from the eyes of the servants. (Antony and Cleop. IV, 2). Must we remember again the ruined Timon, betrayed by his friends with the exception only of his servants who, scattered by Fate, still remain with their master Timon? (Timon of Athens, IV, 2). But it was in King Lear (III, IV) that the divine Mercy finds its profoundest expression. The old tyrant, mad with pride and egotism, begins to feel the suffering of others, at the first stroke of misfortune. In the tempest which rages on the desert plain, he pities his own fool who shivers, and gradually he discovers the misery that is universal.

"Poor naked wretches, wheresoe'er you are,
That bide the pelting of this pitiless storm,
How shall your houseless heads and unfed sides,
Your looped and windowed raggedness, defend

From seasons such as these? O, I have taken
Too little care of this! Take physic, pomp;
Expose thyself to feel what wretches feel.
That thou mayst shake the superflux to them,
And show the heavens more just."

This human tenderness which flows like a river all along the works of Shakespeare, is probably the only thing which distinguishes most of his works from the other dramatic creations of his age. This mercy is his special mark and almost a necessity with him; he cannot do without it. Even in themes which allow little scope for mercy, Shakespeare must make room for it. In the heart of the severe *Coriolanus*, who marches through pride and blood, there flowers the sweet Virgilia, "the graceful Silence." And of the stoic Portia, the daughter of Cato, Shakespeare made a kind, weak, nervous woman, who attends, devoured with anguish, the result of the conspiracy (Julius Caesar II, 4). Shakespeare, like Montaigne, was not the dupe of stoicism; for him it was but an armour hiding the real heart. And what moving sweetness, when the armour is broken and love glows forth, as in the famous reconciliation scene of Brutus and Cassius, which is the very jewel of the piece (Julius Caesar IV, 13). The heart is so full of tenderness that one feels as it were the shedding of tears; but dignity stands in the way and gives to the restrained emotion a supreme beauty.

It is only by a narrative that we come to know that hero of friendship, the enigmatic Antonio, rich and happy in the eyes of the world, but pining with a mysterious sadness. He seems to live only by his

faith, the grandeur, the exaltation of life and of all its passions, are not lacking in our age which from this point of view resembles to some extent the Italian or the English Renaissance, although by way of difference or of advantage, we do not find in our age, any of those personalities, fathomless in good or in evil, who dominated the crowd. To-day the grandeur is diffused so to speak—more collective than individual; and in the ocean of mankind surging in a mass, a wave seldom rises above the others. But the principal difference is not there; it is in the fact that this spectacle lacks a spectator. Not a single eye surveys the tempest as a whole. Not a single heart embraces the agony, the terror and the conflicting passions of those waves which buffet against one another, of those boats which smash one another, of those shipwrecks on which the oceanic abyss open to cover again. Each remains walked up in one's-self and with one's own things. That is why we feel in re-opening a volume of Shakespeare, a relief and a deliverance. It seems as if in the midst of a heavy night, in a closed room, the storm bursts open the window and makes the breath of the Earth enter therein.

What a great fraternal soul surcharged with all the joys and the sorrows of the universe! Not only does Shakespeare give himself up passionately to youth, to love, to the burning sweetness of spring intoxications,—Juliet and Miranda, Perdita and Imogen.. Not only is he like the friends who efface themselves in the hours of suffering, professing the opinion of the old Lord Lafeu that "excessive grief is the enemy of those who live." (All's Well, I i). But Shakespeare remains moreover faithful and affectionate to them in order to share the burden of their errors, miseries and crimes. Having wept over the death of Desdemona, Shakespeare has tears also for her murderer who is more pitiable. Shakespeare feels intimate with the most miserable and he never turns away from even the vilest of beings; they are human like us, they have eyes, the senses, the affections, the passions, like us, they bleed like us (Merchant of Venice III i), they laugh and weep and die like us. And Frère Laurence says: "Amidst all those who are on this earth, there is none so vile as not to have something of the good; there is none so good, as not to become bad if diverted from normal age" (Romeo and Juliet, II, 3)

The intelligence and the heart of Shakespeare unite in the common desire of penetrating the human souls. His sense of justice completes itself with a sense of love. In the Merchant of Venice, Shylock and Antonio discuss, by turn, the reason of the Christian merchant for hating the Jew. Each speaks sincerely, but each gives different reasons. That is how both of them see and make us see the same thing from different angles. The creative spirit of Shakespeare, works in this manner; without effort he places himself in the heart of each personality, he vests himself with his thought, his form and his petty universe; thus Shakespeare rarely examines his personalities from outside. And if he chooses nevertheless, to lavish the wealth of his sympathy on some of his heroes, on the strongest or the fairest children of his dreams, he is like a good father: in the hour of trial, the less loved children become equally dear to him. The ambitious, hypocritical Wolsey, as soon as he is disgraced, assumed an antique grandeur; he discovered suddenly the misery of his desires, and in that eclipse of his glory, he felt that he was never so happy as at that period (Henry VIII, iii, 2). His eyes opened spontaneously; the misfortune cures him and that hardened egoist consoles his weeping friend and confides to him the last reflections on his proud life, the solemn words "Love the hearts that hate you." The tyrant Leontes, on the collapse of his fortune which he himself had ruined by his criminal and terrific folly, becomes suddenly quite solemn even towards Pauline who castigates him with the cruelest of truths. (Winters Tales III, 2) Death, which brings before the corpse of Brutus and Cassius, Antony and Coriolanus their irreconcilable enemies, transfigures Cleopatra in her last hours, and lends some nobility even to the vile Edmond of King Lear. It is marvellous to watch how, before misery and death, the large heart of the Poet, divests itself of all pride, rancour and egoistic passions, in order to embrace in his immense compassion, all those who suffer—enemies rivals—no matter who it was—brothers in suffering. One of the most touching examples of this humanity is the noble act of Romeo, who, having come to die after Juliet, and been provoked by his rival Paris to kill him, places Paris, in the tomb of Juliet by her side. "Give me thy hand, Oh thou whose name like mine, has been written on the sad book of Adversity!"

And when Hamlet tortures his criminal

faith, the grandeur, the exaltation of life and of all its passions, are not lacking in our age which from this point of view resembles to some extent the Italian or the English Renaissance, although by way of difference or of advantage, we do not find in our age, any of those personalities, fathomless in good or in evil, who dominated the crowd. To-day the grandeur is diffused so to speak—more collective than individual, and in the ocean of mankind surging in a mass, a wave seldom rises above the others. But the principal difference is not there; it is in the fact that this epic spectacle lacks a spectator. Not a single eye surveys the tempest as a whole. Not a single heart embraces the agony, the terror and the conflicting passions of those waves which buffet against one another, of those boats which smash one another, of those shipwrecks on which the oceanic abyss open to cover again. Each remains walled up in one's-self and with own one's own things. That is why we feel in re-opening a volume of Shakespeare, a relief and a deliverance. It seems as if in the midst of a heavy night, in a closed room, the storm bursts open the window and makes the breath of the Earth enter therein.

What a great fraternal soul surcharged with all the joys and the sorrows of the universe! Not only does Shakespeare give himself up passionately to youth, to love, to the burning sweetness of spring intoxications,—Juliet and Miranda, Perdita and Imogen. Not only is he like the friends who efface themselves in the hours of suffering, professing the opinion of the old Lord Lafou that "excessive grief is the enemy of those who live" (All's Well, I. 1). But Shakespeare remains moreover faithful and affectionate to them in order to share the burden of their errors, miseries and crimes. Having wept over the death of Desdemona, Shakespeare has tears also for her murderer who is more pitiable. Shakespeare feels intimate with the most miserable and he never turns away from even the vilest of beings, they are human like us, they have eyes, the senses, the affections, the passions, like us, they bleed like us (Merchant of Venice III 1), they laugh and weep and die like us. And Frere Laurence says: "Amidst all those who are on this earth, there is none so vile as not to have something of the good; there is none so good, as not to become bad if diverted from normal life" (Romeo and Juliet, II, 3).

The intelligence and the heart of Shakespeare unite in the common desire of penetrating the human souls. His sense of justice completes itself with a sense of love. In the *Merchant of Venice*, Shylock and Antonio discuss, by turn, the reason of the Christian merchant for, hating the Jew. Each speaks sincerely, but each gives different reasons. That is how both of them see and make us see the same thing from different angles. The creative spirit of Shakespeare, works in this manner; without effort he places himself in the heart of each personality, he vests himself with his thought, his form and his petty universe; thus Shakespeare rarely examines his personalities from outside. And if he chooses nevertheless, to lavish the wealth of his sympathy on some of his heroes, on the strongest or the fairest children of his dreams, he is like a good father: in the hour of trial, the less loved children become equally dear to him. The ambitious, hypocritical Wolsey, as soon as he is disgraced, assumed an antique grandeur; he discovered suddenly the misery of his desires, and in that eclipse of his glory, he felt that he was never so happy as at that period (Henry VIII, iii, 2). His eyes opened spontaneously; the misfortune cures him and that hardened egoist consoles his weeping friend and confides to him the last reflections on his proud life, the solemn words "Love the hearts that hate you." The tyrant Leontes, on the collapse of his fortune which he himself had ruined by his criminal and terrific folly, becomes suddenly quite solemn even towards Pauline who castigates him with the cruelest of truths. (Winters Tales III, 2) Death, which brings before the corpse of Brutus and Cassius, Antony and Coriolanus their irreconcilable enemies, transfigures Cleopatra in her last hours, and lends some nobility even to the vile Edmond of King Lear. It is marvellous to watch how, before misery and death, the large heart of the Poet, divests itself of all pride, rancour and egoistic passions, in order to embrace in his immense compassion, all those who suffer—enemies rivals—no matter who it was—brothers in suffering. One of the most touching examples of this humanity is the noble act of Romeo, who, having come to die after Juliet, and been provoked by his rival Paris to kill him, places Paris, in the tomb of Juliet by her side. "Give me thy hand, Oh thou whose name like mine, has been written on the sad book of Adversity!"

And when Hamlet tortures his criminal

mother with his cruel words, Shakespeare, unable to resist his heroes, lends to Hamlet a compassion which the latter does not refuse, and inspires that feeling even in the Ghost of the murdered King who comes forward to the aid of the mortified Queen, with words of moving charity. "But look, amazement on thy mother sits; O, step between her and her fighting soul,—conceit in weakest bodies strongest works,—speak to her—" (Hamlet III. 4).

This common compassion is like a bridge flung over the chasm that separates the individual from the class. This compassion brings together the hands of the rich and the poor, of the master and the servant. Shakespeare classes himself politically rather with the aristocrats detesting the mob. No satire of popular revolution is more cutting than the *Jacquerie* of Cade; (Henry VI, 2nd Part, IV) and *Coriolanus* is a prototype of the superman of Nietzsche. Yet the heart of Shakespeare have feelings of delicate tenderness for the humble, and he often lends to them this refinement of sensibility. Amidst all the eloquent discourses of great personalities of Rome in the Capitol, who was single soul to weep over the corpse of a murdered Caesar? An unknown slave, a servant of Octavius, who brings a message for Antony and who having seen the hero assassinated, stops suffocated as it were in the midst of his narration... "Oh! Caesar!..." and bursts into tears. (Julius Caesar III. 1) Who dared to defend Gloucester tortured by Regan? A servant who drew his sword against his own master; and other servants helped the old blind man and dressed his bleeding face (King Lear III, 7). Hamlet was protected from the cowardly hatred of the king by the love of the common people whose idol he was. (Hamlet, IV. 3). This people, more clear-sighted than the weak Henry VI, remained faithful to the loyal Duke of Humphreys, even after his disgrace, and at the news of his assassination, rose in rebellion, broke open the palace gates and enforced exile upon the murderer Suffolk. (Henry VI, 2nd Part, III. 2). The old Adam voluntarily became the companion in misery of his young master Orlando, who in his turn, carried the old servant on his shoulders, sought food for him and refused to eat without him. He would be glad to serve the old man in his turn just as he had been served. The proconsul Antony, on the eve of his decisive combat, called and spoke to his servants

as a brother; and the sweetness of his words drew tears from the eyes of the servants. (Antony and Cleop. IV, 2). Must we remember again the ruined Timon, betrayed by his friends with the exception only of his servants who, scattered by Fate, still remain with their master Timon? (Timon of Athens, IV, 2). But it was in King Lear (III, IV) that the divine Mercy finds its profoundest expression. The old tyrant, mad with pride and egotism, begins to feel the suffering of others, at the first stroke of misfortune. In the tempest which rages on the desert plain, he pities his own fool who shivers, and gradually he discovers the misery that is universal:

"Poor naked wretches, wheresoe'er you are,
That hide the pelt of this pitiless storm,
How shall your houseless heads and unfed sides,
Your looped and windowed ruzedness, defend
You
From seasons such as these? O, I have taken
Too little care of this! Take physic, pomp;
Expose thyself to feel what wretches feel,
That thou mayst shake the superflux to them,
And show the heavens more just."

This human tenderness which flows like a river all along the works of Shakespeare, is probably the only thing which distinguishes most of his works from the other dramatic creations of his age. This mercy is his special mark and almost a necessity with him; he cannot do without it. Even in themes which allow little scope for mercy, Shakespeare must make room for it. In the heart of the severe *Coriolanus*, who marches through pride and blood, there flowers the sweet Virgilia, "the graceful Silence." And of the stoic Portia, the daughter of Cato, Shakespeare made a kind, weak, nervous woman, who attends, devoured with anguish, the result of the conspiracy (Julius Caesar II, 4). Shakespeare, like Montaigne, was not the dupe of stoicism; for him it was but an armour hiding the real heart. And what moving sweetness, when the armour is broken and love glows forth, as in the famous reconciliation scene of Brutus and Cassius, which is the very jewel of the piece (Julius Caesar IV, 13). The heart is so full of tenderness that one feels as it were the shedding of tears; but dignity stands in the way and gives to the restrained emotion a supreme beauty.

It is only by a narrative that we come to know that hero of friendship, the enigmatic Antonio, rich and happy in the eyes of the world, but pining with a mysterious sadness. He seems to live only by his love for his

friend and gives up the secret of his loving and suffering heart in the scene of adieu where with eyes full of tears, turning his face, he gives his hand from behind to Bassanio and accords him a silent embrace. There is a more poignant silence when the little Marmellius—a little Dombey more tragic—who does not eat or sleep but wastes away and dies at the shame of her mother. (*Winter's Tales* II, 3, III, 2)

Even beyond mankind this mercy extends to Nature herself. The exiled Duke in *As You Like It* (II. 1) listens to the voices of the trees, reads "book in running brooks and sermons in stones" and the melancholic Jacques weeps over the suffering of the wounded stag.

Thus the genius of the Poet forges the links of the chain which connects the whole living world. And there is nothing in any one of them which do not spread through all others as well; for we exist in common and it is ourselves that we rediscover here in every page of this *tragi-comedy* of the Universe.

But while we play our part in all scenes of joy and sorrow, while we help each soul

to bear its cross, we are helped in return to bear ours. Edgar says (*King Lear* III, 6.)

"When we our betters see bearing our woes,
We scarcely think our miseries our foes,
Who alone suffers suffers most in the mind,
Leaving free things and happy shows behind,
But then the mind much sufferance doth
overskip,
When grief hath mates and bearing fellowship"

All *rancours* fade away. The sights of injustice do not excite the desire for repairing it by a similar injustice. And the last word, the song which soars above the ultimate accords of that Symphony is that with which the luminous spirit of the air, Ariel inspires in Prospero :

"The rarer action is in virtue than in vengeance"

Le pardon est au dessus de la vengeance.*

TRANSLATED BY KALIDAS NAG

* This is the last of the articles of Mon. Romain Rolland on Shakespeare which I have the privilege to translate (*Vide Modern Review* : Nov., Dec., 1925; Jan., 1926). I hope to present to the readers of the *Modern Review* in its January number, the momentous correspondence that passed between Leo Tolstoy and Romain Rolland nearly forty years ago K N

NOTES

India and the League of Nations

The total expenditure sanctioned for the League of Nations for the year 1926 amounts to 22930633 Swiss francs or £917225 approximately, the British pound sterling being equivalent to 25 Swiss francs approximately. This amount is divided into 937 units, out of which Great Britain pays 105 units or about one-ninth of the whole, and India 56 units or about one-seventeenth of the whole. Thus India pays more than half as much as Great Britain. Considering Britain's preponderating influence in the League organisation and the total absence of *Indian influence*, the absolutely unjustifiable character of this enormous levy on India is quite plain.

It has been argued that as India is a large country and has an enormous popula-

tion, she ought to pay what she does. But other countries pay, not in proportion to their area and population, but in proportion to their power and influence in the League and other advantages. But even if area and population were considered as the grounds for the enormous levy on India, China, for example, which is a larger and a more populous country than India, ought to pay more than India. Moreover, China is an independent country, which India is not, and China has a seat in the League Council which India has not. Yet China pays 48 units, against India's 56; and China is in arrears, India is not.

The table which we are going to append shows the units fixed to be paid by different countries for the years 1926, 1927 and 1928. But as Spain and Brazil have left the League and Germany has entered it,

payments for 1927 and subsequent years would perhaps be slightly different.

Our table, which is compiled from the League Budget for 1926, also shows the number of appointments held by persons of different nationalities. It will be clear from it that Indians hold very few posts, and those they hold are not important.

Now for the tabular statement. The first nine states have been mentioned in the order of the units they pay.

States	Units Paid	Number of Posts held.
Great Britain	105	221
France	79	180
Italy	60	34
Japan	60	6
India	56	3
China	46	2
Spain	40	10
Canada	35	8
Poland	32	12
South Africa	15	Nil
Albania	1	Nil
Argentina	29	3
Australia	27	11
Austria	8	18
Belgium	18	Nil
Bolivia	4	1
Brazil	29	2
Bulgaria	5	2
Chile	14	1
Colombia	6	Nil
Costa-Rica	1	1
Cuba	9	8
Denmark	12	Nil
Dominican Republic	1	Nil
Estonia	3	Nil
Ethiopia	3	2
Finland	10	1
Greece	7	Nil
Guatemala	1	Nil
Haiti	1	Nil
Honduras	1	4
Hungary	8	13
Ireland (Free State)	16	4
Lettonie	3	Nil
Liberia	1	3
Lithuania	4	2
Luxembourg	1	Nil
Nicaragua	1	7
Norway	9	2
New Zealand	10	1
Panama	1	Nil
Paraguay	1	15
Netherlands	23	

States	Units Paid	Number of Posts held.
Peru	9	Nil
Persia	5	Nil
Portugal	6	1
Roumania	22	6
Salvador	1	Nil
Serbia, Croatia etc.	20	6
Siam	9	1
Sweden	18	5
Czecho-Slovakia	29	9
Switzerland	17	210
Uruguay	7	1
Venezuela	5	1
America	Nil	7
Turkey	Nil	1
Armenia	Nil	1
Germany	Nil	10
Russia	Nil	9
Without Nationality		1
Jugoslavia		1

The British hold not only the largest number of posts, but some of the most important (perhaps *most* of the most important) are held by them. In the number of posts held, the Swiss no doubt come next. But most of the posts held by them are unimportant, like those of porters, messengers, etc. The French hold, next to the British, most of the posts which are important. Then comes a sudden drop to 34 posts held by the Italians though Japan pays as much as Italy, the Japanese hold only 6 posts. No Asiatic nation holds any number of posts in proportion to payment.

It is not merely or principally the salaries obtained that matter. The influence and experience gained must also and mainly be taken into consideration.

Some persons belonging to some countries which are not members of the League have obtained posts.

It may be correctly said that the British boss the League with the cooperation of the French. But whoever may be the boss, India's task is only to pay. Her people cannot even indirectly choose their delegates.

Colombo, Nov. 24, 1926.

R. C.

Composition of the League Council

The Council of the League of Nations is a sort of cabinet or working committee of the League. It is at present composed of fourteen members Great Britain, France,

Japan, Italy and Germany are Permanent members. The following states have been elected non-Permanent members of the Council of the League of Nations this year.

For three years : Poland, Chile, Roumania.

For two years Colombia, Holland, China.

For one year Belgium, Czechoslovakia, Salvador.

It will be noticed that according to continents, Asia, which is the largest and most populous, has only two members, and South America, which has relatively a small population only, has three members. Of course that Europe would have the largest number of members—permanent and non-permanent, was a foregone conclusion.

Colombia, Chile and Salvador are very small States. The last is only 190 miles long and 50 wide. Its population is about one million—less than that of Bombay or Calcutta. It was at one time a heavy debtor to the League. Payments have been made by her or by some other nation for her, and now her arrears amount to about £2000. The population of Chile is 3,754,723, and of Colombia 5,855,077.

That three out of 14 members of the Council should be comparatively insignificant States in South and Central America may not be purely accidental. The larger the number of such uninfluential and weak non-permanent members, the more secure and unchallenged and larger would be the influence of the permanent and comparatively powerful non-permanent members. There would, therefore, be a natural tendency among the delegates of permanent and such non-permanent states to the League Assembly to vote for comparatively weak and insignificant states at elections to the League Council.

Madras. Nov. 27, 1926

R. C.

Maratha History

Since the publication of V. K. Rajwade's first volume of Maratha historical letters in 1898, a complete revolution has taken place in our knowledge. An immense mass of contemporary letters, Statepapers, and legal documents has seen the light, some of which go back to the earliest period of the Maratha State, and even beyond it, to the sixteenth century. This is the achievement of a large band of poor but devoted scholars of tireless industry and unquenchable thirst for knowledge.

The Peshwa's records, as taken over by the British in 1818, together with the huge mass of papers of all descriptions and every variety of use and uselessness drawn within their net by the Inam Commission, and preserved in the Land Alienation Office, Puna,—have been subjected to examination (rather scratching the surface) and publication in brief extracts which are too meagre considering the volume of these materials.

This enormous wealth of raw materials, covering over 60,000 printed pages, is in Marathi, and therefore, a sealed book to those students of history who do not know that tongue. Nor has any writer, even in Marathi, taken a broad and comprehensive survey of these materials and reconstructed the history of his nation on the basis of these sources, which were unknown to Grant Duff. There is here a great danger of our not being able to see the wood for the trees. The reader is in danger of being buried under this overwhelming quantity of unsorted, unindexed dispersed details, and the research scholar is apt to become a narrow specialist, blind to all other periods, places and aspects of life except the solitary one with which he is concerned, and therefore, failing to produce a genuine and *life like* history of the people.

The greatest need to-day is that of a historian who would synthesize all these materials, construct his own chart through this "Saragossa Sea" of old papers, and give the reader the net ultimate *general* result of all these materials as focused in one mind. Mr. Govind Sakhararam Saibaba, B. A., well-known to our readers, has been engaged for years now in rewriting the history of the Marathas by studying, classifying, correcting and fusing together all these newly discovered raw materials,—and also giving a new grouping of the old facts in the light of the new knowledge. With unflagging perseverance he has published volume after volume of his *Marathi Riyasat*, patiently covering the entire period from the first dawn of the Maratha State in the 17th century to the year 1773. But he has written in his mother-tongue. The wider circle of readers outside Maharashtra require a presentation of the result in English. It would, however, cost much time and money to bring out an English rendering of the five (soon to be six) volumes of his *Riyasat*.

In the meantime, it is a matter of sincere congratulation that, at the invitation of the

Patna University—(no prophet is honoured in his own land!)—he has delivered a course of lectures in English giving a lucid and concise account, a bird's eye view,—of Maratha history from the rise of the nation into a political unit to its absorption in the common Indian empire of our day. This book, entitled *The Main Currents of Maratha History*, has been just printed and supplies English readers with an orderly presentation of the essence of this recently quarried information and an idea of the new orientation that Maratha history must take in the light of the new facts. It is anything but a school text; it is no dry catalogue of names and dates,—but throughout a survey of the philosophy of Maratha history,—the broad movements of the nation's fortunes under the impact of external and internal forces at different periods.

The author's survey wisely starts with the root principle, the common ideal (*Maharashtra dharma*) of the great makers of Maratha history—the saints and kings, ministers and diplomats, which found a bodily birth in their actual achievements. Next the nature, method and effect of the researches of Rajwade and Jadunath Sarkar, Khare and Parasnis, and Sardesai himself—are analysed. Then follow reviews of the respective policy and work of Shivaji, the restored Shahu (1707-1749), the great Peshwas and Mahadji Scindia, and a very critical and dispassionate estimate of the statesmanship of Nana Fadnis and the causes of the downfall of the Maratha State.

Politics in Bengal

In Bengal we have just passed through a period of great political excitement. On the surface of things we have seen signs of a great political awakening, which, unfortunately is probably only skin-deep and not engendered by reason and true political sense. The occasion for all the excitement was the election of popular representatives to the Council and the Assembly. The election campaign was carried on mainly by the Responsivist and the Swarajya parties and the vigour they displayed through their activities was admirable. It was action not mere sentimental outburst and it proved Bengal's ability to act concertedly and with perseverance even for a cause which was not vital or real. The Reforms are a sort of parlour game

which the British have instituted in India to keep the dissatisfied element occupied and to get a suitable excuse for keeping India longer under their domination than would otherwise be possible. It is no doubt true that some eminent Indians have thought it advisable to "work" the Reforms; but they have done this in the hope that it will at least teach us to rule ourselves constitutionally if and when we get some real freedom from our masters. As things stand now, there was no occasion to display any great ardour in connection with the elections; for, after all, the Reforms are fairly innocuous in so far as national progress or independence is concerned. It would have been really for the good of the nation if the money and energy spent in securing votes could be spared for the solution of some of the vital problems of Bengal's national existence and progress. However, such retrospection will lead us nowhere.

While the elections lasted, we got ample opportunity for studying the methods adopted for securing votes by the various candidates and their supporters. The first thing that struck one was the amazing amount of publicity work in which the contestants indulged. Even worthless goods could be sold by good advertisement. In the case of some (most?) of the candidates the truth of this could be realised very well indeed. As a matter of fact the general rule was (with exceptions) to keep truth to one corner for future reference and to go on with as many and as black lies as sufficed to secure one the necessary majority of votes. This was the darkest side of the election campaign of most of the candidates.

We have noted previously in our columns the tragic fact of the introduction in our politics of Western duplicity and "diplomacy" and have reiterated the danger of following a path which has led Europe to the brink of moral and economic annihilation. The path of so-called "expediency" and the principle of the end justifying the means are not for those who want permanent peace and happiness. It leads one first of all to compromise with untruth and vice, which taints one's whole life with impurity and morbid sophistication. Instead of the end justifying the means, the adoption of vicious means soon blinds us to the existence of the end and habituates us to thrive gloatingly in the filth of base craftiness. If the fire of centuries of suffering and slavery could not make us immune to the lure of undeserved

Japan, Italy and Germany are Permanent members. The following states have been elected non-Permanent members of the Council of the League of Nations this year.

For three years : Poland, Chile, Roumania.

For two years Colombia, Holland, China.

For one year Belgium, Czechoslovakia, Salvador.

It will be noticed that according to continents, Asia, which is the largest and most populous, has only two members, and South America, which has relatively a small population only, has three members. Of course that Europe would have the largest number of members—permanent and non-permanent, was a foregone conclusion.

Colombia, Chile and Salvador are very small States. The last is only 190 miles long and 50 wide. Its population is about one million—less than that of Bombay or Calcutta. It was at one time a heavy debtor to the League. Payments have been made by her or by some other nation for her, and now her arrears amount to about £2000. The population of Chile is 3,754,723, and of Colombia 5,855,077.

That three out of 14 members of the Council should be comparatively insignificant States in South and Central America may not be purely accidental. The larger the number of such unimportant and weak nonpermanent members, the more secure and unchallenged and larger would be the influence of the permanent and comparatively powerful non-permanent members. There would, therefore, be a natural tendency among the delegates of permanent and such non-permanent states to the League Assembly to vote for comparatively weak and insignificant states at elections to the League Council.

Madras, Nov 27, 1926

R. C

Maratha History

Since the publication of V. K. Rajwade's first volume of Maratha historical letters in 1898, a complete revolution has taken place in our knowledge. An immense mass of contemporary letters, Statepapers, and legal documents has seen the light, some of which go back to the earliest period of the Maratha State, and even beyond it, to the sixteenth century. This is the achievement of a large band of poor but devoted scholars of tireless industry and unquenchable thirst for knowledge.

The Peshwas' records, as taken over by the British in 1818, together with the huge mass of papers of all descriptions and every variety of use and uselessness drawn within their net by the Inam Commission, and preserved in the Land Alienation Office, Puna,—have been subjected to examination (rather scratching the surface) and publication in brief extracts which are too meagre considering the volume of these materials.

This enormous wealth of raw materials, covering over 60,000 printed pages, is in Marathi, and therefore, a sealed book to those students of history who do not know that tongue. Nor has any writer, even in Marathi, taken a broad and comprehensive survey of these materials and reconstructed the history of his nation on the basis of these sources, which were unknown to Grant Duff. There is here a great danger of our not being able to see the wood for the trees. The reader is in danger of being buried under this overwhelming quantity of unsorted, unindexed dispersed details, and the research scholar is apt to become a narrow specialist, blind to all other periods, places and aspects of life except the solitary one with which he is concerned, and therefore, failing to produce a genuine and *life like* history of the people.

The greatest need to-day is that of a historian who would synthesize all these materials, construct his own chart through this "Sargossa Sea" of old papers, and give the reader the net ultimate *general* result of all these materials as focussed in one mind. Mr Govind Sakharam Sardesai, B. A., well-known to our readers, has been engaged for years now in rewriting the history of the Marathas by studying, classifying, correcting and fusing together all these newly discovered raw materials,—and also giving a new grouping of the old facts in the light of the *new knowledge*. With unflagging perseverance he has published volume after volume of his *Marathi Riyasat*, patiently covering the entire period from the first dawn of the Maratha State in the 17th century to the year 1773. But he has written in his mother-tongue. The wider circle of readers outside Maharashtra require a presentation of the result in English. It would, however, cost much time and money to bring out an English rendering of the five (soon to be six) volumes of his *Riyasat*.

In the meantime, it is a matter of sincere congratulation that, at the invitation of the

Patna University—(no prophet is honoured in his own land!)—he has delivered a course of lectures in English giving a lucid and concise account, a bird's-eye view,—of Maratha history from the rise of the nation into a political unit to its absorption in the common Indian empire of our day. This book, entitled *The Main Currents of Maratha History*, has been just printed and supplies English readers with an orderly presentation of the *essence* of this recently quarried information and an idea of the new orientation that Maratha history must take in the light of the new facts. It is anything but a school text; it is no dry catalogue of names and dates,—but throughout a survey of the *philosophy* of Maratha history,—the broad movements of the nation's fortunes under the impact of external and internal forces at different periods.

The author's survey wisely starts with the root principle, the common ideal (*Maharashtra dharma*) of the great makers of Maratha history—the saints and kings, ministers and diplomats, which found a bodily birth in their actual achievements. Next the nature, method and effect of the researches of Rajwade and Jadunath Sarkar, Khare and Parasnis, and Sardesai himself—are analysed. Then follow reviews of the respective policy and work of Shivaji, the restored Shahu (1707-1749), the great Peshwas and Mahadji Scindia, and a very critical and dispassionate estimate of the statesmanship of Nana Fadnis and the causes of the downfall of the Maratha State.

Politics in Bengal

In Bengal we have just passed through a period of great political excitement. On the surface of things we have seen signs of a great political awakening, which, unfortunately is probably only skin-deep and not engendered by reason and true political sense. The occasion for all the excitement was the election of popular representatives to the Council and the Assembly. The election campaign was carried on mainly by the Responsivist and the Swarajya parties and the vigour they displayed through their activities was admirable. It was *action* not mere sentimental outburst and it proved Bengal's ability to act concertedly and with perseverance even for a cause which was not vital or real. The Reforms are a sort of parlour game

which the British have instituted in India to keep the dissatisfied element occupied and to get a suitable excuse for keeping India longer under their domination than would otherwise be possible. It is no doubt true that some eminent Indians have thought it advisable to "work" the Reforms; but they have done this in the hope that it will at least teach us to rule ourselves constitutionally if and when we get some *real* freedom from our masters. As things stand now, there was no occasion to display any great ardour in connection with the elections; for, after all, the Reforms are fairly innocuous in so far as national progress or independence is concerned. It would have been really for the good of the nation if the money and energy spent in securing votes could be spared for the solution of some of the vital problems of Bengal's national existence and progress. However, such retrospection will lead us nowhere.

While the elections lasted, we got ample opportunity for studying the methods adopted for securing votes by the various candidates and their supporters. The first thing that struck one was the amazing amount of publicity work in which the contestants indulged. Even worthless goods could be sold by good advertisement. In the case of some (most?) of the candidates the truth of this could be realised very well indeed. As a matter of fact the general rule was (with exceptions) to keep truth to one corner for future reference and to go on with as many and as black lies as sufficed to secure one the necessary majority of votes. This was the darkest side of the election campaign of most of the candidates.

We have noted previously in our columns the tragic fact of the introduction in our politics of Western duplicity and "diplomacy" and have reiterated the danger of following a path which has led Europe to the brink of moral and economic annihilation. The path of so-called "expediency" and the principle of the end justifying the means are not for those who want permanent peace and happiness. It leads one first of all to compromise with untruth and vice, which taints one's whole life with impurity and morbid sophistication. Instead of the end justifying the means, the adoption of vicious means soon blinds us to the existence of the end and habituates us to thrive gloatingly in the filth of base craftiness. If the fire of centuries of suffering and slavery could not make us immune to the lure of undesired

people who never had any sympathy with the ideals of the Congress and are constitutionally unfit to be leaders of a progressive nation and moulders of public opinion will be scrupulously denied Congress support, even if the election funds were to be reduced thereby.

The Swarajists, now known as Congress, have shown this time a distinct leaning towards Co-operation with the Government (where it would suit them) So far their wariness was for an unrelenting obstructionism. In view of this change of front, which may culminate in the acceptance of ministry by the Swarajists there was no need of creating a great rift in our political life by calumniating all others who believed in working with the Government. We do not believe in working with the Government, because we think that the British are so fundamentally selfish that one can never derive much benefit for oneself with their help. We do not believe also in "breaking the Reforms," for by breaking the Reforms we shall not succeed in breaking the British Government. So that, in our opinion all talk of breaking the Reforms is futile bombast and all hopes of working it to a success, a species of folly. But one thing is clear about the Reforms. There is nothing in them to justify a breach in our national solidarity.

Calcutta University Students Welfare Scheme

The Report of the student welfare committee (Health Examination Section) of the Calcutta University for the year 1925 is as interesting and useful as the previous Reports. From it we learn that this year's report covers the examination of 1900 students. The committee have so far examined 11,000 students since the inception of the scheme in March 1920.

The scheme suggested by the committee in the previous years have aroused considerable public interest. The report states in this connection:

The university has been seriously tackling the question of physical education and compulsory military training. The Corporation and the Bengal Council members have also been considering ways and means of improving the health of the community in general.

But neither the Government of Bengal nor the Corporation of Calcutta (under the Swarajist regime) have yet "found their way

to help the university in its colossal task of improving national health."

The Committee have summarised their needs in the following paragraph:

During the year under report the University increased the remuneration of the health examiners from Rs 50 to Rs 75 and is now considering the question of increasing their number in view of possible expansion of the operation on the lines indicated above. The office staff has been increased and its prospect improved. We hope that in the near future the staff will be adequate to cope with the data much of which has been lying untouched.

The attention of the University has been drawn repeatedly to the question of office accommodation. The single room in which we have been accommodated has hardly any standing space for a visitor and employees have all along been handicapped by overcrowding. Two more rooms, well lighted and ventilated, are the minimum which may answer our requirements and be adequate to the needs of the health examination. There should be in addition a University dental and eye clinic attached to the office in the near future.

Much more attention should be given to the Rowing Club. The old wooden boats have worn out in the saltish water of the canals and the frequent repairs at so much cost seen false economy. Boats of the latest type should replace the worthless ones as need requires. Something must be done to popularise rowing.

The rowing-section really needs reorganisation and financial assistance. The report for 1924 also complained:

More funds should be allotted to the Rowing Club Section. Some of the boats, which were constructed six years ago, require to be replaced.

It is stated in the report that about 68.65 of the students examined are Total Defectives, by which is meant all students who show any kind of defect. This is no doubt a high percentage. The figure has increased in the year under review because in 1924 it was 67.46. But we should not lose heart because of their figure. In *Modern Review* for October 1925 we produced in extract from *Munsey's Magazine* for May 1920 which showed that in 1917-18 in Great Britain of every nine men of military age six were unfit and defective, we do not think the figure is much higher in Calcutta. But authorities in Britain have been making persistent efforts to combat the evil and they have partly succeeded in their endeavours.

The student welfare committee have been devoting their attention to the solution of difficulties by evolving valuable schemes of physical training and model dietary for our students. We wish them all success and hope that the Committee would be able to enlist public sympathy in their work.

Indians in Fiji

We have received the following Communication from Fiji

Dear Sir,

The 65,000 Indians in Fiji are regarded as hewers of wood and drawers of water owing to the fact that they were introduced into this Colony as coolies under the loathsome system of indenture which alone accounts for the general impression here that India is a coolie 'Country'.

I wonder how, far if at all, our leaders at home realise the importance of educated Indians going abroad. The incalculable services rendered by the educated Indians visiting foreign shores is apparently never or very little thought of in India.

When a few years ago the Right Hon'ble Srinivasa Sastri visited Fiji there were no end of astonishment among the Europeans and other communities, it literally created sensation and it certainly set them thinking. Before this was out of the public mind there came Pandit Govind Sahay Sharma M. L. C. accompanied by his colleagues making things HUM again for a while and then followed the visit of Dr S. K. Dutta in 1923.

These visits of India's eminent men has been that of epoch-making in so far as India became to be regarded something more than a mere 'Coolie Country' and it doubtless raised the respect and esteem of the Indians as a people in the eyes of the different peoples in Fiji.

Public memory being short naturally this did not last long. Hence the Indians have again gone to the position of serfdom and are treated as such.

Last year on the representation of the Young Men's Indian Association, through its representative Pandit Benarsidas Chaturvedi, a Foreign Department was established in the National Congress. Almost a year has elapsed but so far we have not been so fortunate as to receive any practical help from it.

Thousands of Rupees have been and is being spent in India in various ways to improve the prevailing condition of Indians abroad nevertheless we feel that we have suffered and are still suffering more than any of our compatriots settled abroad and we cannot help thinking that our leaders at home have failed in their duty towards the leaderless Indians living thousands of miles away from homeland and separated from their kith and kin. Of course we do not wholly blame them in view of the fact that it is unfortunately due to our own 'Kismet' that we have practically no one here who could voice our grievances and disabilities in or outside Fiji and therefore we realise that these do not reach the ears of our leaders at home.

We often hear of our countrymen visiting England, Europe and other places and wonder why they do not come to Fiji. When we hear of deputations and Representatives of public bodies from India touring South Africa it certainly gives us hope that somebody will probably condescend to come in our rescue too, but alas, our hopes are simply shattered like a house built of cards and we rub our eyes in wonder over the what appear to us, callous attitude of India towards us the benighted creatures. The only answer on reflection we can find is that perhaps our degrading and chaotic conditions are not known there.

Morally and socially the majority of our countrymen here have, I say without any hesitation or fear of contradiction, gone to the last stage of

degradation where no amount of sympathy will avail them anything. The truth of this statement is bound to be doubted by many but by Rev. C. F. Andrews who has firsthand information about Fiji Indians.

Physically suffice it to say that 9 out of every 10 men are unable to defend their poor lives let alone the offending.

As for secular education the 20,000 Indian offsprings of school going age have 1 (one) Anglo-Ordn Primary School established by the government in an out of place for the education of the rising generation and the average attendance at this school is below 40!

Politically we are *No Body*. We pay direct and indirect taxes which amounts to more than any community in Fiji and yet we have not a single member of our community in the Legislative or Municipal Councils not even a nominated Member. Perhaps this is an example of 'British Justice' and 'Fairplay'. We are still hating for the meaning of 'No taxation without representation'.

All we need however at the present juncture is a couple of patriots who could bring the different scattered elements together with a view to reforming us from our terrible moral, social and physical conditions. If and when this is done we feel sure the other things will follow as a matter of course, for we shall then learn to deserve rather than to beg.

If there is no self-sacrificing person left in India will not one of the public bodies response to our pathetic wail? Don't you think, Mr. Editor, that we deserve some sympathy at the hands of our countrymen at home?

May we look upon the 41st Indian National Congress to come to our aid at this critical stage or are we doomed for ever?

Yours faithfully,

C CHATTER SINGH

President Young Mens Indian Association.

—

Mussolini A Genius and Patriot

An American observer studying political and economic condition has recently characterised Mussolini as a Genius and said! "Contempt for money often goes with genius. The genius is so intensely occupied with his chosen work that he has no time to think of money. If genius is an infinite capacity for detail, Mussolini is a genius." The great Italian patriot's capacity for work is phenomenal and he fills the offices of six Cabinet-minister and accepts the salary of \$100 or about 1200 rupees and his expenses. He is today a poor man and his only pre-occupation is Service to Italy.

The following news from Rome Aug 4 1924, throws a flood of light on Fascist programme of legislations.

Rome Aug 4 (Ap)—The Cabinet, acting as a legislative and executive body and under the presidency of Premier Mussolini, today approved fifty-

Progress of Science in Germany

German scientists are devoting their knowledge to revolutionise industries to the advantage of German manufacturers. It has been reported that two recent inventions in Germany will completely revolutionise the textile industry. They are (1) a new type of automatic loom and (2) a new and superior substitute in place of silk. The following reports will speak for themselves :—

An automatic loom, according to reports from Munich, is soon to be thrown on the markets and promises to spell the end of the mechanical weaving apparatus.

The latest invention dispenses with the weaver's shuttle. The thread needed for a single day's weaving is held by four spools, which automatically unravel into the warp and woof of the newborn cloth. The entire mechanism, made of iron, weighs about 250 pounds, and is equally suitable for weaving cotton, wool, jute, linen, flax and silk.

Among the advantages of this machine are its capacity for working day and night, the safeguarding of the threads, the minimum requirements for energy, protection against accidents and the lack of necessity for laborers.

Even unskilled workers can manipulate the appliance, which has been installed in several large German industries.

As a result of experiments conducted by two German scientists, Professor Hezog and Dr. Kunicke, the *Junc bug* may become the rival of the silkworm. The two scientists, working at the Kaiser Wilhelm Institute for Chemistry, succeeded in developing silk threads from chitin, the strength and resistance of which far surpasses that of silkworms.

Chitin is the hard and resilient substance which covers and protects the soft bodies of insects, as well as crabs, lobsters and crawfish. Its durability is almost unlimited and textiles made of chitin, have proved virtually indestructible.

It is predicted that the discovery will create an entirely new industry and may vastly influence the world's textile markets. Hitherto little has become known regarding the costs of production although it is pointed out that the abundance of bugs assures a rich supply of raw material.

T D

Sir Chimanlal Setalvad on Indian Administration

In the opinion of Sir Chimanlal Setalvad, although British administration of India has yielded some good through bringing the country under law and order, there are many things which, though of vital interest to India, have not been achieved through British rule. Says Sir Chimanlal:

cannot be claimed, I think, that enough has been done to awaken the national consciousness of the people or to equip and fit India to take her

proper place in the world, a place which her old civilisation, natural resources, and intellectual calibre entitle her to occupy.

It is sad to contemplate, says Sir Chimanlal that after nearly 200 years of peaceful British rule only about 6 per cent. of the population is literate; that India is still merely the producer of raw materials; and that she has no real Indian army and navy for self-defence.

No country can be really self-governing in the true sense, unless it has first the necessary means and equipment, both in men and material, to defend itself from foreign aggression.

What India wants is military training to produce efficient Indian officers for all arms of defence. Till now all opportunity has been denied to Indians in that direction and the various schemes recently put forward for the purpose are, it is felt, so inadequate that the goal will not be attained by such means for over a century.

India needs, too, he says, a great and immediate advance in education of all kinds—primary secondary and higher education. It is really inexcusable that universal education is not yet enforced; it is equally lamentable that technical education of a high order, which alone can make possible the establishment of manufacturing industries, is not provided for in India.

The material condition of India is not what it ought to be. It is officially recognized that about forty million of her people have to be satisfied, day after day, with only one meal. Unless a tremendous effort is made, not only to improve the agricultural output but also to make India a great industrial and manufacturing country, one wonders how the already large and still increasing population is to enjoy a reasonable good standard of living.

It will naturally be asked: How is all this to be done? The taxable capacity of India is very small and, considering the average income of the population the average taxation is heavy. The very large military expenditure of the Government of India is a great burden on the revenues of the country; and although as a result of the recommendations of the Incheape Committee, economies in various directions have been made, there is considerable room for further retrenchment, both on the military and the civil side.

The cost of the British private is enormously heavy when compared with the expenditure on the Indian Army, and the gradual reduction of the British units and the training on a large scale of Indian officers and men will considerably ease the finances.

So that, looking at the whole situation from a practical point of view, Indianisation is most needed in the Army. It is there that we should replace all foreigners by Indians within the shortest possible time. But it is there that, we fear, Indianisation will be the slowest. Why, it is self-evident. On the rapid Indianisation of the Army depends directly the development of India's national military strength, without which we can never be truly independent. On Indianisation of the Army again depend indirectly, as pointed out by Sir Chimanlal, the educational

and economic progress of India. It is, of course futile to discuss and enlarge upon this point, for, if the British can help it, we do not think they will allow Indianisation to take place in this field with any degree of rapidity

Russia Turns over a New Leaf

It appears that Russia has at last realised the real meaning of the saying "Charity begins at Home." Joseph Stalin the Present "heir of Lenin" does not believe in revolutionising the World, he would much rather consolidate the affairs of the nation at Home. He has declared "We have had enough of that idiotic Slogan, 'The World Revolution.'" To-day Stalin is the ruler of Russia and not even Trotsky may contradict him in his plans. We are informed by the *Literary Digest*

"Joseph Stalin is the Russian Government to just as absolute a degree as was ever Peter the Great or Ivan the Terrible," declares the *New York Telegraph*. In the speech from which his emphatic declaration is quoted, Mr. Stalin further indicates his convictions as to what Russia's foreign policy should not be.

"Without the assistance of the outside world, whose credit, good-will and products we need, Russia can not exist much longer.

Trotsky and Zinoviev are responsible for the failure of our treaty with England and they are also to blame for the lack of sympathy we find in America, where their constant talk of the coming 'world revolution' has aroused the strongest opposition. We have had enough of that sort of talk."

This strong hint of a conciliatory attitude toward the great capitalistic nations gains an added significance from the statement, recently published in Moscow, that Russia's foreign trade is now only 29 per cent. of its pre-war figure. A salient feature of the Russian Communist party's policy under Stalin's leadership, says Julius B. Wood in a Moscow dispatch to the *Chicago Daily News*, will be "the rehabilitation of industry by devoting the largest portion of the State's earnings to that purpose, by stricter economy in all activities, and securing credits and loans abroad, if possible, and by living on peaceful terms with the rest of the world." In short, "the Russian party is determined to use its best efforts to build up its own country, leaving the remainder of the world to struggle along as best it can for the next ten years without its assistance."

Stalin is not entirely unopposed in his attempts to take Russia back to the middle path. The former leaders of the Soviet do not believe in feeding the "red" baby on milk but insist on a meat diet for it. It is however, believed that Stalin cannot be shifted and that he

will follow the path of conciliation with the world and constructive work at home, in spite of all opposition. The following quotation shows as the strength of Stalin's position

"Trotsky joined by Zinoviev, and supported by lesser leaders of Communism such as Kamenev, Evdokimov, Pritakov and Sokolnikov has been clamoring for a return to the aggressive policy of Lenin and has been accusing Stalin of having lost sight of Russia's international mission to upset capitalism throughout the world.

"The principal bone of contention between the opposition and the Stalin faction has been the treatment of the peasants. Trotsky wanted to tax the peasants heavily in order to make them pay high prices for the goods manufactured by the city workers, and thus check the peasants' capitalistic developments.

"Stalin on the other hand, believes that the main hope of Russian stability lies in encouraging the peasants' lack to prosperity, even at the risk of letting them adopt methods of capitalism. Agriculture, as a result, has been recovering more quickly than industry. Stalin wants lower taxation for the peasants, foreseeing that in the long run their increased purchasing power will react favorably on industry. He realizes that Lenin's theories must be modified to meet present-day conditions.

"Stalin has contrived to gather about himself enormous power, virtually amounting to a dictatorship based not so much on his wide popularity, as was the case with Lenin, but on his strangle hold on the essential Governmental and economic machinery of the nation.

"Being less of a fanatic and more of a powerful executive, Stalin is regarded favorably by those who hope to see Russia resume her place in the family of nations. They are pleased that he has ditched his hold of the Communist party and demonstrated himself to be the master of the Soviet Government.

"Free, now, to pursue his plans unhindered to restore the country, Stalin undoubtedly will push forward his attempts to conciliate the Powers, and to get credits which are necessary to put Russia on its feet economically. This attitude was brought out forcibly early last summer, when Tomskv, Stalin's righthand man, endorsed the action of the British Trades Union Council in calling off the general strike in support of the miners. That was a strikingly conservative action for Russian Communists, who previously had preached world revolution and dictatorship of the proletariat.

"At present Krassin, the Soviet envoy to Great Britain, is trying to negotiate with the British bankers for a loan to Russia, but he has been hampered by his inability to give guarantees that the money will not be used to propagate Communism. It is felt that this issue gradually will die out since Trotsky's dissenting voice has been silenced. The effects of Trotsky's capitulation also may be felt, it is hoped even in England, in a cessation of Russian Soviet propaganda in Afghanistan, which has been alarming English observers."

One may ask, "when Russia is going to establish friendly relations with the capitalistic countries of the World, should we not

expect her to revert to capitalism in the near future?" We do not think that there will be any such going back in Russia either in the near or in the remote future. The Russians have adopted a wholly different social philosophy in comparison with the rest of the world. It has already gone deep into Russia's soul. There may be modifications here and there to enable others to cooperate with Russia but of wholesale reversion there is little hope of any. We further quote to give our readers a Western view of the matter.

"Russia long ago gave up her Communism and substituted something like Marxian socialism, then abandoned this for State capitalism, and has now injected a fairly strong admixture of private ownership. For the moment the progress is steady toward what we should call a normal type of economic life, in which the individual may be more or less certain of retaining a fair amount of the fruits of his labor, and in which, therefore, he will be encouraged to save, with the result that others may enjoy likewise.

"Those who are interested in Russia as a social as well as an economic phenomenon will do well to remember that this progress does not at all imply in any necessary way the abandonment of the Communist ideals. They still remain in the Constitution of Soviet Russia, and allegiance to them is renewed from time to time by the leaders of the Government and of the various party groups. It will probably be a long while before Russians will greatly modify them on paper.

So, for a long time to come Russia is likely to remain an anomaly in the Western world with a Constitution, a theoretical philosophy of life and to a large extent a practical mode of conducting affairs that is quite different from those of other countries. There is nothing in this that need prevent the development of an understanding of some kind with foreign countries upon a mutually self-respecting basis. We surely shall not allow Russia or Russians to dictate to us the tenor of our existence and we can hardly expect to dictate theirs to them. Recognition of the principles of international law and mutual regard for the human and legal rights of one another's citizens has been possible among nations heretofore, no matter how different in ideals or in conduct. Why should not some arrangement of the sort be possible between Russia and other countries?"

The Maharajah of Burdwan's Burden of Loyalty

The following news item appeared in the daily press:

London, Nov. 4

The Maharajah of Burdwan was given a reception by the National Indian Association and the Northbrook Society. He said many Indian students in Britain, some times from shortsightedness here,

sometimes from their own want of adaptability were not always happy. The progress going on in India was bound to be accelerated by the students who came into contact with the West. It would be a disaster if the students returned cherishing a dislike of the nation, which was doing so much to help and uphold India for the latter's own good.

He paid a tribute to the work of the societies which were helping the students to avoid taking back to India a wrong impression of things in England.—*Hunter*. (Italics ours)

So that, the erudite Maharajah, after going deep into the problem of the unhappiness of Indian students in Britain has discovered only two causes of that unhappiness—short sightedness and want of adaptability. Would not the Maharajah consider other probable causes of this unhappiness, which may enable the students to escape the feeling that all their unhappiness is due to their own fault? For example, we, who have been students in Britain, have an idea that that some of the students feel unhappy because, while in Britain, it is brought more clearly to their mind how deeply down and out we are as a nation. Our national degradation presses more heavily on our soul when we are surrounded by the glitter, pomp and vivacity usually found in the land of our rulers. To some human pachyderms, the shame of slavery takes the form of a rapturous feeling of joy; to the soul of others it enters as a slow working poison. It is a question of temperament and the Maharajah should, at least show charity to those "pathological cases" whom slavery makes sad. Some Indian students also lead a lonely life in Britain because they miss that one Britisher in a million who feels friendly to a foreigner, specially a dark-skinned (and poor) one. One must needs possess an extraordinary amount of "adaptability" or cash, or, preferably, both to get on well in Britain. We find that we have been able to adapt ourselves, in most cases, to French, German, Italian and other surroundings, but it has always been very difficult to adapt oneself to a British environment. Such data clearly point out that there must be something, not in ourselves, but in the British which stand between us and our happiness in Britain. The Maharajah of Burdwan must be very adaptable and it is easy to be so with a good bank balance, but he is not justified in laying all the blame for being unhappy on the poor Indian students themselves. The remedy lies not in Pelmanism

or some other system which teaches one to be adaptable but in going to other countries than Britain for our education.

The Maharajah of Burdwan has also informed us that Britain was doing much ("so much") for our "own good." We always had a suspicion that the Maharajah was secretly educating himself. We are now convinced that he has at last successfully gone through his (English) history primer.

The Calcutta Municipal Gazette

We have received the second Anniversary number of the Calcutta Municipal Gazette. Since the Calcutta Corporation decided to run a journal of their own and started the C. M. Gazette, that journal has contributed in no mean degree to the proper management of city affairs by its authoritative articles and notes on sanitation, hygiene etc etc. We congratulate Mr. Amal Home the editor of the C. M. Gazette on the second birthday of his well managed paper.

Dr S. N. Das Gupta

We have received information that Dr. S. N. Gupta who has gone to America at the invitation of some of the leading American Universities, has already visited many places and delivered several lectures on philosophical and general subjects before distinguished gatherings of University men and prominent citizens. He is doing really good work to interest Western students in Hindu Philosophy, Religion and Sociology. We wish the learned Professor every success in his work.

Growth of New German Merchant-Marine

On July 23--1926, the Hamburg American Line purchased three steamships: Reliance, Resolute and Cleveland from the American Ship and Commerce Corporation, holding company for the United American Line.

It has been understood the United American Line gets its financial interest in the German company through the acquisition of 10,000,000 reichsmarks, per value, of Hamburg American capital stock. This stock, \$1,682,500 in cash and \$4,000,000 of notes, secured by mortgage on the three ships, are said to have constituted the purchase price.

The Hamburg American Line, which was destroyed during the war by the present deal increases the tonnage of its fleet to about 500,000 tons which is approximately 40 per cent. This growth of new German merchant-marine bespeaks of tenacity and sagacity leading to regaining of the pre-eminent position held by the German people in the field of world commerce and industry. The German government is lending all possible aid to build up German merchant-marine and let us hope this will serve as an example to be followed by the Indian government, statesmen and industrial Magnates.

T. D.

The Editor of the Modern Review Returns Home

After attending the September session of the League of Nations Assembly and visiting various places in England, France, Germany, Austria, Czecho-slovakia etc. Mr Ramananda Chatterjee arrived in Calcutta on the morning of November 30 by the Madras Mail. On his way home he halted at Colombo and Madras. It was thought at the time of his departure from India in August last that he would extend his tour for a few months more. While in Europe he had taken passport visa for Russia, Poland, Latvia and other countries and had intended to travel with the Poet Rabindranath Tagore, but this Programme had to be cancelled on account of Rabindranath's illness which he contracted in Vienna. Mr. Ramananda Chatterjee went back to Geneva, from Vienna and was laid up there with flu for some time. The doctor advised him to return to India immediately on account of the great severity of the winter in Europe. He accordingly booked his passage on the French Mail Steamer Amazone. He landed in Colombo on the 23rd November and travelled by train thence to Calcutta.

Generally speaking his visit to Europe has been fruitful because it has given him a chance to see "the Hope of the World" the League of Nations at close quarters and, thus enabled him to estimate at firsthand the possibilities of the League as an instrument of World Peace, Human uplift and Universal Co-operation. The Post war world is even more problem-stricken than the world of any other period in history. National

jealousies, imperialistic injustices, ignorance, disease, social evil and degenerate practices have made the world of to-day not at all "a thing of beauty". A great campaign for the emancipation of Universal humanity, morally and physically, has become an urgent necessity. Could the League of Nations provide the machinery whereby we would be enabled to realise our ideal? Or should we look elsewhere for our salvation? These are questions which vitally affect us because we form one-fifth of humanity and on us has been inflicted more than that proportion of the total of Universal suffering and exploitation. Also we have been dragged into the League of Nations by our masters as a "sleeping partner" paying huge sums every year towards the expenses of that institution with doubtful hopes of any "returns". For these reasons our interest in the League is natural and deep. In and from the January number of the *Modern Review* we are expecting to be presented with a thorough and detailed analysis of the League in its many aspects by Mr. Ramananda Chatterjee, who resumes charge of this

review from that number. The acting-editor of the *Modern Review*, who has been carrying on the work of this review for the last few months, with what success it is not for him to judge, now takes leave of his readers and hopes that his shortcomings as temporary editor of the *Modern Review* will be viewed charitably by all who realise the difficulty of the task and the heaviness of the responsibility.

The Modern Review for 1927

With the current number the *Modern Review* completes its 20th year: We hope that our subscribers will remain as friendly to us in 1927 as they have been hitherto. Those whose subscriptions expire with this number are requested to renew the same as soon as possible. To those from whom we do not receive their subscription for 1927 by the 25th inst., we shall send the January number per V. P. P.

ERRATA

In October issue of the *Modern Review*

READ				
'National'	for	national	(p 391	col. 2 line 16).
'Commenced'	for	'commenced'	(392	1 1).
'as'	for	'at'	(392	1 5).
Our selves	for	ourselves	(392	1 6).
Semetic	for	Semetic	(392	1 39.
Melanchthon	for	Melanethone	(393	1 24).
dammataque	for	dammataque	(393	1 27).
quantumies	for	quantumies	(393	1 28).
ptesion	for	ptesion	(394	2 11).

In the article, 'The Humours of Our Communalism' by S. D. Nadkarni in our August issue, pp. 177 ff., corrections of misprints should be made as under.

- P. 177, col. 1, line 2 from bottom—for assured by read assuredly
 P. 178, col. 2, l. 9 from bottom } —for league read League.
 P. 179, col. 2, l. 12 from top }
 P. 178, col. 2, l. 22 from bottom—for Khilafatist read Khilafatists
 P. 179, col. 2, end of para—for therefore read there for
 P. 181, col. 1, l. 12 from bottom—put a colon (:) for the semicolon (,)
 Do, do, l. 10 " —for worse of read worse off
 " " l. 12 from top—for a good read good
 " " l. 17 " —for Governments read Government's
 " " l. 20 " —for 'untouchable, caste either, read 'untouchable' caste either,—
 col. 2, l. 4 from bottom—for the unknown read the Unknown
 P. 182, col. 2, l. 3 from top—for Ahs read Ali's

Insert asterisks (* * *) to denote transition to a new topic, as on p. 178 before the para beginning 'After the riots, —also before the para beginning 'Here is a titbit' (p. 180), 'Not one' (p. 180), and 'It was' (p. 181).